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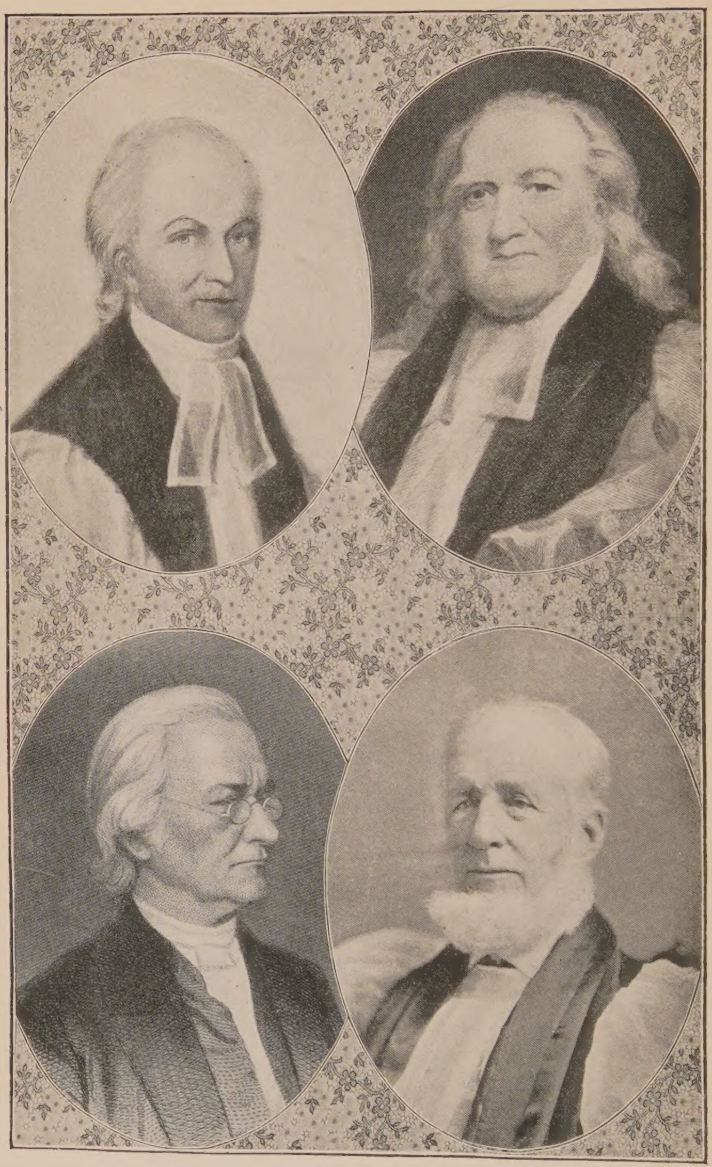

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A History and Record

of the

Protestant Episcopal Church

in the

Diocese of West Virginia,

and, before the formation of the Diocese in 1878, in the territory now known as the

State of West Virginia.

Compiled, Arranged and Contributed

by

Geo. W. Peterkin

The First Bishop of the Protestant Episcopal Church in the Diocese of West Virginia, 1878.

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ERRATA.

Page 1, read 1608 for 1868.
Page 15, read appointment for appointed.
Page 25 et seq., add to clergy lists:

Rev. Richard T. Brown, Middleway.....1846
Rev. Edmund Christian, Wellsburg 1857
Rev. Thomas K. Coleman, Parkersburg 1857
Rev. Henry J. Kershaw (missionary) Parkersburg.... 1857
Rev. Francis Keys Leavell (Coal Valley) Montgomery.. 1882
Rev. Thompson B. Maury, Ravenswood 1865
Rev. Henry Hobart Morrell, D. D., Wheeling (Island).. 1888

Page 69, read 1834 for 1824.
Page 196, read Murdaugh for Murdough.
Page 202, read far for for.
Page 535, read Bacon for Brown.
Page 601, read Surrey for Survey.
Page 637, read parishioners for parishoners.
Page 664, the name of Wm. E. Watson, one of the most faithful and liberal members of Christ Church Vestry, was omitted from the list.
Page 768, read 1878 for 1873.
Page xiv of index, read poverty for property.

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RT. REV. GEORGE WILLIAM PETERKIN, D. D., L.L. D.

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PREFACE.

Several years ago I sent a circular letter to my clergy in substance as follows:

"In 1857 Bishop Meade published two volumes entitled "Old Churches, Ministers and Families of Virginia.' In his preface he says: 'Besides the recovery of many old vestry books or fragments thereof supposed to have been lost, I have by my own researches or those of my friends, found interesting materials for this work in a number of the old records of the State, which may yet be seen, though often in a mutilated or mouldering condition, in the clerks' offices of various counties.'

"There can be no doubt but that by this publication the Bishop has preserved a vast deal of most important and interesting information which must otherwise have long since perished. These books are however but little known in West Virginia, and are reported now to be practically out of print. The desire to spread abroad the information, which Bishop Meade so laboriously gathered concerning the establishment and progress of the Episcopal Church in West Virginia, and, as far as possible, to complete the work by bringing it down to the present time, has induced me to undertake to prepare a volume that shall be supplemental to the two already mentioned. I shall not pretend to give an orderly or systematic treatment of the subject, but rather such compilation of facts and figures as may interest the casual reader, and perhaps serve the future historian.

"In gathering material for this undertaking I ask your as-

sistance. My idea is to take up the history of our churches in West Virginia where Bishop Meade leaves it, *i. e.*, about 1855, and briefly, but clearly, to give the course of events down to the present time, and also to note the general progress of the Church throughout the State, and the work of extension that has been going on during these years. It would be a very great help if in each case the writer would put his article in such shape that it could go directly to the printer. Judgment will be required to give in each case the material facts without going too much into details.

"I should like to have definite information in regard to church building and ministers, with dates, and such other items as may suggest themselves. Any information that can be sent me in regard to the history of the Church in the Diocese will be gratefully received."

This letter sufficiently explains the origin and purpose of this book. It is a compilation from all available sources—a collection of facts and items culled from Journals and letters and papers. No doubt the want of a general plan will be thought by many to be a serious defect. It is freely admitted, but at the same time the defect could not be remedied by the present writer. He had no time nor inclination to work up the material here collected into a consistent narrative. The choice lay between doing the work in this way or not doing it at all, and it is hoped, that, although this volume is so desultory, it may be found useful and convenient by virtue of the copious index which has been added. The value of the book is, that the facts that are gathered here can hardly elsewhere be found. There is no one in the Diocese who has command of all the documents from which the compilation is made, to say nothing of this, that many of the statements were expressly prepared for this use.

My hope is that the book will have wide circulation, and, by giving needed information about the Church in West Virginia, be helpful to its development.

If any one has ever tried to do such work they will know

something of the difficulty of getting information, and they will be surprised to find how soon even material facts pass out of mind.

I propose, first to give the sum and substance of what I find in Bishop Meade's book as to the general condition of the Church in Virginia, and then, on to particular churches, etc., in West Virginia, adding such material as I can command in order to bring each record, as far as possible, up to the present date. It may seem in some instances that I have extended the quotations from Bishop Meade's book beyond what the necessities of the case required, but it has been hard to draw the line, and everything that relates to the general interest of the undivided Diocese, *i. e.*, everything of general interest before 1878, ought to be of concern to us. I am particularly anxious that our Church people in West Virginia should understand and value their associations with the early Church in Virginia, and be thoroughly imbued with its spirit and principles.

To get a complete history of any one point, the reader will have to turn from one part of the book to another, which process will be facilitated by the free use of the Index. This is an acknowledged defect, but under the circumstances could not be avoided.

I trust that this publication may not prove uninteresting to my people scattered abroad over the Diocese, and that for lack of something better, it may serve as the record of an honorable past, and be an incentive to renewed efforts in the future for Christ and the Church.

I desire to make grateful acknowledgment of the kindness of the Rev. Dr. Sprigg in placing at my service, a complete set of the Virginia Journals; also of the very great assistance I have received from the clergy of the Diocese in writing up the records of their respective charges; to others, ladies and gentlemen, for the valuable aid they have rendered, and especially to Miss Brady of Wheeling for conducting so large a part of my correspondence, and for other faithful and la-

borious assistance, and, to the Rev. Dr. Roller, for taking off of my hands the whole labor of securing the illustrations, and particularly for his invaluable help in seeing the book through the press.

GEO. W. PETERKIN.

INTRODUCTION.

The Episcopal Church of Virginia commenced with the first settlement of the first colony; but she had to labor under great disadvantages during nearly the whole period of her existence in connection with the Government and the Church of England. Of the ministers who came out from England, few were faithful and duly qualified, and indeed there was great difficulty in getting a full supply of any sort. In the year 1655, it is recorded that many places were destitute of ministers, and likely still to continue so, the people not paying their accustomed dues. There were at this time about fifty parishes in the Colony, and only ten ministers for their supply. If we proceed in the history another fifty years, we shall find only a few more parishes established, and not more than half of them supplied with ministers, the rest being served by lay readers. The Bishop of London was in charge of the Church in Virginia, but his superintendence was of necessity only nominal. And so for two hundred years did the Episcopal Church here, as elsewhere in this country, try the experiment of a system, whose constitution required such a head as a Bishop, but was actually without it. It must be evident how much she everywhere suffered for lack of this office so indispensable to most important parts of ecclesiastical administration and discipline. As the Revolution approached, dissatisfaction with the mother country grew, and with it, naturally, dissatisfaction with the Mother Church. This feeling against the Episcopal Church was aggravated when some of the clergy showed attachment to the cause of the

King; the Church was subjected to suspicion and her enemies sought her destruction. And then the dispute about Church property coming on, and being waged with great bitterness for twenty-seven years completed the wreck. And so it came to pass, that while at the commencement of the war of the Revolution, Virginia had ninety-one clergymen officiating in one hundred and sixty-four churches and chapels; at its close, only twenty-eight ministers were found laboring in the less desolate parishes of the State.

The Church in Virginia having resolved on an effort to obtain consecration for a Bishop who might complete her imperfect organization, the Rev. Dr. Griffith was selected, but the parishes failing to provide funds to defray his expenses to England, the plan fell through. At last in 1790 Bishop Madison was consecrated. He began his work under the most discouraging circumstances, and after a few partial visitations of the Diocese, his hopes of the revival of the Church evidently sank, and he devoted himself during the greater part of the year to the duties of William and Mary College, of which he was President.

In 1811 Mr. William Meade was ordained and began his ministry; many persons expressing surprise that he should seek orders in a Church which was in such a depressed condition. In 1812 Bishop Madison died and was succeeded in 1814 by Bishop, Richard Channing Moore. In 1829 Bishop Meade was consecrated as Assistant Bishop. These were the years that marked the revival of the Church in Virginia. During Bishop Moore's episcopate of twenty-seven years, 1814-1841, the number of clergy increased from ten to ninety-five, and the communicants from three or four hundred to nearly four thousand. But better still, hopefulness and activity was infused into both clergy and laity, and a vigorous life imparted to the whole Diocese. The Church grew rapidly, and her Bishops and other clergy, and the congregations committed to their charge were having poured upon them the healthful spirit of God's grace, and the continued dew of His

blessing. In these days were the beginnings of those famous old Virginia Conventions, so delightful and so profitable. The spirit of these Conventions was eminently social, yet restrained from anything like levity by an abiding sense of the Divine presence. Bishop Moore died in 1841, and Bishop Meade succeeded to all the responsibilities connected with the administration of the Diocese. It became necessary in 1842 for him to have an assistant, and Bishop Johns was chosen. In 1862 Bishop Meade died, and Bishop Johns had the sole charge of the Diocese until 1878, when Bishop Whittle was consecrated as his assistant. In 1876 Bishop Johns dying, Bishop Whittle succeeded to the sole charge of the Diocese, which he thus administered until 1883, when Bishop Randolph was chosen to be his assistant. In the meantime the original Diocese of Virginia had been divided by setting apart West Virginia as a new Diocese, for which Bishop Peterkin was consecrated in 1878. The Diocese of Virginia was again divided in 1892, and Southern Virginia formed; Bishop Randolph choosing this for his jurisdiction. In 1894 Bishop Newton was consecrated as assistant for Bishop Whittle in Virginia. On Bishop Newton's death Bishop Gibson was consecrated.

There were many noble men whom God raised up from time to time to carry on the good work in this part of His vineyard. Chief among them were Wilmer, Norris, Dunn, Hawley, Horrell, the two Allens, the Lowes, Ravenscroft, Smith, Balmaine, Wingfield, Armstrong, Page, Keith, Lippitt, Jones, Cobbs, Lee, Grammer, McGuire, Brooke, the Jacksons, and others. They rest from their labors and their works do follow them.

The Episcopal Church in West Virginia.

CHAPTER I.

Resume of Dr. Hawks' Narrative of Events, connected with the Rise and Progress of the Protestant Episcopal Church in Virginia.

1606-1618.

Rev. Robert Hunt, one of the petitioners for the charter granted by James I. to the London Company, on the 10th of April, 1606, embarked for Virginia, 19th of December, 1606. He was a man of strong and sincere Christian character, and, more than once, his prudent conduct and pious exhortations allayed the jealousy and animosity between the members of the Council of the Colony, which otherwise might have ruined the whole undertaking.

On the 26th of April, 1607, the little fleet of three ships entered the Chesapeake, and on the 13th of May, the Colonists landed at what was once Jamestown. This was the first permanent habitation of the English in America, and, on May 14th, the sacrament of the Lord's Supper was administered for the first time in Virginia, and so the colony began its career of civilization.

A Church was soon built, but, in a few months, it was destroyed by fire. Then chiefly through the energy of John Smith the town was rebuilt and the Church restored. Mr. Hunt continued to live in the Colony, and exert an influence that was invariably for good. It is believed that the first recorded marriage in Virginia was solemnized by him. It was in the year 1868, that a white woman was first seen in the

Colony; and the historians of that day relate the fact of her marriage soon after her arrival.

Evil days came to Jamestown. Famine did its work so effectively that on June 10th, 1610, when Lord De la War arrived, he found only sixty survivors of the five hundred. The new comers went first to the Church, and gathering the people by the sound of the bell, betook themselves to prayer.

The coming of Lord De la War marked a change in the government of the Colony. Instead of being under a President and Council, it was now placed under certain officers sent out from England. Lord De la War became the first Governor, and, whereas before, nothing more definite had been said about the exercise of Christianity in the new world than that it should conform to the Rites, Ceremonies and Doctrines of the Church of England, we find that after this period more specific instructions were sent from the mother country, and religion began to form one of the subjects of the very imperfect legislation of the Company for their distant Colony.

With the coming of Sir Thomas Dale, May 10, 1611, we find penal laws first introduced to aid the Colonists in keeping a good conscience. But during the government of the London Company, not a solitary instance is recorded of a persecution for mere difference of opinion, and the penalties for the non-observance of religious duties were never rigidly enforced.

In 1613, and afterwards, more emigrants arrived, and also built. This church was put under the charge of the Rev. Alexander Whitaker, who enclosed a hundred acres of land and built a parsonage. At his hands Pocahontas received baptisms, and was united by him in marriage to Mr. Rolfe.

In 1613, and afterwards, more emigrants arrived, and also parishes were formed, so that we presently find that at Henrico, the Rev. Mr. Wickham was the clergyman. Mr. Whitaker was at Bermuda Hundred, and Mr. Bucke at Jamestown.

1619-1624.

In 1619, Sir George Yeardley became Governor, and the population was increased by the introduction of a thousand

new settlers. This year is memorable in the annals of Virginia, as being the period at which a Legislative body taken from among the inhabitants convened for the first time. It met at Jamestown, and among its first enactments were those that concerned the Church.

In 1621-2 it was enacted that each clergyman should receive from his parishoners 1,500 pounds of tobacco and 16 barrels of corn. About this time a small number of Puritans sought refuge in the Colony, but public worship continued to be conducted in conformity with the Ritual of the Church of England. From this period we date the Establishment of the Episcopal Church in Virginia. There were five clergymen, Rev. Messrs. Whitaker, Stockham, Mease, Bargrave and Wickham. The Bishop of London exerted himself to procure suitable clergymen for the Colony, and this may have given rise to his jurisdiction over the American Church prior to the Revolution.

Before this time efforts had been made to erect a college in Virginia. Nearly £1,500 had been obtained and 10,000 acres of land granted by the Company for the new University of Henrico. The spiritnal good of the natives seems also to have been an object of deep solicitude, for the Governor and Assembly were urged by the Company to use all possible means to bring over the natives to a love of civilization and to a love of God and of His true religion.

But these prosperous beginnings were rudely arrested by the great conspiracy of more than thirty tribes, which broke out on March 22nd, 1622, and in the short space of an hour resulted in the massacre of three hundred and forty-seven men, women and children. The remnant sought refuge in Jamestown. To the horrors of massacre were soon superadded the horrors of famine. Of eighty plantations only eight remained, and of 2,960 inhabitants, 1,800 were all that were left. This massacre gave a death blow to the first efforts that were made in America to establish a college, and years elapsed before the attempt was renewed. Meantime it ought

to be noted, that the preservation of that part of the Colony that escaped was owing to the fidelity of a Christianized native.

By 1624 the Colony had received accession of strength from England, and the Colonial Assembly busied itself among other things, in enacting laws relating to the Church and ministry; imposing a fine for absence from Service; requiring houses for worship; also requiring uniformity in public worship; and providing for the payment of the ministers' due share of tobacco and corn, and forbidding his protracted absence from his cure.

1628-1651.

In 1628 Lord Baltimore, who was a member of the Church of Rome, and declined to take the oaths of supremacy and allegiance, visited Virginia and called forth, by his arrival, evidence of the strong attachment of the Colony to the principles of the Protestant faith as held by the Church of England.

In 1629 Sir John Hervey became Governor. While at this time the decisions of the Court of High Commission in England were acknowledged to be authority in the Ecclesiastical concerns of the Colony, yet their influence was rarely, if ever, felt; as during the first twenty-six years of the Colony's existance of the application of ecclesiastical discipline for the non-observance of the ordinances of the Church, nor any instance of the application of ecclesiastical discipline for crimes of a spiritual nature. Virginia, therefore, is entitled to the honorable distinction of having in the infancy of her political existence sustained religion without severity, and, that, at a time when such a course found but little countenance in the world's example.

In 1629, however, at the instigation of Sir John Hervey, an act was passed enjoining under severe penalties a strict conformity to the Canons of the Church, and there is evidence to show that after this time infractions of Church law were visited with punishment. During the administration of Sir Francis Wyatt, (1639-1641), who succeeded Hervey, several

laws were enacted against the Puritans, though at that time there were none in the Colony, to prevent, as was said, the infection from reaching this country. Such punishments failed, as they usually do, to produce the desired effect, and certain persons driven into opposition by the severity of their rulers applied to the General Court of Massachusetts, and the gentlemen of influence in that community, beseeching them to send missionaries to Virginia from the Independents of New England. This was done, and three gentlemen went as Congregational missionaries to the Church of England in Virginia.

After a brief stay they were driven away by an act of conformity. There seems reason to believe that at this time the great mass of the people were conscientiously attached to the Church of England and to the crown. Virginia was loyal. She was the last Colony to submit to the Parliament, and, hundreds of the cavaliers sought and found refuge within her borders.

The assembly of dissenters collected by the missionaries from Massachusetts amounted in 1648 to one hundred and eighteen persons, but it experienced from the beginning the opposition of the Government, and both Mr. Durand, its elder, and Mr. Harrison, its pastor, were banished from the Colony. It would seem, however, that in Mr. Harrison's case, at least, there were other considerations than those of religion. It was a short time before the execution of Charles I., and no doubt the religious opinions of Mr. Harrison were taken as an index to his political sentiments. Parliament soon sent out an expedition to subdue the colonies. The Virginia Colonists rallied around the Governor, Sir William Berkeley, and so formidable was his preparation, that he secured most liberal and ample terms.

1651 - 1693.

No doubt the success of the Parliamentary party led to the introduction into the Colony of new residents, who had but little affection for the Church of England, and it may be, that

among them some congregations were organized on the model which had been set up in the mother country, but the great body of the people still retained their attachment to the Church of their Fathers, and during the whole of his protectorate, Cromwell seems to have regarded Virginia with suspicion. That this suspicion was well founded, appears from the fact, that in January, 1659, Charles the Second was proclaimed in Virginia, and Berkeley resumed the Government sixteen months before the King was restored to his throne.

In 1661 there were fifty parishes in the Colony, but only about ten ministers, and they by no means always what they ought to have been. Various remedies were suggested to ensure a supply of qualified clergymen. Among other things it was recommended that there be established at the two Universities, Virginia fellowships, imposing upon the fellows at their ordination, after seven years, the duty of going to Virginia and officiating as Parish Priests for seven years more.

In 1662, various enactments touching the Church were made: 1. Respecting building churches and keeping them in repair. 2. Respecting the duties and compensation of the clergy and the appointment of Lay Readers. 3. As to the rights and duties of the Laity in choosing a vestry, and also, as to the due observance of the Lord's Day, and the neglect of Baptism. 4. For the advancement of Education.

In 1663, severe laws were enacted against the Quakers, but Virginia did not proceed as far as her sister Colony, Massachusetts, in inflicting the punishment of death. No Quakers were hanged in Virginia.

In 1689 the Rev. Dr. Blair was duly commissioned by the Bishop of London as Commissary for Virginia. He was a practical man; being blessed with sincere piety, a clear mind, and indefatigable perseverance. His services were invaluable to the Church in Virginia. He revived the project of a college, and, at no little expense and labor, he built William and Mary College—the second college built upon the continent—and became its first President.

1700-1731.

Upon the revocation of the Edict of Nantes in 1685, a great number of French Protestants found their way into foreign countries. King William later, 1690, sent a large number to Virginia, and lands were allotted to them on James River. These were naturalized by a special law. In 1699, another body of six hundred came over. These Huguenots were welcomed by the Assembly of Virginia, and for a term of years allowed special privileges for their maintenance and encouragement. Many of their descendants have been among the brightest ornaments of the State in every walk of life.

In 1713 similar kindness was shown to certain German emigrants, who settled on the Rappahannock, and thus there were two religious communities differing from the establishment, not only tolerated, but favored.

Meantime the College of William and Mary was making slow progress, many still preferring to send their sons to be educated at one of the English Universities.

At this time there were fifty-four parishes in Virginia, and about seventy churches and chapels. Rectories were provided for each parish with glebes of two hundred and fifty acres.

More than half of the churches were supplied with clergymen, and in the vacant ones Lay Readers ministered. The people were almost entirely of the Church of England. It is stated that at this time there were only four dissenting places of worship in the Colony; three for the Quakers and one for the Presbyterians.

In 1722, one hundred and fifteen years had elapsed since the first clergyman landed in Virginia and yet the state of religion was far from satisfactory. Incompetent and unworthy ministers were often sent out from England, and under such ministrations you could not expect much of the laity. The Constitution of the Church making it dependent on the Mother Church of England for complete organization, prevented the raising up of a native clergy, and seriously hinder-

ed the proper administration of the Church. A community of Episcopal Churches without a Bishop, is a body without a head. Such was the condition of the Episcopal Church in Virginia, and it is no wonder that grave dangers threatened its very existence. Happily the Church of England pursues a very different policy with her colonies to-day, and with most encouraging results.

It ought to be added that after all allowance is made for want of Episcopal supervision, and for the inferior quality of many of the clergy who came to Virginia, and the consequent difficulties in connection with their support, that there was in the minds of many a suspicious apprehension of Ecclesiastical domination founded upon some of the past incidents of English history.

1731-1746.

Up to this time the Episcopal Church was almost the only religious denomination in Virginia, but henceforth she is to have the company of other religious societies which begin to spring up around her. The Quakers and Presbyterians seem to have been first in establishing themselves, and after them the Moravians, the New Lights and the Methodists.

1748-1771.

By proper legislation the clergy were guarded against trespass on their glebes, and after considerable discussion, money was substituted for tobacco in paying them. This, owing to the rise in tobacco after poor crops, worked hardship to the clergy and they claimed damages. It was on this question that Patrick Henry distinguished himself, and carried away the jury by his eloquence, which was as extraordinary as it was unexpected. He won his cause against the clergy, when the jury brought in a verdict of one cent for the damages claimed.

About the year 1765, according to Leland's Chronicle, the Baptists first made their appearance in Amelia, and some of the adjacent counties; although Semple says, that some few

came from England in 1714, and some from Maryland in 1743. It must be confessed that they were very harshly treated, being not only imprisoned, but beaten, and with the usual result, that persecution made friends for its victims.

In 1771 an effort was made to secure the Episcopate, but it failed to receive proper support, and since the majority of the Legislature belonged to the Establishment, it is most probable that the opposition rested upon political considerations. It was not deemed expedient at that time.

1772-1778.

About this time the Methodists began to increase in Virginia. When they made their first appearance they claimed aliance with the Church, but ultimately, proceeded to the length of an entire separation.

The founder of Methodism, Rev. John Wesley, was a Presbyter of the Church of England, and professed a strong attachment to it. He gave his followers a list of "reasons for not separating from the Church"; and in his farther appeal to men of reason and religion, he thus addresses the members of the Church of England: "We do not dispute concerning any of the externals or circumstantials of religion. There is no room; for we agree with you therein. We approve of, we adhere to them all; all that we learned together when we were children, in our Catechism and Common Prayer Book. We were born and bred in your own Church, and desire to die therein. We hold, and ever have done, the same opinions which you and we received from our forefathers."

In accordance with these sentiments the first Methodists in America acted. Their preachers were all laymen; they never administered the sacraments, but received the Lord's Supper themselves at the hands of the clergy of the Church of England; and they claimed to be nothing more than members of a religious society, formed within the bosom of the Established Church at home, and extended to America. The language of the Methodist preachers was, that "all who left the Church left the Methodists." Indeed in public opinion the Methodist

Society, was so far identified with the Church, as to share with it the odium which from political causes rested upon the Establishment in Virginia. This suspicion derived strength from the fact that Mr. Wesley, who in the commencement of the dispute between England and the Colonies had defended the latter, suddenly changed his opinions, and wrote and preached against the American cause with so much warmth as to provoke that memorable rebuke from the celebrated Junius.

When the struggle began between the Colonies and England many of the clergy of the Established Church were naturally in a very embarrassing position. They were generally friends to their mother country; attached to it by the circumstances of birth, and bound by the oath of allegiance. As has been already explained, the situation of the Established Church, without Episcopal supervision, precluded the raising up a native ministry. It would perhaps, be not far out of the way, if we should say that about two-thirds of the Virginia clergy were loyalists. The great mass of the population, and a large majority of these were Episcopalians, were opposed to England. Among the laity were General Washington, Patrick Henry, Richard Henry Lee, the mover of the Declaration of Independence, Francis Lightfoot Lee, one of the signers, George Mason, Edmund Pendleton, Peter Lyons, Paul Carrington, William Fleming, William Grayson, with the families of the Nelsons and Meades and Mercers, and Harrisons and Randolphs, and hundreds of other names deservedly dear to Virginia.

In the Legislature which convened in October, 1776, there was a great contest in regard to Church establishment. The Baptists and Presbyterians petitioned against the establishment and the Churchmen and Methodists petitioned for its continuance.

The great advocates for the Church were Mr Pendleton and Robert Carter Nicholas, and its great opponent was Mr. Jefferson. The question was finally decided against the estab-

lishment, but arrears of salaries due to the clergy were secured. Glebes already purchased were reserved for the use of the Episcopal clergy, and the churches and chapels already built, with the books and church plate, were preserved for the use of the Episcopalians.

Under these circumstances many of the Established clergy, who were thus summarily deprived of their livings, and who on account of their politics were often disliked by the people, must have found it difficult to procure a subsistence by continuing in the exercise of their pastoral duties. In the situation, to which they found themselves reduced, many abandoned the country; and parishes, from time to time, became vacant, so that ere long, a large majority of the cures were left unsupplied. The sacraments were no longer administered in many of the parishes, and this condition of affairs led to an effort, on the part of the Methodists, to remedy the evil by an irregular ordination of ministers among themselves. Some of the clergy of the Church advised them against this measure, but in vain, and in 1778, a considerable number of the Lay Preachers, earnestly importuned Mr. Asbury, a prominent preacher among the Methodists, "to take proper measures, that the people might enjoy the privileges of all other Churches, and no longer be deprived of the Christian Sacraments."

Mr. Asbury, who seems at this time to have been suspiciously watched, and indeed confined in the State of Delaware, as one disaffected to the American cause, professed the strongest attachment to the Church of England; and violently opposed the proposed plan; nay, he went so far as to write to some of the clergy of the Establishment, reproving them for not having checked in its incipient stage this approach to disorder.

Upon the refusal of Mr. Asbury to co-operate with them in their plan of ordination, a majority of the preachers withdrew from all connection with him and Mr. Wesley; and choosing from their number three senior members, these last

proceeded, to what they called an ordination of the rest, by the imposition of their hands; and the preachers thus set apart proceeded to baptize and to administer the Lord's Supper, wherever they went, to those whom they deemed suitable recipients. Afterward Mr. Asbury, having obtained his liberty, visited Virginia, and by all the address in his power, with indefatigable labor and attention, succeeded, at length, in bringing back the seceders one after another, and by a vote of one of the Conferences, the ordination was declared invalid and union was restored; while to prevent, as far as possible, a renewal of the complaint of the want of the sacraments, some, at least, of the Episcopal clergy traveled over large circuits for the purpose of baptizing the children of Methodists, and administering the Lord's Supper and continued to do so, until the final separation of the Methodists from the Church, without desiring or receiving for the service the smallest compensation.

1779 - 1784.

When the Revolutionary war begun, Virginia in her sixty-one counties contained ninety-five parishes, one hundred and sixty-four churches and chapels, and ninety-one clergymen. She came out of the war with a large number of her churches destroyed, or injured irreparably, with twenty-three of her ninety-five parishes extinct or forsaken. Of the remaining seventy-two, thirty-four were destitute of ministerial services; while of her ninety-one clergymen, twenty-eight only remained, who had lived through the storm, and these, with eight others who came into the State soon after the struggle terminated, supplied thirty-six of the parishes.

Up to this time the Methodists had continued in alliance with the Church, and professed to consider themselves as a part of it; but the time had now come for their final separation from it. The incipient steps in this business are thus related by two of the historians of Methodism. (Life of Wesley by Coke and More, p. 351): "When peace was established between Great Britain and the States, the intercourse

was opened between the societies in both countries. Mr. Wesley then received from Mr. Asbury a full account of the progress of the work during the war; and especially of the division which had taken place and the difficulties he met with before it was healed. He also informed Mr. Wesley of the extreme uneasiness of the people's minds for want of the sacraments; that thousands of their children were unbaptized; and the members of the society in general had not partaken of the Lord's Supper for many years. Mr. Wesley then considered the subject, and informed Dr. Coke of his design of drawing up a plan of Church government and of establishing an ordination for his American societies. But, cautious of entering on so new a plan, he afterwards suspended the execution of his purposes, and weighed the whole for upwards of a year. At the Conference held in Leeds, 1784, he declared his intention of sending Dr. Coke and some other preachers to America. Mr. Richard Whatcoat and Mr. Thomas Vasey offered themselves as missionaries for that purpose and were accepted. Before they sailed, Mr. Wesley abridged the Common Prayer book, and wrote to Dr. Coke, then in London, desiring him to meet him in Bristol to receive *fuller powers*, and to bring the Rev. Mr. Creighton with him. The doctor and Mr. Creighton accordingly met him in Bristol, when, with their assistance, he ordained Mr. Richard Whatcoat and Mr. Thos. Vasey, *presbyters* for America, and did afterwards ordain Dr. Coke *superintendent*, giving him letters of ordination under his hand and seal, and at the same time, a letter to be printed and circulated in America." To this statement it should here be added that Dr. Coke wrote Mr. Wesley urging him to ordain him bishop. On the third of November, 1784, Dr. Coke arrived in New York, and on the fourteenth, met Mr. Asbury for the first time, who, upon hearing of the new plan, expressed strong doubts about it, which by some means or other were soon removed, as subsequent events proved. On Christmas eve, a general conference of the Methodists assembled, by appointment at Baltimore, by

which a circular letter from Mr. Wesley, of which Dr. Coke was the bearer, dated Sept. 10th, 1784, was published, from which the following extracts are presented. The letter is addressed to Dr. Coke, Mr. Asbury, and our brethren in America:

"By a very common train of providences, many of the provinces of North America, are totally disjoined from their mother country, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the Congress, partly by the provincial assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these states desire my advice, and in compliance with their desire, I have drawn up a little sketch.

"For many years I have been importuned, from time to time, to exercise the right of ordaining part of our traveling preachers. But I have still refused; not only for peace' sake, but because I was determined, as little as possible, to violate the established order of the national church to which I belonged.

"But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers; so that for some hundred miles together, there is none to baptize, or to administer the Lord's Supper. Here, therefore, *my scruples are at an end:* and I conceive myself at full liberty, as I violate no order and invade no man's right, by appointing, and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper. And I also advise the elders to administer the Supper of the Lord on every Lord's day.

"If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken."

The appointed merely of Mr. Asbury does not seem to have been deemed sufficient to bestow upon him any new powers, and accordingly we find him receiving such ordination to the offices of deacon and priest as Dr. Coke could bestow, and afterwards obtaining from the same hands, what was deemed a consecration of the episcopate. The use of the phrase, superintendent, was ere long discontinued, and that of bishop (which has ever since been retained) was substituted for it. The separation between the Church and Methodists, was made entire by the circumstances just related, and it is not here necessary to pursue further the history of the latter; there are, however, certain facts connected with the transaction which form a part of its true history, and which, therefore, it would be wrong to withhold.

The plan of ordination and Church government, which Mr. Wesley so appropriately termed *new*, does not appear from the account given by Dr. Coke, to have been communicated by Mr. Wesley to the conference prior to its execution; he declared his intention simply of sending Dr. Coke and other ministers to America. In fact, we are elsewhere told that information of its actual execution was never given to the conference until 1876, before which time, probably, intelligence of the act had reached them from America. It was, therefore, the act of Mr. Wesley alone.

It was an act, upon the propriety of which he took no counsel with his intimate friends. His brother, Mr. Chas. Wesley, in a letter to Dr. Chandler, written in 1785, thus expresses himself:—

"I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay preachers

in America. I was then in Bristol at his elbow; yet he never gave me the least hint of his intention. How was he surprised with so rash an action? He certainly pursuaded himself that it was right."

The reasons assigned for this act, by Mr. Wesley were not at all times the same. In his letter, as published by the conference, he stated that his scruples were at an end, and he considered himself at full liberty, because America was destitute of bishops and belonged not to the jurisdiction of any English prelate. On another occasion, when, at the request of Jones of Nayland, inquiry was made of him whether it was true that he had invested persons with the episcopal character, and sent them to America; after some hesitation, he admitted the fact, and assigned as a reason for his conduct, that after the revolution each denomination was making efforts to swell its members, and the Baptists particularly were greatly increasing to the injury of the Church. [Life of Bishop Horne, by Jones of Nayland.] He had, therefore, taken the step with the hope of preventing further disorders.

If the object of Mr. Wesley was to secure to America, the episcopate, the course pursued was rendered unnecessary by existing circumstances. Dr. Seabury of Connecticut, had been nearly two years in England soliciting episcopal consecration, and, in consequence of difficulties arising entirely from the English law, was on the point of going to Scotland to be consecrated there, at the very moment when Mr. Wesley laid his hands on Dr. Coke, and it cannot be supposed that Mr. Wesley was ignorant of these facts, particularly as we find them to have been well known to his brother Charles.

The latter gentleman in the letter to Dr. Chandler, already referred to, speaking of the American Methodists, uses this language:—

"How have they been betrayed into a separation from the Church of England, which their preachers and they, no more intended than the Methodists here? Had they had patience

a little longer they would have seen a real primitive Bishop in America, duly consecrated by three Scotch Bishops, who had their consecration from the English Bishops, and are acknowledged by them as the same with themselves. There is, therefore, not the least difference between the members of Bishop Seabury's Church and the members of the Church of England. I had the happiness to converse with that truly apostolic man, who is esteemed by all that know him as much as by you and me. He told me that he looked upon the Methodists in America as sound members of the Church and was ready to ordain any of their preachers, whom he should find duly qualified." In point of fact, Bishop Seabury had received consecration on the fourteenth of November, whereas the conference assembled in Baltimore on the twenty-fourth of the succeeding month.

1784 - 1825.

The controversies, in regard to the ecclesiastical affairs in Virginia, were practically settled by the act establishing religious freedom, passed the 26th December, 1785.

The General Convention, in Philadelphia, September, 1785, had from Virginia the Rev. Dr. Griffith and John Page, Esq.

Rev. Dr. Griffith having resigned his election as Bishop, on the assembling of the convention of 1790 in Richmond, the Rev. Dr. Madison, President of William and Mary College, was elected. That year on the 19th of September, he was consecrated in the Chapel at Lambeth, by the Archbishop of Canterbury and the Bishops of London and Rochester. So, after an existence of one hundred and eighty-four years, the Episcopal Church in Virginia for the first time saw a Bishop within her borders. In 1792, Bishop Madison made his first visitation. In five parishes confirming upwards of 600 persons. He found the outlook somewhat better than he seems to have anticipated, although, there was still much cause for discouragement in the generally low state of religion among the people. Bishop Madison died in March, 1812. The Rev. Richard Channing Moore was elected to succeed him, and was

consecrated in May, 1814. Among other faithful men, were four of the clergy whose names deserve a place in the records of the Virginia Church, and who should be held in honorable remembrance, as instruments of God in aiding Bishop Moore to revive the prostrate Church. These gentlemen, were the Rev. Dr. Wilmer, the Rev. Mr. Norris, the Rev. Mr. Dunn, and the Rev. William Meade.

A great impulse was given the Church in Virginia from the very beginning of Bishop Moore's episcopate. Interest everywhere revived. In his first year he ordained three to the ministry and enrolled four candidates for orders. No less than ten new churches were reported as in process of erection, while eight of the old ones were undergoing repairs. A society was formed for distribution of Prayer Books and Tracts; a fund was commenced for the support of the Episcopate; the Education Society was also formed at this time, and it continues its good work to this day. During this period also, we date the founding of the Theological Seminary

1825 - 1835.

The exemption of the Bishop from parochial cares, became an object of increasing concern. At length in 1828, when Bishop Moore was in his 67th year, although infirmities of age had not disabled him, it was determined to give him an assistant; and in 1829 Rev. William Meade, D. D., was elected.

Writing in 1836, Dr. Hawks says, in concluding his book, the present condition of the Church in Virginia is one of gratifying prosperity. With more than one hundred churches, some of them the fruit of reviving zeal in parishes which once flourished, but have long been almost dead, the Diocese now numbers more than seventy clergymen; and with a missionary fund, unemployed in part, because missionaries are not to be had, the Diocese is laboring to supply, in some meas ure, its necessities by means of its Seminary at Alexandria. Of this institution, it may be said, that it has afforded instruction during the last three years, to sixty candidates for orders, and has given thirty-six clergymen to the Church.

CHAPTER II.

The Episcopal Church in America and in the Diocese of West Virginia.

The Episcopal Church in America.

There are, no doubt, many of our readers who are sometimes puzzled to understand how it is that the Episcopal Church, which today claims the allegiance of so large a proportion of English-speaking people throughout the world, should still be, in America, so much smaller in numbers than some of the other Christian bodies around us. A careful reading of the following "Historical Sketch of the Protestant Episcopal Church in the United States of America," will throw much light upon the subject. It is from the pen of the Bishop of Iowa, and was published in much greater detail in *Whittaker's Almanac* for the year 1884:

"The close of the struggle for national independence brought to the Churchmen who had sympathized with the principles of the Revolution problems of grave interest. Prior to the war the centre of unity for the Clergy and Laity of the Church of England in America, had been the recognition of the Bishop of London as their Diocesan, and the use by Minister and people alike of the same formularies of devotion and the acknowledgment of the same symbols of belief.

"The Prayer-Book remained, indeed, when the war broke out, but its use was practically interdicted. The presence of the State prayers rendered it unacceptable to those who sympathized with the revolt, while the 'loyalists,' rather than omit these supplications from the accustomed forms, preferred the closing of their churches and the cessation of all public prayers. But the allegiance due to the See of London was

wholly destroyed. The Clergy could no longer depend upon the license of a foreign Bishop for induction to American Parishes. The laity no longer regarded a foreign prelate as empowered to administer discipline and exercise oversight in the case of their wayward priests, or give the valid commission to their aspirants for Orders.

"The Church had felt, in every quarter, the effects of the war. In the interruption of services, the removal of the Clergy, the suspension of grants from the Society for the Propagation of the Gospel and from the crown, and the odium attaching in the revolted States to everything derived from and dependent upon the hated mother-land, the Church sunk to the lowest depths of depression, and in some quarters, seemed well-nigh extinct. The leading Clergymen of the North had warmly espoused the cause of the King, and although, in the Middle States and the South, the Clergy were, in general, in sympathy with the popular side, still in the minds of the multitude, both in the North and South, the Church was regarded as closely connected with the tyranny from which, at a great cost of blood and treasure, the land had been freed. Even the Church buildings were, in many cases, despoiled and destroyed, and the end of the struggle found the Church existing only in a few of the centres of population, or else where the piety and popularity of patriotic Clergymen had enabled its adherents to weather the storm of prejudice and ignorant hate.

"There had been attempts to secure the Episcopate, and earnest prayers for this coveted completion of the order and government of the Church in the colonies, dating back for upward of a century. But still the close of the war found no Bishop in America, and but few Clergymen scattered throughout the independent States. Even where the Church had been established, it had suffered depletion in numbers and the spoiling of its goods and glebes. In Virginia, where prior to the Revolutionary struggle, there were upwards of one hundred and sixty churches and chapels, with nearly a

hundred Clergymen ministering at their altars, the close of the contest found ninety-five Parishes extinct, and of the remainder nearly one-half were without ministrations. Less than thirty Clergymen remained at their posts when the war had ceased. Many of the Churches had been closed or converted to other uses or else destroyed. The sacramental vessels even had been, in many cases, taken by sacrilegious hands and devoted to unholy purposes. Here, as elsewhere the Church was well-nigh extinct.

"But there were those, both of the Clergy and Laity, who were alive to the necessity of organization and the creation of a fresh bond of unity. To accomplish these purposes, meetings were held in various parts of the country—in Connecticut, in Maryland, in Virginia, in New Jersey, in Pennsylvania, in New York. At length, in 1784, the Rev. Dr. Seabury received consecration at the hands of the Bishops of the Church in Scotland as Bishop of Connecticut; and then, in 1787, the Dev. Drs. White and Provost were consecrated in England as Bishops of Pennsylvania and New York, respectively, and, in 1790, the Rev. Dr. Madison was also consecrated in England as Bishop of Virginia.

"The period of organization was, however, succeeded by one of depression. The death, one by one, of the older Clergy who had, to a large extent, come from England, found few prepared to take up the ministerial work. The lesson of self-sustention was to be learned, now that the stipends, freely dispensed by the venerable Society for the Propagation of the Gospel, were withdrawn.

"Besides a hatred and dread of things English, and a widespread adoption of the manners and disbelief of the French, reduced religion to a low ebb, and made the Church, though no longer, even by name, a dependent of England, yet distrusted and disliked. It was still a day of small things as far as the influence and increase of the Church was concerned. But soon tokens of revival began to appear. The names of Bishops Hobart of New York, Griswold of the Eastern Dio-

cese, Moore of Virginia, and Chase of Ohio, will always be associated with this period of our history. Nor must we omit the name of Bishop Meade of Virginia. He was ordained in 1812, and in 1829 was consecrated as assistant to Bishop Moore. It was largely through his abundant labors that the Church was revived in Virginia. In 1821, the Constitution of the Domestic and Foreign Missionary Society of the Church was perfected, and in 1835, the epoch of the great development of the missionary spirit in the Church, Bishop Kemper was sent forth to this Missionary Episcopate, comprising the 'Northwest,' and in 1838 Bishop Polk was sent to the Southwest.

Since these days of revival, the progress of the Church has been steadily onward. The excitement of the civil war did, indeed, involve a temporary suspension of the friendly relations existing between the Northern and Southern Dioceses. But, with the return of peace, came the glad return of unity, and since the Church was united, its advance has been more rapid than before. Its missions, at home and abroad, have been multiplied. Its literary institutions have taken root on every side. Its Dioceses have increased by the erection of new Sees and the division of the older and larger ones. Its charities have reached a magnitude and importance claiming and receiving the praise of all philanthropists, and the Episcopal Church in America enters upon its second century with a new vigor and promise. Giving proof of its adaptation to all classes and conditions of men, its future bids fair to be as its past, only more abounding in influences for good."

The Diocese of West Virginia.

A division of the Diocese of Virginia was agitated as early as 1821, but the first practical move made in the matter, was at a Convocation of the Clergy in Western Virginia, some seven in all, held in Charleston, Kanawha, in 1851. The Rev. Jas. D. McCabe, of Wheeling, had prepared a memorial looking to a division and it was presented, but Bishop Meade, who was present, opposed the move, and the paper was withdrawn.

The next meeting looking in this direction was held in Clarksburg, August 24, 1865, but as there was no guarantee that a new Diocese could be supported, the effort came to naught.

The subject was, however, from this time continually agitated, and on November 15, 1872, at a Convocation held in Charleston, Kanawha, Major A. T. Laidley was appointed to open correspondence with the Vestries and to report at a Convocation to be held in Volcano, April 23, 1873. The response from the Vestries was so meagre and incomplete, that although the meeting was held, nothing could be done.

On January 19, 1874, at a meeting of the Vestry of St. John's, Charleston, another effort was made to get a full expression of the people in behalf of the new Diocese, but the effort failed, it may have been chiefly on account of the opposition in the eastern counties.

In the autumn of 1875, Bishop Johns expressed himself in favor of the division, provided the support of the Diocese could be secured, and on April 19th, 1876, at the twentieth annual session of the Convocation of West Virginia, held in Wellsburg, steps were taken to bring the matter formally before the annual Council of Virginia, meeting in Alexandria in May. That Council recommended the calling of a conference of the Clergy and Laity of the Parishes and Congregations within the limits of West Virginia, to furnish such information as might enable the Council at its next session to act intelligently on the subject.

This Conference met in Parkersburg on April 18th, 1877. Two sessions were held; they were well attended and the best feeling prevailed. The Conference adjourned to meet in Staunton on May 16th. The result was the request to set apart West Virginia as a separate Diocese. The request was granted by the following vote:

Ayes—Clergy, 91; Laity, 94. Noes—Clergy, 4; Laity, 10

Bishop Whittle having given his consent, the matter was brought up before the General Convention, meeting in Boston in October, and by them ratified. Thus the Diocese of

Virginia was divided, and the new Diocese of West Virginia created. The primary Convention was held in Charleston, December 5, 1877, resulting in the election as Bishop of the Rev. J. H. Eccleston, D. D. He having declined, at the first annual Council held in Charlestown, February 27, 1878, the Rev. George W. Peterkin, of Memorial Church, Baltimore, was elected. He was consecrated in St. Matthew's Church, Wheeling, on Ascension Day, May 30, 1878, by the Bishop of Ohio, assisted by the Bishops of Pittsburg and Virginia, the Assistant Bishop of Kentucky and the Bishop of Southern Ohio.

Clergy List.

The following clergy were connected with the Diocese at its organization. The names in italics indicate, that of the original clergy, only two are connected with it at the beginning of 1902.

Present in Charleston, December, 1877:

Rev. James G. Armstrong	Wheeling	1877	tr. 1878.
Rev. Geo. A. Gibbons	Fairmont	1877	
Rev. R. A. Cobbs	Charleston	1877	ob. 1887.
Rev. James Grammer	Middleway	1877	tr. 1879.
Rev. Emil J. Hall	Lewisburg	1877	tr. 1879.
Rev. John P. Hubbard	Shepherdstown	1877	tr. 1880.
Rev. Wm. L. Hyland	Parkersburg	1877	tr. 1879.
Rev. T. H. Lacy	Pt. Pleasant	1877	tr. 1880.
Rev Jno. W. Lea	Martinsburg	1877	ob. 1884.
Rev. W. T. Leavell	Hedgesville	1877	ob. 1899
Rev. R. H. Mason	Union	1877	ob. 1893
Rev. W. H. Meade	Charlestown	1877	tr. 1883.
Rev. S. D. Tompkins	Volcano	1877	ob. 1885
Rev. Jno. F. Woods	Clarksburg	1877	

CHAPTER III.

List of Clerical and Lay Delegates to the Annual Councils of the Diocese of Virginia from the churches in Western Virginia.

1785-1877.

List of Clergy, in what is now West Virginia, 1785-1877. The dates do not give the time of ordination, nor of first parochial charge, but the year when first reported in the Conventions or Councils, as in charge of congregations in the present territory of West Virginia.

It is to be noted also that the names of Parishes do not always indicate that the organization was complete at the date given.

Clergyman.	Parish.	County or Town.	Date.
Addison, Thos. G.	St. Matthew's	Wheeling	1861
Allen, Benjamin	St. Andrew's	Jefferson	1818
Ambler, Chas. E.	Zion Church	Charles Town	
Andrews, Chas. W.	Trinity Ch.	Shepherdstown	1842
Armstrong, William	St. Matthew's	Wheeling	1837
Armstrong, John	St. Matthew's	Wheeling	1823
Armstrong, J. G.	St. Matthew's	Wheeling	1875
Barr, David	St. Mark's	St. Albans	1873
Benton, M. M.	St. John's	Wheeling	1870
Braddock, W. L.	All Saints'	Monroe	1873
Broadnax, W. A.	Christ Ch.	Clarksburg	1858
Brooke, Jno. T	Norborne	Berkeley	1826
Brooke, Pendleton	Christ Ch.	Clarksburg	1870
Bryan, Jno. L.	Christ Ch.	Bunker Hill	1817
Callaway, C. McK.	St. Andrew's	Jefferson	1851
Carson, T. M.	Bunker Hill	Berkeley	1866
Castleman, R. A.	Christ Ch.	Clarksburg	1853
Chisholm, James	Trinity Ch.	Martinsburg	1844
Clark, Jonas B.	St. John's	Wheeling	1874
Cobbs, R. A.	St. John's	Charleston	1876
Coffin, W. H.	St. John's	Brooke Co	1853

Clergyman.	Parish.	County or Town.	Date.
Cowpland, Joshua	St. John's	Wellsburg	1867
Crampton, S. W.	Hampshire		1840
Craik, James	Kanawha	Kanawha	1840
Curtis, J. F.	St. Paul's	Weston	1866
Currie, C. George	St. Matthew's	Wheeling	1868
Davis, R. T.	Trinity Ch.	Martinsburg	1855
Fisher, Andrew	St. Paul's	Weston	1870
Gibson, Isaac	Zion Church	Charles Town	1865
Gibbons, G. A.	Christ Church	Fairmont	1875
Good, W. H.	Norborne	Berkeley Co.	1845
Goodwin, Fred D.	Kanwaha	Kanawha	1831
Goodwin, James	Christ Church	Pt. Pleasant	1840
Gordon, John		Frederick Co.	1754
Grammer, Julius E.	Grace	Middleway	1856
Grammer, James	Grace	Middleway	1869
Greer, David H.	Christ Ch.	Clarksburg	1867
Harrison, J. H.	St. John's	Brooke Co.	1842
Hall, Emile J.	Grace	Pocahontas Co.	1877
Hanson, W. D.	Trinity Ch.	Martinsburg	1860
Hayden, H. E.	Christ Ch.	Pt. Pleasant	1868
Heath,	Trinity Ch.	Shepherdstown	1800
Hedges, Chapline H.	Grace Ch.	Middleway	1836
Henderson, D. J.		Kanawha	1855
Horrell, Thos.	Norborne	Berkeley	1817
Howard, C. R.	St. John's	Harper's Ferry	1855
Hubbard, John P.	Trinity Ch.	Shepherdstown	1876
Hudson, A. J. M.	St. Mark's	Kanawha	1859
Hurt, John		Jefferson Co.	1775
Hyland, Wm. L.	Christ	Wellsburg	1850
Jackson, Robt. F.	Missionary	Wheeling	1877
Jacobs, Cyrus M.	Trinity	Martinsburg	1836
Jacobs, W. F. M.	Trinity	Marshall	1859
Johnson, W. P. C.	Norborne	Berkeley	1832
Jones, Alex	St. Andrew's	Jefferson Co.	1825
Jones, E. Valentine	Trinity Ch.	Huntington	1873
Lacy, T. H.	Christ	Pt. Pleasant	1873
Lea, John W.	Trinity Ch.	Martinsburg	1875
Leavell, Wm. T.	Wyckliffe	Kabletown.	1866
Lippitt, E. R.	Norborne,	Berkeley Co	1821
Lowe, Enoch M.	Norborne,	Berkeley Co.	1819
Manning, Wm.		Berkeley Co.	1772
Martin, John	Kanawha	Kanawha Co.	1835
Mason, R. H.	All Saints'	Union	1870
May, G. S.			
McCabe, James D.	St. John's	Wheeling	1849
McDonough, A. A.	St. Paul's	Weston	1874
McGill, John	St. John's	Ripon	

Clergyman.	Parish.	County or Town.	Date.
McGuire, Wm.	Christ ..	Bunker Hill	1857
McMechen, James M.		Wood Co.	1840
Meade, W. H.	Zion ..	Charles Town ..	1867
Mee, C. B.	St. Mark's	Kanawha Co. ..	1872
Meldrum, ..		Frederick	1765
Moore, James	St. John's	Wheeling	1860
Morrison, J. Horace,	Trinity	Shepherdstown..	1839
Morrow, W. B.	St. John's	Wheeling	1868
Muhlenberg, Peter		Berkeley Co.....	1768
Nash, Norman	Hampshire ..		1821
Nash, Sylvester	Hampshire	Hampshire	1824
Nash, F. B.	St. Mark's	Kanawha	1845
Nock, Joseph A.	St. John's	Charleston	1868
Ogilvie, Jas		Berkeley Co.. ..	1771
Page, James J.		Berkeley Co	1853
Page, Bernard	Trinity	Martinsburg	1795
Page, Chas. H.	St. Mark's	Kanawha Co. ..	1823
Page, C. Randolph	Ravenswood	Jackson	1873
Perkins, E. T.	Missionary	Parkersburg	1848
Peterkin, Joshua ..	Wickliffe	Clark & Jeff. ..	1851
Powell, Jno. D.	Wickliffe	Clark & Jeff. ..	1855
Price, Jas.		Shepherdstown..	1810
Reynolds, John H.	Hardy	Hardy	1796
Robertson, John J.	Norborne, ...	Berkeley	1822
Sewell, William	St. John's	Brooke	1838
Sharp, Henry T.	St. Paul's	Weston	1870
Shiras, Alex	Wickliffe	Clark & Jeff. ..	1840
Smith, Thompson L.	St. John's	Kanawha	1855
Smith, Joseph H.	St. John's	Wheeling	1858
Smith, Benj. B.	St. Andrew's	Jefferson	1822
Smith, Thomas		Parkersburg.....	1843
Smythe, Thos. H.	St. Paul's	Weston	1858
Sprigg, D. F.	Trinity	Martinsburg	1850
Stewart, Wm. G.	St. Mark's	Kanawha	1868
Stubbs, ..		Shepherdstown..	1786
Stringfellow, Horace, Jr....	St. John's	Harper's Ferry..	1851
Sturgis, Daniel	Trinity	Martinsburg	1771
Taliaferro, Chas. C.	Trinity	Martinsburg	1837
Tompkins, S. D.	St. Paul's	Weston	1848
Tongue, Thos. O.	Missionary	Wheeling	1871
Tyng, Dudley A.	Zion	Jefferson Co. ..	1851
Tyng, Jas. H.	Trinity	Martinsburg	1830
Veasy, ...		Martinsburg	1830
Ward, H. D.	Kanawha	Kanawha Co. ...	1845
Ward, Wm. N.	Christ Ch..	Clarksburg	1835
West, ...	Missionary	Kanawha Co. ..	1844

Clergyman.	Parish.	County or Town.	Date.
Wheat, J. Thomas	St. Matthew's	Wheeling	1830
Wheeler, A.	Jackson		1843
Whittle, F. M.	St. John's	Charleston	1848
Wilson, Francis	Trinity	Martinsburg	1786
Wilmer, Emmanuel			
Woods, John F.	Trinity	Moundsville	1865

List of Lay Delegates, 1785-1877.

Laymen.	Parish.	County or Town.	Date.
Allen, Benjamin	St. Andrew's	Jefferson	1816
Allen, G. R. C.	Christ Ch.	Clarksburg	1853
Andrews, M. Page	Trinity	Shepherdstown	1869
Arthur, Joseph	Norborne	Berkeley	1834
Baxter, Wm. E.	St. John's	Brooke	1870
Baylor, Col. R. W.	Zion	Charles Town	1867
Beall, John Y.	Zion	Charles Town	1860
Berkeley, Prof. R. C.	Trinity	Monongalia	1877
Berkeley, Edmund	Kanawha	Kanawha	1826
Blackford, Wm. M.	Norborne	Berkeley	1827
Bonham, Robt. C.	St. Matthew's	Wheeling	1852
Brady, S.	St. Matthew's	Wheeling	1876
Brown, James	St. Andrew's	Jefferson	1832
Brown, Hiram D.	St. Matthew's	Wheeling	1858
Brown, R. T.	Zion	Charles Town	1874
Bryan, Dr. C. P.	Madison	Pocahontas	1874
Burwell, Dr. Philip	Ravenswood	Jackson	1874
Butler, Chas. T.	Trinity	Shepherdstown	1850
Chapline, Isaac	Trinity	Shepherdstown	1832
Colston, Edward	Norborne	Berkeley	1822
Conrad, D. H.	Trinity	Martinsburg	1853
Cordelle, L. C.	Zion	Charles Town	1866
Colton, Dr. Jno. T.	St. John's	Kanawha	1876
Craighill, Nathaniel	St. Andrew's	Jefferson	1819
Curtis, Geo. D.	Trinity	Marshall	1870
Dangerfield, Jno. E.	Wickliffe	Clark & Jeff.	1842
Eoff, Beverly M.	St. John's	Wheeling	1870
Fitzhugh, Burdett	Ravenswood	Jackson	1853
Fryatt, Tillotson	Norborne	Berkeley	1820
Grantham, J. J.	Norborne	Berkeley	1870
Griggs, Thomas	St. Andrew's	Jefferson	1830
Hall, Geo. W.	Trinity	Shepherdstown	1867
Hammett, Samuel	St. John's	Pleasants	1853
Howley, James O.	St. Paul's	Weston	1852
Helm, Strother M.	Norborne	Berkeley	1819
Henderson, David E.	Zion	Charles Town	1872
Hildreth, S. P.	St. Matthew's	Wheeling	1875

Laymen.	Parish.	County or Town.	Date.
Hoge, Isaac	Trinity	Marshall	1852
Hogeman, Wm. H.	St. John's	Charleston	1869
Howard, H. R.	Pt. Pleasant	Mason	1870
Hunter, Edward P.	Norborne	Berkeley	1847
Jackson, Genl. J. J.	Trinity	Parkersburg	1867
Jacobs, W. F.	St. John's	Harper's Ferry	1851
Jones, Strother	Kanawha	Kanawha	1824
Kirk, Thomas	Christ Ch.	Brooke	1853
Kreglow, Geo. T.	Mt. Zion Ch.	Hedgesville	1877
Laidley, Maj. A. T.	St. John's	Charleston	1869
Lee, Edmund I.	Trinity	Shepherdstown	1870
Lee, Charles H.	Norborne	Berkeley	1841
Lee, Richard Henry	Trinity	Shepherdstown	1847
Lockridge, James T.	Madison	Pocahontas	1877
Lynn, Geo., Jr.	Hampshire	Hampshire	1833
Magill, Archibald	Norborne	Berkeley	1831
McCandlish, R. J.	St. Paul's	Weston	1853
McCluney, Col. James	St. Matthew's	Wheeling	1870
McNeer, James	All Saints'	Union	1875
Moncure, Dr. Jas. D.	Trinity	Huntington	1872
Morgan, Wm. A.	Trinity	Shepherdstown	1858
Morgan, Morgan	Norborne	Berkeley	1785
Morgan, Jacob	Trinity	Shepherdstown	1845
Morgan, Daniel	Trinity	Shepherdstown	1836
Myers, Cromwell	Mt. Zion Ch.	Hedgesville	1872
Nash, Sylvester	Christ Ch.	Berkeley	1819
Nash, Norman		Hampshire	1819
Nelson, Francis	Hampshire	Hampshire	1825
Nelson, Thomas	Norborne	Martinsburg	1828
Nelson, Mann P.	Norborne	Berkeley	1833
Norwood, Wm. Jr.	All Saints'	Monroe	1874
Oley, Gen. Jno. H.	Trinity	Huntington	1877
Page, John W.	Hampshire	Hampshire	1831
Page, William	Norborne	Berkeley	1816
Patrick, Dr. Spicer	St. John's	Charleston	1856
Pendleton, Wm. H.	Norborne	Berkeley	1840
Pendleton, Wm.	Norborne	Berkeley	1853
Pendleton, William	Norborne	Berkeley	1815
Pinkney, Chas. C.	Wickliffe		1834
Reynolds, John H.	Hampshire	Hampshire	1799
Robinson, R. K.	Trinity	Martinsburg	1873
Rose, Robert	Kanawha	Kanawha	1834
Russell, Joseph A.	St. John's	Harper's Ferry	1850
Sharpe, George	Hampshire	Hampshire	1824
Shepherd, Abram	St. Andrew's	Jefferson	1817
Silver, Francis	Norborne	Berkeley	1830
Smith, Aug. J.	Trinity	Shepherdstown	1865

Laymen.	Parish.	County or Town.	Date.
Smith, Cruger W., Jr.	Christ Ch.	Clarksburg	1870
Staples, E. W.	Emmanuel	Wood	1873
Steele, Thos. G.	Christ Ch.	Marion	1870
Suydam, Abraham	Trinity	Cabell	1870
Tallant, Henry	St. John's	Wheeling	1853
Thomas, Jno. L.	Christ Ch.	Berkeley	1829
Thompson, Judge Geo. W.	St. Matthew's	Wheeling	1872
Thompson, Philip R.	St. Mark's	Kanawha	1836
Thompson, Francis	St. Mark's	Kanawha	1853
Triplett, F. M.	St. John's	Pleasants	1870
Veasy, Geo. W.	St. John's	Brooke	1853
Walker, James	Norborne	Berkeley	1818
Ward, Joel	Norborne	Berkeley	1818
Washington, Bushrod C.	St. Andrew's	Jefferson	1823
Watson, W. E.	Christ Ch.	Fairmont	1877
White, S. T.	Grace Ch.	Middleway	1876
White, Nathan S.	Zion	Charles Town	1858
Wilson, John	Christ Ch.	Berkeley	1832
Woods, Andrew P.	St. Matthew's	Wheeling	1848
Young, J. Thornton	Trinity	Martinsburg	1876

CHAPTER IV.

List of Clerical and Lay Delegates to the Annual Councils of the Diocese of West Virginia—1877-1901.

List of Clergy in the Diocese of West Virginia, 1877-1901. The date gives the year when first reported at the Council.

Clergyman.	County or Town.	Date.
Ambler, John	Fairmont	1887
Ambler, John C.	Grafton	1898
Armstrong, J. G.	St. Matthew's, Wheeling	1877
Birckhead, Chas. M.	St. Albans	1886
Blake, Jas. H. W.	Middleway	1879
Brittingham, Jacob	Parkersburg	1881
Brooking, Robt. U.	Point Pleasant	1892
Buchanan, Anselm	Wellsburg	1879

Clergyman.	County or Town.	Date.
Burkhart, W. Hullihen	Bluefield	1890
Burwell, Walter L.	Charles Town	1887
Campbell, Chas. M.	St. Albans	1886
Canfield, Isaac A.	Powellton	1895
Card, Gerald	Charleston	1897
Caswell, Robt. C. (Tenn.)	Buckhannon	1900
Chrisman, Wilson Page	Charles Town	1894
Chrisman, Clayton Alex	Wellsburg	1895
Cobbs, R. Addison	Charleston	1877
Crook, Guy H.	Ronceverte	1901
Cooke, Thos. W.	Clarksburg	1898
Coombs, L. R. (S. Va.)	Lewisburg	1894
Coupland, Robt. S.	Charles Town	1900
Cowpland, Joshua	Pt. Pleasant	1881
Curran, T. J. Oliver	Wheeling (St. Andrew's)	1900
Davis, Wm. Lawrence	Parkersburg	1895
Deaver, Jas. N.	Charles Town	1897
Doggett, Luther W.	Fairmont	1895
Douglas, John S.	Martinsburg	1899
Dame, Geo. W.	Clarksburg	1880
Easter, Geo. W.	Union	1892
England, Howard G. (Va.)	Ripon	1898
Everett, W. B. (Va.)	Harper's Ferry	1889
Fenton, Arthur K.	Powellton	1893
Ferguson, J. Dudley	Moorefield	1878
Fick, H. L. A.	St. Matthew's, Wheeling	1899
Fish, Jas. L.	W. Grafton	1900
Fitzpatrick, J. B.	St. Albans	1885
Fletcher, Robt. (Center. N. Y.)	Charles Town	1898
Forrest, Douglas F., D. D.	Clarksburg	1892
Foster, John T.	Grafton	1890
Gantt, J. Gibson	St. Juke's, Wheeling	1885
Gibbons, Geo. A.	Fairmont	1877
Gibbons, J. Howard	Point Pleasant	1901
Gibson, Robt. A.	Parkersburg	1878
Gibson, John S.	Middleway	1852
Grammer, Jas.	Middleway	1877
Gravatt, Wm. L.	Charles Town	1893
Gray, Arthur P.	Lewisburg	1888
Griffith, Saml. H.	Moorefield	1884
Grinnan, Andrew G.	Pt. Pleasant	1895
Grubb, Curtis	Lewisburg	1886
Hall, Emile J.	Lewisburg	1877
Hammond, Kensey J.	Parkersburg	1883
Hannah, C. Gilbert	Morgantown	1899
Hiatt, Jacob A.	Parkersburg	1900
Howard, David W.	St. Matthew's, Wheeling	1900

Clergyman.	County or Town	Date.
Hubbard, John P.	Shepherdstown	1877
Hyland, Wm. L.	Parkersburg	1877
Joyner, John R.	St. Albans,	1894
Keeble, J. W.	Weston,	1882
Lacy, T. H.	Point Pleasant	1877
Lea, John Willis	Martinsburg	1877
Leavell, Wm. Thos.	Hedgesville	1877
Lee, Francis D.	Lewisburg	1880
Lewis, Arthur M.	Powellton	1900
Lee, E. J.	Shepherdstown	1900
Levering, Lewis R.	Grafton	1901
Lightbourn, John S.	Huntington	1893
Loftus, J. Totenham	Moorefield	1881
Marley, John Tilton	Powellton,	1896
Marshall, W. K.	Parkersburg	1896
Mason, L. R.	Shepherdstown	1882
Mason, Richard H.	Union	1877
Marshall, Norman F.	Huntington	1887
Meade, F. A.	Hinton	1883
Meade, Wm. H.	Charles Town	1877
Moncure, John	Union	1891
Morgan, Robt. J. (Del.)	Charleston	1897
Moore, S. Scollay, D. D.	Parkersburg	1888
McGill, John (Va.)	Ripon	1878
MacQueary, T. Howard	Fairmont	1885
Neilson, W. H., D. D.	Shepherdstown	1891
Noland, R. Grattan	Wellsburg	1884
Pearson, C. C.	St. Luke's, Wheeling	1882
Penick, Rt. Rev. C. C., D. D.	Fairmont	1899
Powers, W. H. H.	Weston	1879
Price, Arthur R.	Powellton	1900
Roderick, R. Austin	Grafton	1889
Roller, Robt. Douglas, D. D.	Martinsburg,	1879
Shaw. Chas. E.	Harper's Ferry	1899
Sheerin, James	Morgantown	1895
Sommerville, Grant Paul	Lewisburg	1890
Spalding, C. N.	St. Luke's, Wheeling	1881
Spurr, B. M.	Moundsville	1894
Swan, Thos. E.	Buchannon	1897
Swope, Rodney Rush, D. D.	St. Matthew's, Wheeling	1878
Taylor, Jefferson R.	Montgomery	1888
Thomas, Nathaniel Seymour	St. Matthew's, Wheeling	1897
Thomas, Henry	Martinsburg	1888
Thomas, Harris B.	Lewisburg	1899
Thompson, P. D. (Va.)	Ripon	1892
Tompkins, Saml. D.	Volcano	1877
Tucker, Dallas	Charles Town	1883

Clergyman.	County or Town.	Date.
Turner, M. Thurston (Md.)	Lewisburg	1897
Tyler, B. B.	Charles Town	1890
Wager, Peter	St. Albans	1891
Ware, J. W.	Clarksburg	1882
Willis, Andrew J.	Middleway	1890
Winecoff, Thos. E.	Morgantown	1898
Wirgman, Henry T.	Parkersburg	1885
Woods, John F.	Clarksburg,	1877
Young, Lee H.	St. Andrew's, Wheeling	1896

List of Lay Delegates, 1877-1901.

Names.	Residence.	Date.
Adams, D. J.	Clarksburg	1878
Aglionby, John O.	Shepherdstown	1891
Alexander, Herbert L	Martinsburg	1897
Alexander, J. B.	Moundsville	1891
Ambler, B. M.	Parkersburg	1880
Angle, Stephen L.	Sistersville,	1899
Aschman, Dr. G. A.	St. Matthew's, Wheeling	1894
Baird, Wm. N.	Romney	1894
Bailey, D. M.	Weston,	1879
Baker, J. L. W.	Martinsburg	1877
Baldwin, D. B.	Bluefield	1892
Ball, W. J.	Wellsburg	1891
Barbor, H. B.	Princeton	1891
Bartlett, C. W.	Parkersburg	1892
Barton, D. J.	Morgantown	1899
Baxter, Hon. Felix J.	Sutton	1894
Baxter, Geo. A.	Wellsburg	1883
Beckwith, Hon. Frank	Charles Town	1893
Berkeley, Prof. R. C.	Morgantown	1878
Bland, E. S.	Sutton	1897
Blanchard, H. M.	Bluefield	1900
Bloomer, Geo. C.	Lewisburg	1885
Bowie, E. B.	St. Luke's Wheeling	1894
Boyd, John E., Jr.	Martinsburg	1887
Brady, Hon. S.	St. Matthew's, Wheeling	1880
Brown, Dr. H. M.	Union	1888
Browne, Robt. W.	St. Matthew's, Wheeling	1887
Broun, Maj. Thos. L.	Charleston	1878
Bryan, Dr. C. P.	Pocahontas Co.	1877
Burns, David	Clarksburg	1887
Camden, Dr. T. B.	Weston	1878
Carroll, W. C.	Charles Town	1891
Chandler, Ed. W.	St. Alban's	1883
Chew, Robt.	Charles Town	1891
Coe, Chas. Cleveland.	Kenova	1897

Names.	Residence.	Date.
Colston, Capt. W. B.	Martinsburg	1892
Cox, Friend	Moundsville	1894
Cotton, Dr. John T.	Charleston	1877
Craighill, Gen. W. P.	Charles Town	1897
Crawford, Wyatt C.	Huntington	1895
Creel, Geo. A.	Moundsville	1880
Crow, G. B.	Ripley	1898
Cunningham, Col. J. C.	St. Albans	1877
Curtis, Robt.	Moundsville	1883
Dandridge, Hon. A. S.	Shepherdstown	1889
Davison, Thos.	St. Andrew's, Wheeling	1896
Davisson, E. G.	Weston	1899
Derbyshire, H. J.	Huntington	1888
Despard, B.	Clarksburg	1893
Devine, John C.	St. Andrews, Wheeling	1899
Dimmick, M. C.	Huntington	1894
Du Bois, Jos. D.	St. Matthew's, Wheeling	1894
Dunlap, Dr. John L.	Union	1879
Eastham, Hon. P. C.	Point Pleasant	1890
Emmons, C. D.	Huntington	1897
Ensign, Ely	Huntington	1898
Fowler, Fred	Clarksburg	1899
Frazier, Wm. C.	Summit Point	1890
Gallaher, John T.	Moundsville	1896
Gamble, Dr. H. McG.	Moorefield	1878
Gamble, Wm.	Moundsville	1883
Gassman, J.	Martinsburg	1893
Gilbert, W. H.	Middleway	1899
Gordon, C. W.	Parkersburg	1892
Grantham, James	Middleway	1887
Green, F. H.	Ravenswood	1897
Greer, Jacob R.	St. Matthew's, Wheeling	1886
Greer, W. Homer	Ripley	1894
Haile, Robt. G.	Hinton	1899
Hall, F. L.	Wellsburg	1899
Hall, S. Bruce	New Martinsville	1896
Hall, A. C.	Wellsburg	1879
Hall, Geo. W.	Shepherdstown	1878
Hanson, J. W.	Harper's Ferry	1895
Hartley, John	Leroy	1894
Hartman, Wm. T.	Fairmont	1899
Harrison, W. G.	Weston	1888
Haymond, A.	Morgantown	1880
Henderson, Richard	Charles Town	1898
Henderson, H. C.	Williamstown	1895
Henshaw, Wm. S.	Martinsburg	1878
Higginbotham, C. C.	Buckhannon	1899
Hildreth, S. P.	St. Lukes Wheeling	1883

Names.	Residence.	Date.
Hodgman, B. F.	Moundsville	1896
Hogeman, W. H.	Charleston	1881
Howell, David	Charles Town	1890
Hubbard, W. G.	Charleston	1899
Hunter, Dr. J. H.	Martinsburg	1883
Hunter, C. W.	Davis	1900
Jackson, C. Edwin	St. Andrew's, Wheeling	1897
Johns, Thos.	St. Luke's, Wheeling	1898
Johnston, A. S.	Union	1885
Jones, Chas. C.	Leetown	1900
Keller, B. F.	Bramwell	1898
Kennedy, W. S.	Charles Town	1893
Kilmer, R. B.	Hedgesville	1897
Kilmer, Wm. H.	Hedgesville	1884
Klase, Dr. W. N.	Montgomery	1897
Knightstep, W. C.	Ripley	1882
Kreglow, Geo. T.	Hedgesville	1877
Laidley, Maj. A. T.	Charleston	1883
Laidley, W. S.	Charleston	1889
La Rue, Corbin	Ripon	1900
La Rue, F. C.	Ripon	1895
Lee, E. I.	Shepherdstown	1877
Lewis, Mord.	Clarksburg	1893
Lewis, Comyn	St. Matthew's, Charleston	1898
Ligon, Dr. John	Pocahontas Co.	1878
Lingamfelter, Lee	Hedgesville	1883
Linthicum, Jas. M.	Moorefield	1880
Lippitt, Dr. W. F.	Charles Town	1889
Lobb, C. Jas.	Moorefield	1899
Logie, Dr. J.	Lee Town	1877
Logan, Jos. D.	Union	1887
Londin, William	Lorentz	1899
Lucas, Chas. C.	Lee Town	1900
Lucadoe, J. D.	St. Luke's, Charleston	1892
Lyeth, B. F.	Martinsburg	1886
Martin, Saml. R.	New Martinsville	1898
Martin, Philip	Moundsville	1897
Martin, C. C.	Parkersburg	1899
Matthews, S. W.	Moundsville	1895
Mayo, Dr. M. L.	Huntington	1885
Miller, C. A.	Martinsburg	1890
Miller, Jacob	Hedgesville	1895
Mitchell, J. S.	Weston	1889
Moler, Lee	Shepherdstown	1884
Morgan, R. S.	Ravenswood	1880
Morgan, Morgan	Bunker Hill	1881
Moss, H. H., Jr.	Parkersburg	1899
Moss, H. H.	Parkersburg	1894

Names.	Residence.	Date.
Muzzey, Frank W.	Shepherdstown	1899
Myers, A. H.	Hedgesville	1895
MacLeod, A. E.	White Sulphur	1900
McCandlish, R. J.	Parkersburg	1877
McClure, John	St. Luke's, Wheeling	1884
McConihay, John H.	St. Albans	1882
McGill, E. W.	Okonoko	1895
McNeer, Jas.	Union	1877
McPherson, Irwin	Leroy	1893
Nelson, Dr. Mann Page	Middleway	1886
Noble, N. A.	St. Matthew's, Wheeling	1893
Norris, John W.	Willow Island	1883
Northcott, G. A.	Huntington	1890
Norton, Percy	Elm Grove	1894
Nye, Dr. John L.	St. Albans	1880
Oley, Gen. John H.	Huntington	1877
Orndoff, Alex	Moorefield	1899
Park, J. A.	Ravenswood	1880
Parks, Alex	Martinsburg	1894
Parsons, G. W.	Romney	1899
Peck, L. Tenny	Kenova	1899
Peterkin, W. G.	Parkersburg	1898
Peterson, B. W.	St. Matthew's, Wheeling	1895
Peyton, John Howe	Charleston	1895
Poindexter, Wm. R.	Huntington	1883
Potts, H. W.	Shepherdstown	1899
Powell, Simms	Parkersburg	1888
Progler, H. S.	Ripley	1896
Queale, Wm.	Grafton	1893
Ralston, Er	Weston	1887
Rankin, R. J.	Martinsburg	1878
Reed, Lloyd	Clarksburg	1895
Richardson, J. Lynn	Charleston	1899
Richardson, J. J.	Fairmont	1899
Ridgeley, W. C.	Wellsburg	1886
Robinson, John S.	Mannington	1893
Rogers, Thos.	Morgantown	1879
Rogers, Judge J. P.	St. Luke's, Wheeling	1882
Rogers, Geo. J.	St. Luke's, Wheeling	1898
Russell, Henry McG.	Okonoko	1896
Sands, Jos. E.	Fairmont	1898
Sands, Lawrence E.	St. Luke's, Wheeling	1889
Sands, O. S.	Clarksburg	1893
Sehon, Hon. Edmund	Pt. Pleasant	1877
Shaffer, Philip A.	Moundsville	1897
Sharp, Dr. W. H.	Volcano	1880
Shirley, Geo. P.	Middleway	1896
Shirey, C. A.	Bluefield	1900

Names.	Residence.	Date.
Shrewsbury, C. M.	Parkersburg	1880
Slaughter, Ed. L.	Charleston	1897
Smith, Judge Jos.	Ravenswood	1877
Smith, Cruger W.	Clarksburg	1879
Smith, Dr. J. E.	St. Matthew's, Wheeling	1884
Snape, Albert	Moundsville	1895
Spillman, H. E.	Point Pleasant	1899
Spillman, Gen. B. D.	Parkersburg	1890
Springer, Murray L.	St. Luke's, Wheeling	1897
Stalnaker, Randolph	St. Matthew's, Wheeling	1895
Staples, E. W.	Volcano	1878
Stribling, G. W.	Pt. Pleasant,	1887
Stribling, T.	Pt. Pleasant	1880
Strider, Isaac	Leetown	1883
Stuckey, Chas.	Bunker Hill	1878
Swimley, Wm.	Bunker Hill,	1878
Tatum, Peebles	St. Matthew's, Wheeling	1891
Tarr, Clarence	Wellsburg	1883
Taylor, Archibald	St. Luke's, Wheeling	1894
Thayer, Dr. A. H.	Grafton	1899
Thomas, Harris B.	Grafton	1891
Thompson, Capt. C. L.	Huntington	1897
Thompson, Maj. B. S.	Hinton,	1897
Thompson, Judge G. W.	St. Matthew's, Wheeling	1877
Tippett, Geo. W.	Pt. Pleasant,	1899
Trapnell, Joseph	Charles Town	1896
Triplett, J. M.	Willow Island	1891
Tyler, W. D.	Bramwell	1896
Van Antwerp, F. R.	Hinton	1895
Vance, J. Carl	Clarksburg	1896
Vandervort, E. M.	Weston	1894
Warren, A. A.	Weston	1887
Washington, B. C.	Charles Town	1881
Watson, W. E.	Fairmont	1877
Waters, J. T.	Charleston	1899
Wetzell, D. S.	Lewisburg	1885
White, N. S.	Charles Town	1877
Williams, J. E.	Weston	1882
Wilson, W. A.	St. Luke's, Wheeling	1899
Wirgman, E. O.	Romney	1893
Wolff, M. K.	St. Luke's, Wheeling	1899
Wood, James Ward	Moorefield	1879
Woods, C. C.	Elm Grove	1895
Wynkoff, Garrett	Hedgesville	1881
Young, J. T.	Martinsburg	1884

CHAPTER V.

Digest of Annual Councils of Diocese of Virginia 1785-1877, with Parochial Reports from Churches, in what is now known as the Diocese of West Virginia, and full statements from addresses of the Bishops, having reference to their visitations in that territory.

There is not in our land a Diocese more truly historic than Virginia. It was within her borders that the first services of the mother Church were enjoyed in the United States. It was upon her shores that there were made the first efforts to introduce into our country the light of the Gospel as it is reflected from our liturgy and other standards. Within her bounds there are still extant the remains of the first sanctuary, built within the limits of the Union. The first religious service in Virginia was held at Jamestown on the 14th of May, 1607, the Rev. Robert Hunt, a clergyman of the Church of England, officiated, as he did also at the first marriage service ever performed in Virginia (1608). He was instrumental also in the speedy erection of a church, and when this was destroyed by fire in a few months a new and substantial building was erected (1608). The ruins of the brick tower of this church may still be seen on Jamestown Island. By the year 1616 there were three parishes founded and settled, viz: Henrico and Bermuda Hundred, (Rev. Mr. Whittaker. He it was who baptized Pocahontas, and afterwards married her to Mr. Rolfe,) and Jamestown, Mr. Bucke. Up to 1619 the whole number of clergy who had come over to the colony was seven, viz. Messrs. Hunt, Bucke, Glover, Whittaker, Keith, Mease and Bargrave. In 1619, Messrs. Hunt, Glover, and Whittaker were dead, and the clergy in Virginia were: Rev. James Bucke, Jamestown Church; Rev. George Keith, Elizabeth City Parish; Rev. Thomas Bargrave, Henrico, and Bermuda Hundred, Rev. William Mease.

In 1621, in obedience to a call from the Governor, Sir George Yeardley, the assembly of Virginia convened in its first meeting, in the Church at Jamestown. The session was opened with prayer by the Rev. Mr. Bucke, and the enactments of the Legislature formally established the Church of England in Virginia.

Before giving a list of the Clergy who in early days ministered in the territory now known as West Virginia, it may be well to mention a few well known facts as to the formation of the counties in that section, to remind us that the familiar Virginia names covered then, what is now West Virginia territory.

Augusta county was formed in 1738, and included all of the "utmost parts of Virginia," and extended from the Blue Ridge on the East to the Mississippi on the West.

All that part of this great territory which stretches from the borders of the present Pocahontas County, on the Alleghenies mountains, northwest to the Ohio river, was for sometime known as the District of West Augusta, and from this District the first assembly of the newly declared commonwealth of Virginia meeting in the old State House at Williamsburg, did in October, 1776, form three distinct counties, Monongalia, Ohio and Youghiogheny. It will further be observed that up to 1772, the county of Frederick covered all the territory now embraced in Berkeley and Jefferson.

It is impossible to say in what part of these extensive districts the men whose names are mentioned labored. The records are not very full, and we have to be content with the general statement.

It is further to be noted here, that in 1755 all that part of Frederick west of North Mountain was formed into Hampshire county.

List of the Clergy from 1700 to 1785 who labored in what is now West Virginia.

Names.	County.	Year.
Gordon, John	Frederick	1754
Henderson, John	Augusta	1747

Names.	County.	Year.
Hurt, John	Jefferson	1775
Jones, John	Augusta	1752
Manning, William	Berkeley	1772
Meldrum,	Frederick	1765
Muhlenburg, Peter	Berkeley	1768
Ogilvie, James	Berkeley	1771
Sturges, Daniel	Berkeley	1771

In his Digest of the Councils of the Diocese of Virginia, the Rev. Dr. Dashiell says, in speaking of the Church after the Revolution: While we look at the published records for the purpose of learning what was the mind of our fathers in the Church, yet the heart of those ancestors cannot be so easily discerned. No report of resolutions or canons passed, can make known to us what was the measure of religious feeling that prevailed. Traditions we have in abundance to tell us, that like unto the assembling of the tribes of God's people under the old dispensation, were the gatherings together of Virginia families when the conventions would meet in the days of Bishop Moore and Bishop Meade. They were glad, blessed assemblings. The spirit of fraternal affection was ardent, and every such meeting was in the truest, sweetest sense, a family reunion. A result of every such Convention was the increase of the spirit of religion in the community where it met.

For a number of years before and after the Revolution the Church in Virginia was in an exceedingly depressed condition. She went through and came out of the war suffering from all its demoralizing and depressing influences. Poverty, dispersion and wickedness, left their effects upon all the commonwealth and the Church had her full share in these misfortunes. She suffered much in the loss of character upon the part of ministers and people, and also in the loss of property of which she was plundered by iniquitous legislation. Not only were the glebes taken away from the Churches, but in some cases, the Communion Plate was seized and sold for public purposes.

Convention of 1785. Richmond, Va.

There were present 36 clergymen and 71 laymen. Among the laymen we note the name of Morgan Morgan, Norborne Parish, Berkeley Co.

Rev. James Madison, D. D., was President of the Convention.

An address was prepared to the members of the Protestant Episcopal Church in Virginia, from which is taken the following: "For more than eight years our Church hath languished under neglect. We will not, however, believe that our friends have revolted, and therefore trust that a knowledge of her present condition will rekindle their former affections.

Of what is the Church now possessed? Nothing but the glebes and your affections. Since the year 1776 she hath been even without regular government, and her ministers have received but little compensation for their services. Their numbers are diminished by death and other causes, and we have as yet no resource within ourselves for a succession of ministers. Churches stand in need of repair, and there is no fund equal to the smallest want.

By the favour of Providence, indeed, the Protestant Episcopal Church is incorporated by law, and under this sanction are we now assembled. We have accepted the invitation of a Convention lately holden in New York, to send deputies to another to be holden in Philadelphia in the fall."

Convention of 1786. Richmond, Va.

There were present 16 clergymen and 47 laymen. Rev. James Madison was elected President.

The State was divided into 24 districts for assembling the ministers annually in Presbytery for conference and visitation.

District No. 12 contained the Counties of Frederick, Berkeley, Hampshire and Hardy.

District No. 14 contained what now comprise the counties of Botetourt, Washington, Montgomery, Jefferson, Fayette,

Lincoln, Nelson, Greenbrier and such others as were made during the last session of the Assembly.

District No. 18 contained the counties of Ohio, Monongalia and Harrison.

The Rev. David Griffith was elected Bishop by a vote of 32 out of 49.

Convention of 1787. Richmond, Va.

Present 15 clergy and 30 laymen.

Rev. David Griffith, President.

The convention urged the churches to attend to the duty of supporting their pastors with a moderate but adequate provision, also to raise the funds needed to pay the expenses incident to the consecration of a Bishop, and instructed the standing committee to apply without delay, to Bishops White and Provost, or to either of them, to admit the Rev. Dr. Griffith to consecration.

Convention of 1788. No Journal.

Convention of 1789. Richmond, Va.

Present 10 clergymen and 23 laymen.

Rev. John Bracken, President.

Rev. David Griffith relinquished the appointment of Bishop to which he had been elected in May, 1787.

Convention of 1790. Richmond, Va.

Present 27 clergymen and 29 laymen.

Rev. James Madison, D. D., President.

The Rev. Alexander Balmain, Frederick Parish, Frederick Co., was appointed Visitor for District No. 12 including the counties of Frederick, Berkeley, Hampshire and Hardy.

This was done under Canon 8, which is here given as of unusual interest, showing how in early days the Church attempted to meet the lack of Episcopal supervision.

Canon 8. The clergy of several neighboring parishes, not less than three nor more than ten, shall assemble in presbytery annually, on the second Wednesday in April, at some convenient place in the district, to be appointed by a majority

of the ministers in the same district; one in each district shall be appointed to preside at their meetings with the title of Visitor, who shall annuallly visit each parish in his district, shall attend to and inspect the morals and conduct of the clergy, shall see that the Canons and rules of the Church are observed, and that no abuses are practiced, shall admonish and reprove privately those clergymen who are negligent, or act in an unbecoming manner, and shall report yearly to the Bishop, if there be one, or, if there be no Bishop, to the next Convention, the state of each parish in his district, noting down the offenders and their offenses.

The Rev. James Madison, D. D., was elected Bishop, and a sum not exceeding £200 voted to defray the expenses of his consecration.

Convention of 1791. Richmond, Va.

Present 23 clergymen and 24 laymen.

Bishop Madison presided, he having been consecrated Bishop at Lambeth on 19th of September, 1790, by the Archbishop of Canterbury and the Bishops of London and Rochester.

The districts formed in 1786 were rearranged; only one covering any part of what is now West Virginia, viz: District No. 22, containing the parishes of Frederick, Norborne, Hampshire and Hardy. Rev. Alexander Balmain, Visitor.

Resolutions were adopted looking to the better preparation and training of candidates for orders by the presbyteries; to the formation of a society for the relief of the widows and orphans of deceased clergy; to set apart New Year's day for divine worship; and also requiring the parishes to pay sixteen dollars each to enable the Bishop to make his visitation.

Convention of 1792. Richmond, Va.

Present 23 clergymen and 24 laymen.

Bishop Madison presided. He reported having visited 14 parishes and that in 5 of them upwards of 600 persons were confirmed.

Convention of 1793. Richmond, Va.

Present 18 clergymen and 27 laymen.

Bishop Madison presided. The Bishop was allowed £100 salary and his traveling expenses, he being also Rector of James City Parish.

The deputies to the General Convention, were unanimously instructed to vote against the proposition to give the House of Bishops a full negative, upon the proceedings of the other House.

Canonical provisions as adopted substantially, in 1785. "Ministers shall wear a surplice during the time of prayer at public worship in places where they are provided; shall wear gowns when they preach, where they conveniently can; and shall at all times wear apparel suitable to the gravity of their profession.

Bishops and Priests shall administer the sacrament of the Lord's Supper, at least four times in the year, at each Church or place of worship in their respective parishes.

Convention of 1794. Richmond, Va.

Present 12 clergymen and 18 laymen.

Bishop Madison presided.

Convention of 1795. No Journal.

Convention of 1796. Richmond, Va.

Present 26 clergymen and 34 laymen.

Bishop Madison presided.

For the first time, in the record of these Conventions, we note the presence of a clergyman from what is now West Virginia, viz. Rev. John H. Reynolds, Hardy Parish.

Convention of 1797. Richmond, Va.

Present 21 clergymen and 40 laymen.

Bishop Madison presided.

The Convention was especially occupied in considering the questions arising from the efforts made to deprive the Church of its property, and protest was made against any interference of the Assembly, as a violation of the rights of pri-

vate property, and of one of the fundamental principles of the present government.

Convention of 1798. No Journal.

Convention of 1799. Richmond, Va.

Present 16 clergymen and 21 laymen.

Bishop Madison presided.

As the sole representative from West Virginia we note the name of John H. Reynolds, as lay deputy from Hampshire Parish. This seems inconsistent with the record of the Convention of 1796.

Conventions of 1800, 1801, 1802, 1803 and 1804.

The depressed condition of the Church led to great irregularity in, if not discontinuance, of Conventional meetings during these years—indeed from this period up to 1812. It is known however that Conventions were held in 1803 and 1805 and that they were called for 1802, 6, 7, 9 and 11, although there are no Journals for those years.

Convention of 1805. Richmond, Va.

These Conventions seem to have been held uniformly in Richmond, and to have met in the Capitol building up to 1814; in 1815 and 1816 in Monumental Church. In 1817 the meeting was in Fredericksburg. After that the course was as follows: Winchester, 1818; Petersburg, 1819; Alexandria, 1820; Norfolk, 1821; Charlottesville, 1822; Leesburg, 1823; Staunton, 1824; Richmond, 1825; Lynchburg, 1826, &c., &c.

Present in 1805, 16 clergymen and 23 laymen.

Bishop Madison presided.

Canons were passed requiring parochial reports; the regular election of Vestries; also requiring ministers to attend Conventions except in case of sickness, or other good reason.

A resolution was passed to elect an assistant Bishop in view of Bishop Madison's declaration that he was unable to discharge the whole of the arduous duties of the office. The nomination was postponed to the Convention of 1806, of which we have no Journal.

Convention of 1812. Richmond, Va.

Present 13 clergymen and 12 laymen.

Bishop Madison having died, March 6th, 1812, the Rev. John Bracken, D. D., of Bruton Parish, Williamsburg, was elected President. He was afterwards elected Bishop.

A resolution was adopted reaffirming the canon passed in 1805, concerning the system of itineracy for the vacant parishes.

Convention of 1813. Richmond, Va.

Present 9 clergymen and 9 laymen.

Bishop Meade says 7 clergymen, and it is this Convention he alludes to, when he says "Our deliberations were conducted in one of the committee rooms of the Capitol, sitting around a table. There was nothing to encourage us to meet again. I well remember, that having just read Scott's 'Lay of the Last Minstrel,' as I took my solitary way homeward on horseback, I found myself continually saying in relation to the Church in Virginia, in the words of the elfish page, 'Lost, lost, lost;' and never expected to cross the mountains again on such an errand."

The Rev. Dr. Bracken was chosen President. He afterwards resigned the office of Bishop to which he had been elected by the Convention of 1812.

Convention of 1814. Richmond, Va.

Present 7 clergymen and 17 laymen.

Rev. Wm. H. Wilmer, President.

The Rev. Richard Channing Moore, D. D., of New York, was elected Bishop, after being first elected Rector of the Monumental Church.

It being resolved that committees be appointed in different towns, to assist in raising funds to supply vacant parishes, for Martinsburg there were appointed Mr. Wm. Pendleton, Col. Elisha Boyd, Mr. Raleigh Colston.

Convention of 1815. Richmond, Va.

Present 14 clergymen and 28 laymen.

Bishop Moore presided.

Two of the laymen were from West Virginia, viz. William Pendleton, Norborne Parish, Berkeley county, and Benjamin Allen, Jr., St. Andrew's Parish, Jefferson county.

The Committee on parochial reports say that the reports from the Parishes of Norborne and St. Andrews, and Hardy and Hampshire are favorable, though no statistics are given.

In the whole State about 600 communicants, 200 confirmations and 200 baptisms were reported.

Convention of 1816. Richmond, Va.

Present 16 clergymen and 27 laymen.

Bishop Moore presided.

Present from West Virginia, Benjamin Allen, Jr., St. Andrew's Parish, Jefferson county, and William Page, Norborne Parish, Berkeley county.

The treasurer of the Diocese reported having received $15 from Norborne Parish and $15 from St. Andrew's.

From the committee on parochial reports:

St. Andrew's and Norborne—The reports from the Parishes of St. Andrew's and Norborne are highly favorable. A new Church has been finished at Shepherdstown. Two others, one at Bunker Hill, and one at Charles Town, will, it is expected, be finished in the course of a few months. Another at Hedges Chapel is just commenced and is expected to be under roof this fall. Well grounded hopes are entertained that another will be shortly erected on Back Creek in the Western part of the Parish of Norborne. The Rev. Thomas Horrell, of Maryland, has been elected Rector of this Parish. The number of catechumens in these parishes is about 300; baptisms, 85.

"Bishop Moore in his report says that in August, (1815) he preached at Harper's Ferry. The next object that attracted my attention was Shepherdstown, in which place I found a very large and respectable assembly, to whom I preached and administered the rite of confirmation to upwards of 50. From there I proceeded to Mr. Colston's and the next day preached to an interesting congregation at the edge of the

North Mountain. I then proceeded to Martinsburg where I officiated and confirmed upwards of 50.

Since my residence in Virginia three Churches in Jefferson county, and three in Berkeley have been furnished with regular and stated worship by Mr. Benjamin Allen. Martinsburg has called a clergyman, the Rev. Mr. Horrell."

Convention of 1817. Fredericksburg, Va.

Present 16 clergymen and 24 laymen.

Bishop Moore presided.

From West Virginia, Revs. Benjamin Allen, St. Andrew's Parish, Jefferson county; Rev. Thos. Horrell, Norborne Parish, Berkeley county; and Rev. Jno. L. Bryan, Christ Church, Bunker Hill, and Mr. Abram Shepherd, St. Andrew's Parish.

The treasurer of the Diocese reported $30 paid by St. Andrew's Parish.

The committee on parochial reports say:

There are two Churches in Norborne Parish, one in Martinsburg, and the other in the gap of the mountain, eight miles distant. The number of communicants is small in the Church in town. The congregation belonging to the mountain Church is numerous, communicants from 30 to 40. The foundation of a church has lately been laid near the site of the old one, baptisms 29, marriages 1, communicants in the Parish at large 78.

Christ Church, Berkeley county. Thirty-one communicants, baptisms, 43, catechumens, 35. A neat and commodious Church has just been erected.

In St. Andrew's Parish, Jefferson county, there are 100 communicants; baptisms 87. The new Church in Charlestown is nearly finished. The Church is in a progressive state.

Convention of 1818. Winchester, Va.

Present 17 clergymen and 26 laymen; 28 clergy reported in the Diocese, including the Bishop.

Bishop Moore presided.

From West Virginia, present, Rev. Thos. Horrell, Norborne

REV. BENJAMIN ALLEN, 1818.

REV. EDWARD R. LIPPITT, 1821.

RT. REV. B. B. SMITH, D. D., 1822.

REV. JOHN ARMSTRONG, 1823.

Parish; Rev. Jno. L. Bryan, Christ Church, Berkeley county; Rev. Benjamin Allen, St. Andrew's Parish.

Messrs. Abram Shepherd, St. Andrew's Parish; Joel Ward, Christ Church, Berkeley county; James Walker, Norborne Parish.

The treasurer reported $30 paid by St. Andrew's Parish, and $30 by Norborne Parish.

The committee on parochial reports says:

Since the last meeting of the Convention a neat and commodious Church has been erected on the North Mountain in Norborne Parish. The congregation and communicants have increased; communicants 90; baptisms 10; funerals 5; marriages 3.

In Christ Church, Berkeley county, no change has taken place indicative of a revival since the last year's report. The regular attendance however of the members on the public worship of God and their orderly deportment while there, encourage the hope that the diligent use of those means which God in his word has promised to bless and make effectual in bringing the people out of darkness into light, and from the bondage of sin and Satan into the glorious liberty of the children of God, will be at last successful.

Two members added at the last communion. Number of communicants 33; baptisms 50; catechumens 35; 1 marriage; 1 death.

Parish of St. Andrew's—Communicants 150; baptisms 153; funerals (not before reported) 12; marriages (not before reported) 13.

A religious library has been established in each of the principal congregations of the Parish, the benefits of which are extended to the catechumens and the poor. Baptisms 1 adult, 10 children, by the minister of this Parish in vacant Parishes where no register is kept.

Convention of 1819. Petersburg, Va.

Present 13 clergymen and 19 laymen.

Bishop Moore presided.

Present from West Virginia:

Rev. Jno. L. Bryan, Christ Church, Berkeley county; Rev. Benjamin Allen, St. Andrew's Parish, Jefferson county; Rev. Enoch M. Lowe, Norborne Parish, Berkeley county.

Messrs. Nathaniel Craighill, St. Andrew's Parish, Jefferson county; Sylvester Nash, Christ Church, Berkeley county; Strother M. Helm, Norborne Parish, Berkeley county; Norman Nash, Hampshire county.

The treasurer reports $30 from St. Andrew's Parish; $15 from Christ Church; $30 from Norborne Parish, also $100 from St. Andrew's Parish on account of Fund for the support of the Episcopate.

Bishop Moore in his address, says: "After leaving the Convention in Winchester last May I repaired to the congregation at Bunker's Hill at which place I consecrated a new stone Church to the service of Almighty God; preached to a devout and pious people and confirmed 35 persons.

I then visited Martinsburg at which place I preached twice on the Sabbath to a respectful and attentive auditory and confirmed 14.

North Mountain—I visited the North Mountain where I proclaimed the truths of the Gospel to a large and attentive assembly consecrated a new and beautiful Church and confirmed 15.

Shepherdstown—From the North Mountain I went to Shepherdstown, at which place I preached to a large auditory and confirmed 50.

Charles Town—From thence I went to Charles Town, in Jefferson county, opened a new and elegant church and confirmed 25."

From the committee on parochial reports.

Hampshire—The Church in Hampshire County begins to exhibit some symptoms of revival. About ten congregations have been formed since July last. There are two Churches nearly completed, and preparations are making to repair an old one. The Rev. Messrs. Allen and Bryan have visited these

congregations and baptized 15. A vestry has been elected, and a number of persons are anxious to receive the sacrament of the Lord's Supper when an opportunity offers.

Christ Church, Norborne Parish, Berkeley County—Rev. Jno. L. Bryan, Rector. Communicants 50; baptisms 1; adult 18; white and 7 colored children; marriages 5; catechumens 35; funerals 4.

This Church has lately had times of refreshing from the presence of the Lord. Many appear to be truly penitent and are inquiring what they shall do to be saved, among whom are some of the young, who, according to the counsel of Solomon, remember their Creator in the days of their youth. A Sunday school has been established in this parish, which promises extensive usefulness to society.

Wickliffe—Wickliffe is a new Church lately erected; the congregation is just forming, and the prospects are flattering.

St. Andrews' Parish, Jefferson County—The report from this Parish states 200 communicants, 88 baptisms, 6 marriages, 15 funerals, and the collection made to the Episcopal Fund amounted to $100. Sunday schools have been established throughout the Parish and have proved extensively useful.

Norborne Parish, Berkeley County—The minister being only in Deacon's orders, and, consequently, not having authority to administer the sacrament of the Lord's Supper, has not been able to ascertain with any certainty the number of communicants in his Parish. He believes, however, the number to be about 100. Marriages 2; baptisms 1; funerals 3.

The prospects of religious improvement in this Parish are encouraging. The Church is raising her drooping head, and the Kingdom of our Lord and Saviour is rapidly advancing. The Vestry of this Parish has purchased for their clergyman a comfortable parsonage.

Convention of 1820. Alexandria, Va.

Present 19 clergymen and 26 laymen.

Bishop Moore presided.

Present from West Virginia:

Revs. Jno. L. Bryan, Christ Church, Berkeley County; Benjamin Allen, St. Andrews' Parish, Jefferson County; Enoch M. Lowe, Norborne, Parish, Berkeley County.

From report of committee on parochial reports.

Christ Church, Berkeley County—Communicants 50; baptisms 2 adults, 7 infants; marriages 4; funerals 2. The Sunday school established last year is still progressing in usefulness.

Wickliffe Church—Communicants 6; baptisms 4; funerals 1.

Norborne Parish—Communicants 101; catechumens 45; marriages 6; baptisms 24; funerals 16.

Of the above number of communicants, 24 have been added since the last Convention; several are now in preparation for this holy ordinance. The prospects of the Church in this Parish are flattering in the highest degree. The people are spiritual and devotional, and manifest a growing attachment to the principles and liturgy of their Church.

St. Andrew's Parish—There has been an increase of communicants. Sixty of those formerly registered in this Parish have been formed into a church in Maryland. Present number of communicants 150; baptisms 75; marriages 9; burials 9. The Church in Shepherdstown has been increased in capacity. Contribution to Episcopal fund $50.

Convention of 1821. Norfolk, Va.

Present, 17 clergy and 24 laymen.

Bishop Moore presided.

Present from West Virginia:

Revs. Benjamin Allen, St. Andrews' Parish, Jefferson County; Edward R. Lippett, Norborne Parish, Berkeley county.

Mr. Abram Shepherd, St. Andrew's Parish, Jefferson county.

From report of committee on parochial reports.

St. Andrew's Parish, Jefferson County—Communicants 150; baptisms 45; funerals 27. This Parish within the last two years has contributed to the Episcopal fund more than enough to redeem its pledge of $50 per annum. The general

state of the Church is improving, though nothing worthy of special note exists.

Norborne Parish, Berkeley County—Communicants 100; baptisms 46; marriages 3; burials 8.

Christ Church, Norborne Parish, Berkeley County—Communicants 50; baptisms 2; marriages 2.

The spiritual state of this Church has not undergone a material change since the last report. The people are serious and attentive to the word of God, and are regular in their attendance on public worship.

Convention of 1822. Charlottesville, Va.

Present, 21 clergy and 22 laymen.

Bishop Moore presided.

Present from West Virginia:

Revs. Edward R. Lippitt, Norborne Parish, Berkeley County; Jno. J. Robinson, Grace Church, Norborne Parish; Benj. B. Smith, St. Andrews' Parish, Jefferson County.

Mr. Edward Colston, Norborne Parish, Berkeley County; Abraham Shepherd, St. Andrews' Parish, Jefferson County.

To treasurer paid by Norborne Parish, $30, and by St. Andrews' Parish, $30.

Also paid to fund for Theological school; Berkeley county, $150; Jefferson County, $515.33.

Total from the diocese, $10,268.33.

From committee on parochial reports.

St. Andrews' Parish, Jefferson County—Baptisms 20; 3 of them black children; marriages 6; deaths 14; to the communicants no additions.

Norborne Parish, Berkeley County—Communicants 100; baptisms 11; mariages 3; burials 5. There are at present in this Parish four places of stated preaching, at all of which there are respectable and attentive congregations. The prospects of the Church, in this Parish, are, upon the whole, encouraging.

Bishop Moore, in his address, after speaking of a visit to Leesburg says: "I then passed on to Charlestown, in Jeffer-

son county, at which place I also preached. Leaving Charlestown I hastened to Shepherdstown, in the same county and there I also officiated. From Shepherdstown I went to a chapel at the North Mountain, where I preached to a large congregation. From North Mountain I proceeded, in company with the Rev. Mr. Lippitt, to Martinsburg, at which place I preached twice on the Sabbath to large and attentive congregations, and administered the rite of confirmation. I then passed on to the Church at Mill Creek, in which place, notwithstanding the weather was very rainy, I preached to a devout and respectable congregation.

The county of Hampshire formed the next object of my attention, in which district I preached in three different places. In Hampshire but two or three years since, we had not a single place of worship belonging to our Communion. Through the laborious efforts, however, of the Rev. Norman Nash there are two respectable churches."

Episcopal fund reported, $2,850; widows and orphans, fund reported, $4,783.67.

Convention of 1823. Leesburg, Va.

Present, 18 clergy and 23 laymen.

In the absence of the Bishop, the Rev. Wm. H. Wilmer, D. D., presided.

Present from West Virginia: Revs. John Armstrong, Wheeling; Chas. H. Page, Kanawha county; Messrs. Bushrod C. Washington, St. Andrews' Parish, Jefferson county; Edward Colston, Norborne Parish, Berkeley county.

Treasurer reported as received from Zion Church, St. Andrews' Parish, $15.

Parochial reports:

Norborne Parish, Berkeley County—Communicants 97; baptisms 31; marriages 3; burials 3.

Christ Church, Berkeley County—This church being without a pastor, divine service is performed by a lay reader. The

congregations are attentive and zealously engaged in the great business of working out their salvation. It is hoped that the spirit of religion is increasing, and that in this part of our Zion, our God has regarded the day of small things.

Kanawha Parish—The congregation is increasing in number and has about 10 communicants; baptism 3; marriages 1. At Coalmouth the congregation is in a very flourishing state, and many are earnestly seeking the pearl of great price. Communicants 12; baptisms 15.

In Charlestown and in Mason it is expected that churches will be built, and there is one now building at the mouth of Coal. There are two Sunday schools in this Parish.

Wheeling Parish, Ohio County -The Rev. John Armstrong has been engaged in this station for about two years, and signal success appears to have attended his ministry. In this region, which was but lately a howling wilderness, the seeds of spiritual life have been sown, and the dews of divine grace have fallen with prolific virtue. Under the care of the present pastor, an Episcopal Church has been built in the town of Wheeling, of brick, 60x45, containing 72 large and commodious pews, an organ and a bell. Ten miles from this place by the zealous influence of the same reverend gentleman and the blessing of God, another Episcopal church has been built. May heaven prosper the good work and make the hearts of His people to rejoice. Communicants 23; baptisms, 16 children and 6 adults; marriages 16.

Convention of 1824. Staunton, Va.

Present, 12 clergy and 16 laymen.

Bishop Moore presided.

Present from West Virginia:

Revs. Sylvester Nash, Hampshire Parish; Chas. H. Page, Kanawha Parish.

Messrs. George Sharpe, Hampshire Parish; Strother Jones, Kanawha Parish.

Amounts received from West Virginia churches: Hamp-

shire Parish, $15.00; Kanawha Parish, $18.00; Christ Church, Berkeley county, $11.00.

Parochial reports:

The Church in Hampshire County has suffered much for want of regular ministrations heretofore; to secure which its present scattered and enfeebled condition renders every effort necessary. Those efforts, however, they appear willing to exert, and are endeavoring to the extent of their ability to render the administration of the word both permanent and frequent. Seven places of worship, all regularly attended, five of them once or twice a month on Sundays, and other places occasionally on Wednesdays. Baptisms 32 (3 adults); marriages 3; funerals 6.

Kanawha—In Kanawha Parish no material change has taken place during the last year. In the congregation at the mouth of Coal and also that of Charlestown there are about 12 communicants. The minister has once visited Cabell County, and several times Mason County, where he found the people favorably disposed to the Church, and a very wide field for ministerial labors. Baptisms 35 (12 colored children); deaths 60 (35 children); marriages 12.

Convention of 1825. Richmond, Va.

Present, 23 clergy and 26 laymen.

Bishop Moore presided.

Present from West Virginia:

Revs. Chas. H. Page, Kanawha Parish; Alex. Jones, St. Andrews' Parish, Jefferson County; Sylvester Nash, Hampshire Parish.

Messrs. Edward Colston, Norborne Parish, Martinsburg; Bushrod C. Washington, St. Andrew's Parish, Jefferson county; Francis Nelson, Hampshire Parish.

The trustees report 21 students and 2 professors at the seminary.

Treasurer reported $18 received from St. Andrews' Parish.

Parochial reports:

Hampshire—This Parish has undergone very little change

REV. FREDERICK D. GOODWIN, 1831.

REV JOHN T. BROOKE, D. D 1826

REV. CHARLES C. TALLIAFERRO, 1837.

REV. WILLIAM ARMSTRONG, 1837.

since the last report. Its prospects, however, are growing brighter. Much zeal and devotion to the interests of the Church are displayed by the few who have there rallied around her standard. They have evinced the sincerity of their attachment in the zealous efforts made by them for the erection of a house of worship. An edifice of respectable dimensions has been commenced. Communicants 34; baptisms 5; funerals 1.

Kanawha Parish—There are signs of considerable improvement in this Parish. The Gospel has exerted a favorable influence on the morals of the people.

Wheeling—28 communicants; baptisms, 13 children and 2 adults; marriages 20.

Convention of 1826. Lynchburg, Va.

Present, 21 clergy and 16 laymen.

Bishop Moore presided.

Present from West Virginia:

Revs. Chas. H. Page, Kanawha Parish; Jno. T. Brooke, Norborne Parish; Mr. Edmund Berkeley, Kanawha Parish.

There was reported $3,900 invested towards a permanent Episcopal fund. The contingent fund amounted to $493.25, of which Kanawha and Cabell Parishes paid $13.00 and Norborne Parish $15.

Parochial reports:

Kanawha and Cabell Parishes—The minister reports that he has been regularly preaching at the mouth of Coal and at Charlestown in the county of Kanawha, and at Barboursville and Guyandotte, in Cabell County, at which places the congregations have varied from 100 to 150. Serious and anxious attention has been paid to the services of the sanctuary, and some few have opened their hearts to receive the truth as it is in Jesus. Baptisms 24; deaths 13; marriages 2.

At the mouth of Coal, an edifice has been erected for divine worship, chiefly through the liberality of one family. It is called Bangor Church. Mr. F. T. Thompson says this was the family of Davis Hudson.

Mill Creek—Rev. Mr. Jackson, of Winchester, on one Sunday in each month officiates to a very attentive country congregation, at Mill Creek, on the borders of Berkeley county.

In the effort to raise $500 for the Bishop's fund, assessments were made on West Virginia churches as follows: St. Andrews' Parish, $15; Norborne Parish, $15; Kanawha County, $10; Romney, $5; Wheeling, $10.

Convention of 1827. Fredericksburg, Va.

Bishop Moore presided.

Present from West Virginia:

Revs. Jno. T. Brooke, Norborne Parish; Alex Jones, St. Andrews' Parish; John Armstrong, Wheeling; Mr. Wm. M. Blackford, Norborne Parish.

Reported from Christ Church, Berkeley County, for contingent fund, $5.25; for assistant Bishop, $5.00; St. Andrews' Parish, $15 for contingent fund, and Norborne Parish, $12 for assistant Bishop.

St. Andrew's Parish, Jefferson County—The Rev. Alex. Jones reports: "The churches under my care are in much the same condition as when last reported. If there is any circumstance which indicates an improvement, and affords any encouragement, it is the increase of the congregations. They now are large and generally as full as can be conveniently accommodated; they are also attentive to the preaching of the word of God; and occasionally one or two persons have been added to the Church, of such as we hope may be saved. Three of those who have taken up the Cross of Christ and professed to the world that they are His disciples, by obeying His word, and uniting themselves to His church, are young men of sincere piety and much promise, who are anxious to preach the Gospel, and are now preparing with zeal and diligence to enter the seminary at Alexandria; one will probably be entered at the commencement of the next session, and the other two a year from that period. It is, however, a subject of lamentation and sorrow with the pastor, and with the pious under his charge that there is a great and general indifference preva-

lent in this parish to the truths of the Gospel, and that but few are turned from the error of their ways. An auxiliary Education society is still existing. Baptisms 20; marriages 7; addition to the communicants 8; whole number of communicants, 110.

Norborne Parish—Rev. Jno. T. Brooke reports 10 baptisms; 8 added to the communicants.

The Female Education Society has not diminished in numbers or in zeal, and the Union Sunday school with which the Parish is connected has re-commenced its operations. The spiritual improvement of the congregation during the past year is encouraging, and the zeal of some members of the communion is worthy of remark and calls for gratitude to God.

Wellsburg and Brooke County—Rev. John Armstrong reports: In March, 1825, the rector took charge of St. John's Church, Brooke County, 25 miles from Wheeling. St. John's Church had stood in an unfinished state for 25 years; the congregation had been very much neglected. In the fall of the year 1825 the Church was finished, and it is a source of gratification to know that the congregation is very large, and a work of grace seems to be going on among the people. Communicants 34.

I preach part of my time in the town of Welisburg, 16 miles from Wheeling, in Brooke County. The congregation is large and very attentive. We have no church in Wellsburg, but I hope it will not be long before we shall have one.

Assessments for the Episcopal fund: St. Andrews' Parish, $10; Norborne, $10; Romney, $5; Wheeling, $10; Kanawha, $10.

The committee on parochial reports, remonstrate against the length and irrelevancy of some of the reports, and regret that they should have to strike out portions as not tending to throw light upon the state of the parishes.

Convention of 1828. Petersburg, Va.

Bishop Moore presided.

Present from West Virginia:

Rev. John T. Brooke, Norborne Parish.

Messrs. Thos. Nelson, Norborne Parish, Martinsburg; Lewis Berkeley, Norborne Parish, Berkeley County.

From Christ Church, Norborne Parish, was reported for contingent fund, $5; for support of an assistant Bishop, $2.12.

Norborne Parish—Rev. Jno. T. Brooke reports: Communicant 80; baptisms 7. The Rector humbly trusts that the spiritual state of his communion has improved during the past year, but is unable to report any who have come out for the first time with the important inquiry "What must we do to be saved?" The Union Sunday school which is connected with one of the congregations has increased in numbers and in zeal.

The trustees of the Seminary report purchase of property near Alexandria for $5,000; also that the sum of $75 is sufficient for the board of each student during a session of nine months.

Convention of 1829. Charlottesville, Va.

Rev. Dr. Wm. Meade presided in Bishop Moore's absence.

Present from West Virginia:

Mr. John L. Thomas, Christ Church, Berkeley County.

Reported from Christ Church, Berkeley County, for the contingent fund, $5.00.

The Rev. Wm. Meade, D. D., was elected assistant Bishop.

No reports from West Virginia churches.

Convention of 1830. Winchester, Va.

Bishop Meade presided in Bishop Moore's absence.

Present from West Virginia:

Rev. Alexander Jones, St. Andrews' Parish; Messrs. Thomas Greggs, St. Andrews' Parish; Francis Silver, Christ Church Berkeley county; George Sharpe, Hampshire Parish.

Bishop Meade, in his report says: "About the second week in November I made a visit to Berkeley county, preaching three times in Martinsburg and twice in Hedge's Chapel, also once at Bunker Hill, in the church which is under the care of

the Rev. Mr. Jackson, of Winchester. While in this county I administered the Lord's Supper and the ordinance of baptism at Hedge's Chapel. The Rev. Mr. Jas. Tyng, from the diocese of New England, has accepted a call from this Parish which has now for some time been destitute, and it is hoped by the blessing of God will be an instrument of good to it.

And again on Easter Monday I set out for a visit to some of the parishes in Maryland, bordering on the Potomac, which I had been requested to attend to by Bishop Moore, who had been invited to take them under his Episcopal charge.

In the evening I reached Charles Town, where I preached. * * * After having concluded the duties required of me in Maryland, I returned homeward by the way of Romney, which I reached on Saturday April 23, preaching there that evening and twice the following day. The Rev. Mr. Holiday Johns, of Maryland, was so good as to accompany me to that place and assist in the performance of divine service, as also to preach once on the Sabbath. On Tuesday I preached in Zion Church, about 17 miles from Romney, and on the same evening Mr. Johns officiated at Bethel. Our members in this Parish are few, but very firm and decided, and in two of the congregations, meet on the Sabbath when the service and a sermon are read by a layman, who was appointed to this duty some years since."

Contributions to the contingent fund: Hampshire Parish $3.00; Zion Church, St. Andrew's Parish, $15.00; Christ Church, Mill Creek, Norborne Parish, $7.00.

Norborne Parish—The Church in Norborne Parish under his care (Christ Church) is well attended but he has to lament the smallness of accessions to the communion. The Church has been lately thoroughly repaired by the parish at a considerable expense, and it is now a very comfortable place of worship. *J. E. Jackson.*

St. Andrew's Parish—The Rev. Alex. Jones reports that though the Churches under his care exhibit no striking evidences of improvement, they are still in such a state as to call forth his gratitude, and give some encouragement to his ex-

ertions. The people of his charge are generally punctual and regular in their attendance at the house of God. Those who have professed to be followers of Christ are, for the most part consistent and without reproach. The Rector has indeed, for a short time past entertained some hope from the increased zeal of the pious, the religious sensibility of an unusual number of his people, the late hopeful conversion of six youths, and the evident seriousness of several others, that there was approaching one of those seasons of "refreshing from the Lord" so much to be desired and for which we should earnestly pray. There are two useful associations, one in connection with the general Domestic and Foreign Missionary Society, and the other with the Education of the Poor and Pious Youth for the ministry. The American Bible, Tract and Colonization Societies also receive a cordial and liberal support. Communicants 75.

St. Matthew's Church, Wheeling—Rev. J. Thos. Wheat reports: "Nine years ago that most laborious and successful clergymen, the late Rev. John Armsthong came to this place. Full of the spirit of his office he immediately set about the collecting of a congregation that should worship God agreeably to the forms of our Church. There was scarcely any thing to encourage the making of an effort or to sustain it when begun. Such a zeal as his, needed no other excitement than the fact that there were in the town some families, who not belonging to any other Church, might by judicious attention be induced to join ours.

During six years he persevered with varying success amidst the greatest discouragements, such as are known only to a zealous missionary occupying a new station remote from the great body of the Church, and peculiar local hindrances which would have disheartened and turned back a less holy and devoted servant of God. The work of the Lord prospered in his hands. Assisted by a few pious and other generous individuals, he succeeded in procuring the erection of a handsome and commodious Church, and in establishing a Parish, embracing within its limits about forty families, among the

most respectable and intelligent in the place. At the time of his much lamented death, there were about 30 communicants, and a large and flourishing Sabbath School was accomplishing much good.

But the praise of our late Rector is in other Churches besides this. By judiciously and industriously economizing his time and labor, he collected large congregations in several other neighboring places, and built and repaired three other churches in this State and Ohio.

This scarcely less than Apostolic missionary success, is an exemplification of what a holy zeal, united with a general disinterestedness and good practical sense, may accomplish, when animated by the high considerations to which "the called of God" only are accessible.

St. Matthew's Church was without a pastor for a year after Mr. Armstrong's death. I commenced my ministry here in August, 1828. I found the Sunday School flourishing; it continues to be so. Fifteen families and 14 communicants here have been added since, making the present number of families about 60 and of communicants 30. Baptisms 2 adults, 12 children; marriages, 18; funerals, 7

The Bible class and catechumens preparing for confirmation are in regular attendance upon stated appropriate exercises.

Of God's abounding grace through Christ, we are at this moment rejoicing at the cheering indications of a revival and diffusion of experimental practical piety. To several of those who have been for some time regular in their attendance upon the ordinances of the Lord's house, the Spirit of all gracious affections has shown their ruined state as sinners, and has led to that faith in Christ which justifies and sanctifies, whereby we have peace with God through Jesus Christ our Lord."

Convention of 1831. Norfolk, Va.

Bishop Moore presided.

Number of organized Episcopal Churches in the Diocese 100. The clergy less than half that number.

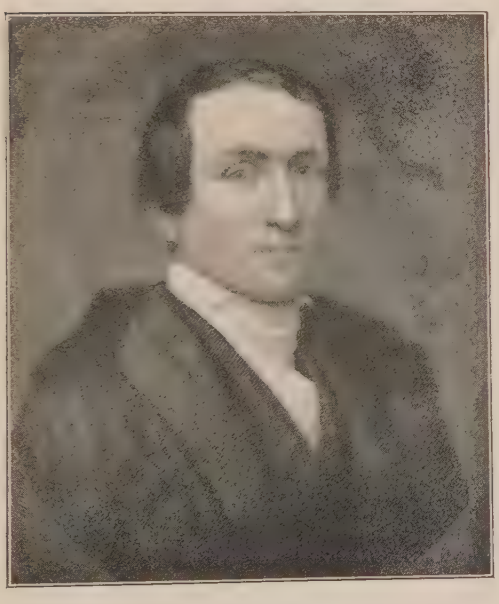
Present from West Virginia:

Mr. John W. Page, Hampshire Parish; Mr. Archibald Magill, Christ Church, Berkeley county.

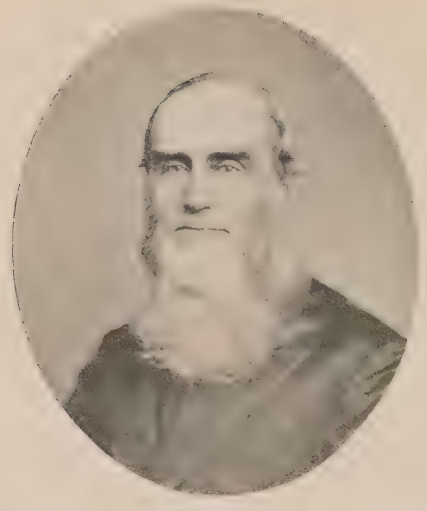
Reported as from Christ Church, Berkeley county, $5.00, for the contingent fund, and $5.00 towards the support of the Bishop.

Bishop Meade in his address says: "After the convention in Winchester in May, 1830, he visited Charlestown, where he preached and confirmed two persons. On August 16th I set out to visit our few scattered congregations on the banks of the Kanawha and Ohio rivers. After leaving Staunton, I reached Charlestown in six days. In this place and the neighborhood I spent two Sabbaths, and the intervening days in the performance of ministerial and Episcopal duties. During its period I preached ten times, consecrated one Church, baptized one adult and nineteen children, confirmed sixteen and administered the Lord's Supper twice. I was truly gratified by my visit to this Parish. It has been now destitute for some years of the ministrations of our Church, but there are a goodly number of pious persons, who are strongly attached to our communion, and who are firmly resolved to procure the services of some faithful minister, whose temporal wants will, I am confident, be well provided for. I trust that it will please the great Shepherd soon to send them a pastor after his own heart. From Kanawha I directed my course toward Wheeling, which I reached in six days. It was my intention to call at Parkersburg but circumstances prevented. While in Marietta, on the opposite side of the river, and some miles above, I learned that there were a number of persons about Parkersburg, who were desirous to obtain the services of an Episcopal minister, and that if a suitable one could be obtained, a union would be probably formed between Parkersburg and Marietta, which might offer a sufficient field of usefulness to a pious man and insure him a moderate support. I reached Wheeling on Saturday evening and spent the three following days there, preaching four times. On Wednesday I went to Wellsburg and preached to a large

REV. ALEXANDER JONES, D. D., 1825.



REV. JAMES CHISHOLM, 1844.



REV. JAMES CRAIK, D. D., L.L. D., 1840.

OLD ST. JOHN'S, CHARLESTON, CONSECRATED 1837.

congregation that night. On Thursday I preached at St. John's Church about eight miles from Wellsburg, and in the evening in Steubenville, Ohio. I preached again at St. John's Church Friday morning, when I confirmed 19, and on Saturday morning I preached again at Wellsburg, confirming 9. At this time a regular Church was organized at Wellsburg and a Vestry appointed. I feel much interested for this new church and for the congregation at St. John's. The Rev. Mr. Morse, of the Diocese of Ohio, has kindly nursed them for some years; but he informs me that they want more attention than he can spare from his other charges. Some pious minister whose chief desire is to save souls for his hire, might labor among them very usefully and though he might not abound, he would not I think suffer want. He would have comfort in the society of some sincere, humble and pious souls, and might be the instrument of salvation to many sinners. After having concluded my labors in Wellsburg and the neighborhood, I returned to Wheeling and spent another sabbath in that place where I admitted seven persons to the rite of confirmation. The Rector of the congregation in Wheeling, appears to be earnestly engaged in the duties of the ministry, and will I trust receive the blessing of his divine Master. It was my intention to have returned by way of Morgantown, Clarksburg and Moorefield; but being unable to make appointments in due time, I took a different route and reached home after an absence of six weeks. In the month of October I paid a visit to the Churches in Berkeley county, and also to that in Shepherdstown. In the county of Berkeley I preached repeatedly, admitted 26 to the rite of confirmation, and administered the Holy Communion. Most of the persons confirmed were quite young, but in the judgment of those most competent to form a correct opinion, truly engaged in seeking the salvation of their souls, and well worthy to be admitted to a full participation in all the privileges of God's House. In Shepherdstown I preached twice and confirmed 6."

St. Matthew's Church, Wheeling—Rev. J. Thomas Wheat, re-

ports: "Having obtained help of God, we continue unto this day progressing steadily if not rapidly. The visit of our beloved Bishop was a season of refreshing from the presence of the Lord. The fallen were raised up, the weak hearted were helped and comforted, all were strengthened. The Lord has added a few to the Church of such as we trust, shall be saved. They have given additional body and weight to the body of communicants, thirty-two in number, in whose confessions of Christ, humility, love, and devotion, the Rector has abundant cause of rejoicing and hope."

The Sunday School is flourishing. Teachers 9; scholars 100.

The two congregations in Brooke county, so long and faithfully served by Rev. Mr. Morse, of Steubenville, Ohio, still continue to prosper under his care. The number of communicants in both, is I believe about 50.

Convention of 1832. Alexandria, Va.

Bishop Meade presided in Bishop Moore's absence.,

Present from West Virginia:

Rev. Alex. Jones, St. Andrew's Parish, Jefferson county; Rev. Frederick D. Goodwin, Kanawha county; Messrs. James Brown, St. Andrew's Parish; John Wilson, Christ Church, Berkeley county; Isaac Chapline, Trinity Church, Shepherdstown; Edward Colston, Norborne Parish.

Bishop Meade in his address, says: "From Staunton I proceeded to Kanawha, reaching Charlestown on the following Saturday. In that place and the neighborhood I spent five days, preaching seven times, administering the communion twice, and baptizing six children. During the last fall the members and friends of our Church in that region obtained the services of the Rev. Frederick Goodwin, who is now with us to render a more specific account of the condition of that portion of our Zion.

On the 12th April, I set out to visit according to appointment, one of the churches in Hampshire, but in consequence of the sickness of my horse, was unable to reach the place of appointment. I was obliged to retrace my steps, in order to fulfill an engagement at Mill Creek on Saturday, 14th.

This I was enabled to do as well as to reach Martinsburg and preach there the same evening. On the following morning I preached again in Martinsburg, baptized a child, confirmed 2 and administered the Communion. At night I preached to a large congregation in the country, at Mt. Zion Church, and the next day I preached again, baptized one adult, confirmed 2 and administered the Communion. I am happy to inform the convention that the Rev. Mr. Johnson has been chosen Rector of this Parish, and will enter immediately on his duties.

On the following day I proceeded to Shepherdstown, where I preached in the evening and also the next morning. From there I went to Charlestown, where I also preached twice and on the second occasion confirmed nine young and interesting disciples of our Lord."

Contribution for contingent fund: St. Andrew's Parish $15; Christ Church, Berkeley county, $8; Norborne Parish $10 (Mt. Zion Church, Norborne Parish) also $5, for Episcopal Fund.

St. John's Parish, Brooke County—In this Parish there are two congregations, one at Wellsburg, the other in the country about eight miles distant. The Rev. Mr. Morse, or Ohio, has for several years rendered most acceptable and efficient services, though necessarily, only occasionally, to both congregations. Since my resignation of the Parish of Wheeling this spring, I have taken charge of that of Wellsburg. Mr. Morse now officiates for the country congregation more frequently. Communicants 45. A Sunday school has just been organized. The prospects of the parish generally are encouraging. Four communicants have been added to the number at Wheeling this year, making 35 in all. The Rev. Wm. Armstrong of Maryland has been invited to the rectorship of this Parish. He has accepted it upon the condition of a short delay in removing, and will probably soon be here.

Rev. John Thomas Wheat.

Mill Creek—The Rev. J. E. Jackson reports: The Church continues to be well attended and the congregations appear

to be more concerned on the subject of religion than at any former period. Four added to the communicants. Present number 39.

St. Andrew's Parish, Jefferson County—Rev. Alex. Jones reports, that though he perceives many causes for humiliation when considering the state of his parish, he nevertheless, is also reminded of some for encouragement and thankfulness. A goodly number of those who were careless and impenitent, especiallly among the young, have recently joined the Communion. Bible classes and Sunday Schools are attached to both the churches forming this parish, so also are Missionary and Education societies. Communicants, 115; burials 6. Contributions to benevolent objects $153.

Kanawha Parish—Rev. Frederick D. Goodwin reports: This Parish previous to October last had been without a minister for about six years. In Charlestown we have no house of worship, but on my arrival the Methodist Church was kindly offered for our accommodation. In the country there is a small brick edifice, called Bangor Church. When I came to this place there were 24 communicants; Present number, 30; marriages 2; funerals 3; baptisms, 1 adult and 6 infants.

Lewisburg—I have visited Lewisburg, Greenbrier county, twice and baptized an adult. There are in this place several warm friends of the Church, and a few are anxious to join the Communion.

Convention of 1833. Richmond, Va.

Bishop Moore presided.

Present from West Virginia:

Mr. George Lynn, Jr., Hampshire Parish; Mr. Mann P. Nelson, Christ Church, Berkeley county.

Reported for contingent fund, Christ Church, Berkeley county, $5; and for Episcopal Fund, Christ Church, $5 and Norborne Parish $11.25.

Mill Creek—Rev. J. E. Jackson reports: The congregation continues very flourishing. The Rector deeply regrets his visits to the Parish can only be monthly. 41 communicants, 2 marriages; 9 baptisms.

Norborne Parish—The Rev. W. P. C. Johnson reports: When the present Rector took charge of this Parish in June last, it was under discouraging circumstances. For sometime previous it had been destitute of regular services, and consequently the usual zeal and interest of Episcopalians in the prosperity of the Church had in a measure abated. But with gratitude to Almighty God, he is now happy to report a more favorable state of things. Since his assumption of the pastoral charge of the Parish, the Lord has been graciously pleased to visit it in mercy. At an association held in September last thirty-three persons were added to the communicants. Many more are still in an inquiring state or mind, but owing to the difficulty of procuring regular Communion, have been prevented from making public profession of religion. We have a flourishing Sunday school and two Bible classes. The Education and Missionary Societies are in the way of receiving liberal encouragement. Communicants 118; marriages 10; baptisms 2 adults and 8 infants.

Convention of 1824. Staunton, Va.

Bishop Meade presided in Bishop Moore's absence.

Present from West Virginia:

Rev. Wm. P. C. Johnson, Norborne Parish; Mr. Chas. C. Pinkney, Wickliffe (and Berryville); Mr. Robt. Rose, Kanawha Parish; Mr. Joseph Arthur, Christ Church, Berkeley county.

Reported for contingent fund, Martinsburg and Zion Churches, Berkeley county, $14; also Christ Church, Mill Creek $5. For Episcopal Fund, Christ Church, Mill Creek, $5.

Bishop Meade in his address, says: "On the 7th of August I set out on a tour through the counties of Berkeley and Jefferson, preaching the first day at Bunker's Hill. On the 8th and 9th I officiated in conjunction with the Rev. Mr. Jones, of Jefferson, at Hedges Chapel, where I confirmed 26, baptized 2 infants and administered the Communion. Here as usual the congregations were large and attentive, assembling at the hour of eleven o'clock, engaging in holy exercises during the customary period, leaving the house of God for a short time, then reassembling for the afternoon services, and

again filling the house at night. A large proportion of the evening congregation, I am told, consisted of those who remained at home during the two first services. This example is worthy of imitation. On the 10th we repaired to Martinsburg, about seven miles distant, where we met with the Rev. Mr. Drane from Hagerstown, who preached on the occasion of the ordination of Mr. Johnson, who was then clothed with the authority of a priest. I preached twice in Martinsburg, baptized 2 infants, confirmed 7 and administered the Communion. From Martinsburg I went to Smithfield where I officiated on the 12th and 13th in connection with Mr. Jones, W. M. Jackson and Mr. Johnson. On the evening of the 13th and the morning of the 14th I was in Charlestown, and on the latter day confirmed 9 persons. The 15th, 16th and 17th were spent at Harper's Ferry where I was aided in ministerial duties by Wm. M. Jackson. On the morning of the 18th I proceeded to Shepherdstown, and found the inhabitants of the place in the utmost consternation by reason of the cholera, which had made its appearance a few days before, and hurried some of its citizens into eternity. Not wishing to be, or seem to be, either rash or cowardly in duty, I submitted it to the proper guardians of the health of the place, whether I should proceed with the previously appointed services. By their advice I omitted all night services, and only convened those who were disposed to attend in the morning and afternoon on one day, and on the morning of the following. One of these services was held by particular request, in the Lutheran Church, whose minister was absent. Mr. Jones and myself endeavored by suitable discourses, to improve the afflictive season.

Mill Creek—Rev. J. E. Jackson reports; the congregation at Mill Creek continues very interesting. 42 communicants; marriages 1; baptisms 5; deaths 2.

Norborne Parish—Rev. W. P. C. Johnson. Communicants 119; baptisms 4 adults and 33 children; confirmed 32; marriages 11; funerals 5; contributions to benevolent objects $103.75.

Convention of 1835. Lynchburg, Va.

Bishop Meade presided in Bishop Moore's absence.

Present from West Virginia:

Rev. William N. Ward, Clarksburg, Harrison county.

Reported from Norborne Parish $8 for the contingent fund; $17 for the Bishop's fund.

Bishop Meade in his addres, says: "On the morning after the last Convention I left Staunton on my way to the West, and reached Lewisburg on the third day. There I remained nearly three days, preached four times and confirmed three persons. Our friends in this place are few but zealous, and appeared very anxious to have the regular services of the church there. It would be very desirable to have a missionary in that region of country. On leaving Lewisburg I proceeded to Kanawha, and reached Charlestown on Tuesday morning. I remained here two days, and performed service four times, confirmed 1; baptized 7 and administered the Communion. On Tuesday morning I left Charlestown for Coalsmouth, about 12 miles distant, where we have a small church and congregation. There I preached twice, confirmed one person, administered the Communion and baptized 7 children. The prospects of the church in Kanawha are brightening. A zealous and acceptable minister is now laboring there. A church will soon be erected in Charlestown, and a larger one built at Coalsmouth. It is hoped that ere long the services of two ministers may be required. On the evening of the second day which I spent at Coalsmouth, I descended the Kanawha in a steamboat, and ascending the Ohio reached Parkersburg on the 29th, and spent three days in that place, preached five times, baptized 1 child, confirmed 4 and administered the Communion. We had no place of public worship in Parkersburg, but I received assurances that this deficiency should not long continue. The Rev. Mr. Wheat of Marietta, has charge of our little flock in this place, and officiates every other Sabbath. I tarried one day with him in Marietta, and preached once in that place.

On Monday night I proceeded to Wheeling, reached there

the following day, and spent the 4th and 5th days of June in religious services. On the 16th I proceeded to Steubenville, Ohio, where I spent a day with the Rev. J. Morse, and preached once for him. Mr. Morse has for many years rendered very effectual services to two of our congregations in Brooke county, the one at Wellsburg, and the other at St. John's. He accompanied me to Wellsburg where we spent the Sabbath and each of us preached. We spent Monday and Tuesday at St. John's, about seven miles distant, where I preached twice, confirmed 7 and administered the Communion. On the following day I preached again at Wellsburg and confirmed 7.

I then returned in company with Mr. Morse to Wheeling, where we spent several days in frequent services. During my stay in Wheeling I preached or lectured twelve times, administered the Communion, and confirmed 36. I now turned my steps homeward and, passing through a part of Pennsylvania reached Uniontown on the 23rd and from thence went to Morgantown, where I preached on the evening of the 24th, and also the next morning. On Thursday I reached Clarksburg, which is in the heart of Western Virginia. There I spent three days, preached five times, baptized 1 adult and 12 children, confirmed 5, and administered the Communion The people of Clarksburg and Morgantown expressed a strong desire to have a minister sent to them, and I was truly happy to be able to gratify their request in a manner well calculated to promote the interests of religion and the church in that region. The Rev. Mr. Ward, who was ordained in Alexandria in July last, went to Clarksburg in the fall, and has since been faithfully and acceptably laboring in these two places. On Monday following, after the services at Clarksburg, I preached a funeral sermon at Mrs. Watson's, about thirty miles from Clarksburg, in which place Mr. Ward has since established regular services."

Norborne Parish—Rev. W. P. C. Johnson reports communicants 115; baptisms, infants 9; marriages 15; funerals 4.

There have been no material changes in this parish since my last report. The various benevolent institutions con-

nected with the church, still continue to receive encouragement. There is a large and interesting congregation of colored persons, to whom I officiate once a month.

Kanawha Parish—Rev. John Martin reports: Communicants, Charlestown, 14; Coal 14; Salines 3; total 31. Funerals 1; marriages 1; baptisms 7. $42.00 have been collected for the missionary objects of the Church, and $1,500 subscribed towards the erection of a church, and the hope is indulged that the building will be commenced during this summer.

Harrison and Monongalia Counties—William Norvell Ward, missionary, reports: Communicants 7; baptisms 1 adult and 4 infants; marriages 1; funerals 2. A Sunday school at Clarksburg promising much good. Number of scholars 60.

At this convention the amendment to the constitution requiring lay delegates to be Communicants was adopted.

Convention of 1836. Fredericksburg, Va.

Bishop Moore presided.

Present from West Virginia:

Rev. Chaplin S. Hedges, Middleway and Harper's Ferry; Rev. William M. Jackson, Wickliffe Parish, Jefferson county; Rev. Alexander Jones, St. Andrew's Parish Jefferson county.

Messrs. Philip R. Thompson, St. Mark's, Kanawha; Daniel Morgan, Trinity Church, Shepherdstown; John L. Ransom, Zion Church; Edward Colston, Norborne Parish.

Bishop Meade, in his address says: "On the 11th October (1835) I set out on a visit to the churches in Jefferson and Berkeley. On the evening of the 11th I reached Smithfield and preached by candlelight and the next day being Sabbath I preached twice and administered the Communion. On Monday the 12th, I preached morning and evening at Martinsburg, on Tuesday at Mt. Zion, where I had a full house, administered the Communion and baptized a child. I proceeded thence to Shepherdstown where I met the Rev. Mr. Jones and the Rev. Mr. Andrews. The latter preached twice and myself three times. On Friday I preached in Charlestown, and then returned to my former residence in Frederick county."

The secretary received the following contributions to the contingent fund and for the salary of the Bishop.

Zion Church, Charlestown, $10, contingent fund; $5, Bishop's fund; Shepherdstown Church, $10, contingent fund; $5, Bishop's fund; Wickliffe Parish, $8, contingent fund; $4.42, Bishop's fund; St. Mark's, Kanawha, $3.04, contingent fund, $1.96 Bishop's fund. Total, $31.04, contingent fund; $16.38 Bishop's fund.

Parochial Reports:

Kanawha Parish—John Martin, Rector. There is nothing of special interest to report from this parish. A church is being built in Charleston, and will probably be ready for use in a few months. Very liberal subscriptions have been obtained towards this object. The congregation is increasing and a few at least, it is hoped are enquiring what they shall do to be saved.

Number of communicants 15. I have preached regularly to large congregations in the Salines; number of communicants 2; removed 1.

St. Mark's Parish, Kanawha County—John Martin, Rector. My time has been equally divided between this Parish and Kanawha. Here is an interesting congregation which is rapidly increasing. The services of another minister are greatly needed in order to effect any permanent good. Number of communicants 14; baptisms, infants 2; marriages 3; contributions to the amount of several hundred dollars have been made by the members of this parish towards the erection of a parsonage and the church in Charleston. Collected for other objects near fifty dollars.

St. Andrew's Parish, Jefferson County—Alexander Jones Rector—Communicants 115; added 4; died 2; baptisms, white 12; colored, 8; funerals 13.

The rector has very little that is pleasing to report concerning his charge. Religion is respected, and the ordinances of grace generally well attended. The accountable, dying creatures of God, are however still walking in the error of their ways, and the means of grace have no visible effect.

This he much ascribes to his own unfaithfulness, and the want of practical, serious, zealous faith among the people of God. Other clergy in West Virginia besides those mentioned above, Rev. William Armstrong, St. Matthew's, Wheeling.

Convention of 1837. Petersburg, Va., May 17.

Bishop Moore presided.

Clergy in West Virginia:

Rev. William Armstrong, St. Matthew's, Wheeling; Rev. Alexander Jones, St. Andrew's Parish, Jefferson; Rev. John Martin, Kanawha Parish, Kanawha county; Rev. Charles C. Taliaferro, Norborne Parish, Berkeley, Martinsburg.

No clergy or lay delegates from West Virginia, present.

No visitations reported by the Bishops.

The committee on parochial reports say that 48 clergy have reported, embracing about 70 parishes. Marriages 207; funerals 357; baptisms 580; confirmations 147; communicants 2664, a net gain of 53 for the year. Contributions to the benevolent operations of the Church $8,438.21.

Parochial Reports:

St. Matthew's Church, Wheeling—William Armstrong, Rector. As the Rector of this church has not enjoyed the privilege of attending a Convention of this Diocese since his settlement in it, and having neglected to make a report of the state of his parish, from year to year, as required by the canons, he would first state that his labors in this place commenced in August, 1832. The condition of the Parish when he entered upon his duties was not flourishing. There was no register to which he could have access, and consequently the number of communicants, as well as families, attached to the Church had to be ascertained by personal enquiry on the part of the rector. The result of his enquiries was that 25 persons considered themselves communicants. The number of communicants which has been added is 72, making the whole number entered upon the parish register 97. Of these 6 have died, 8 have removed; 1 has withdrawn and 1 has been suspended, making the present number of communicants 81. Of baptisms there have been infants 58, adults 13; total 71; marriages

63. Number of persons confirmed by the assistant Bishop of the Diocese and the Bishop of Ohio 43. The vestry are now engaged in the erection of a new church. The corner stone of the edifice was laid in May last, and its entire completion will be effected some time in August next. This church when completed will not be excelled by any in the Diocese. Its style of architecture is Grecian Doric.

Kanawha Parish—John Martin, Minister. Communicants added 5; removed 3. Total 19. Baptisms, 3 adults, 5 infants; marriages 9; funerals 10.

The Church in Charleston mentioned in last report has been finished and occupied since December. The cost of the edifice was about $4,000, and $500 are still owing. The Sunday school is not very flourishing; it numbers about 30 scholars and 7 teachers. The attendance on public worship is good, and appears to be increasing; great unity and peace prevail among us.

St. Mark's Parish, Kanawha County—John Martin, Rector. Communicants added and removed 2; whole number 12; baptisms, infants 7; marriages 1; funerals 2.

Congregations are at present large and attentive. This parish is much in need of a separate minister, for whose support a comfortable provision is making. Sunday school embraces about 20 scholars and 6 teachers; missionary collection about $20.

Contributions for contingent fund: St. Matthew's, Wheeling, $20; Mill Creek, (Norborne Parish) Berkeley, $10.

Convention of 1838. Winchester, Va., May 16.

Bishop Moore presided.

West Virginia clergy same as last year. Mr. Jones and Mr. Taliaferro were present. Laymen, James L. Ransom, Charlestown; Francis Silvers, Christ Church, Mill Creek; Edmund I. Lee, Jr., Trinity Church, Shepherdstown; Edward Colston, Norborne Parish, Berkeley County; George Sharp, Hampshire County.

Bishop Meade in his address says: "In the month of October (1837) I set out on a visit to our few and scattered congregations in the more western part of Virginia. On Saturday

and Sunday, the 7th and 8th, I preached at Romney and administered the Communion. Our dear friends in that county would rejoice in the regular services of the Church, of which they have for some years been deprived. On Friday, Saturday and Sunday, the 13th, 14th and 15th, I engaged in performing ministerial duties in Clarksburg, beyond the Allegheny Mountains. There I baptized five children, confirmed four persons and administered the Communion. I preached at Springfield on Monday and confirmed two persons. Reaching Morgantown that evening I preached that night and the following day. These three places were for some years supplied by the Rev. Mr. Ward, but are now destitute. In passing on to some appointments on the Ohio, I spent a day or two at Washington and preached in that place.

On the 27th I officiated in Wellsburg, and was assisted by the Rev. Mr. Armstrong, of Wheeling. On Monday and Tuesday, we were at St. John's, about eight miles from Wellsburg, where the Rev. Mr. Morse, of Steubenville, O., met with us, and to whose nursing care this little congregation is much indebted. He presented eight persons for confirmation, and we administered the Lord's Supper to a very considerable number of communicants. I earnestly wish that some pious man, who could live on three hundred dollars a year, would go and labor among this plain but kind people.

I returned with Mr. Morse to Steubenville, as I always do, and tried to make some little return for his kindness to this congregation by preaching for him. I next visited Wheeling, where I spent four days in a most agreeable, and I hope not unprofitable, manner. There was a noble church, costing $20,000 to be consecrated, and not less than eight of God's ministers from Virginia, Pennsylvania and Ohio were convened. We had services three times each day and endeavored to make full trial of our ministry. On Sunday I ordained Mr. McMechen, a young man of the Methodist connection and ministry, to the office of Deacon, and administered the rite of confirmation to twenty-five persons. On the following day the pews were offered for sale, and the amount raised was

more than sufficient to pay the debt contracted; so that the attention of the vestry was immediately turned to the erection of a parsonage. An affectionate relation subsists between the minister and his people, and the blessing of the Lord is upon them.

From Wheeling I descended the river and reached Parkersburg on Tuesday. There I remained until Thursday night, when I went further down the river. While there I preached repeatedly, baptized four children and administered the Communion. I am happy to state that the Rev. Mr. McMechen, whom I ordained in Wheeling, is now settled at Parkersburg and laboring acceptably among our friends in that place. With the expected increase of the place, we may hope in time for a congregation of good size and a house suitable for God's worship in Parkersburg. On Friday I reached Guyandotte, where I found my good brother, Mr. Armstrong, of Wheeling, who had followed me in order to assist in the services which awaited me in Kanawha. We assembled a number of the people of the village that evening and administered the word of life to them.

On the following morning we proceeded to Coalsmouth, Kanawha, where I spent Sunday and Monday in religious services and where the Communion was administered and three persons confirmed. In this neighborhood, where we have but a few families as yet, they have nearly completed a parsonage, and expect to build a new and larger church before long. The Rev. Mr. Martin has been officiating alternately between this place and Charleston.

On Thursday we passed through Charleston and performed divine service at the Salines, some miles up the river. I preached in the morning and Mr. Armstrong at night.

On Friday, the 10th, I consecrated a new and handsome Church of the Gothic order in Charleston, built principally through the exertions of some zealous ladies in that place. Mr. Armstrong and myself performed services three times each day for three successive days, and on Sunday I confirmed thirteen persons.

Leaving Charleston on Monday morning I reached Lewisburg on Tuesday, and preached that night and twice the next day, confirming one person and administering the Communion. In Lewisburg and the country around there are some zealous friends of our church, who are very anxious for the services of a missionary, who might take an extensive circuit, and present the blessed gospel in connection with the institutions of the church, in the manner most acceptable to them, and I sincerely wish they could be gratified and hope it will not be long before the Lord will direct the steps of some suitable persons towards that region."

Contributions to the Contingent fund and to the fund for Episcopal services:

Mill Creek Church, Norborne Parish, contingent fund, $15; Zion Church, Charlestown, contingent fund, $15, Bishop's fund, $15; Trinity Church, Shepherdstown, contingent fund, $15, Bishop's fund, $15; Christ Church, Norborne Parish, contingent fund, $10; Hampshire Parish, contingent fund, $5; St. Matthew's Church, Wheeling, contingent fund, $20, Bishop's fund, $10.

Parochial reports:

St. Matthew's Church, Wheeling—William Armstrong, Rector. The Rector takes pleasure in stating that the new church edifice reported to the last Convention as having been commenced, has been entirely completed and consecrated to the service and worship of Almighty God. By the blessing of God upon prudent, united and persevering efforts, the church here is attaining a maturity of strength, which will soon enable her to rank with her most favorable sister churches in the diocese. Her house of prayer is what the house of God should be, splendid without gaudiness, neat, beautiful and appropriately furnished. The attendance upon her services has increased with her means of accommodation, and a comfortable support is now given to him who ministers at her altars.

Baptisms, adults 4; infants 20; communicants removed 4, died 1; present number 92; deaths 6; marriages 11; confirmed

by the Rt. Rev. Wm. Meade 25. The Sunday school attached to the church, the rector considers in a flourishing condition; the number of children in regular attendance is 100; the teachers 19 in number, and the superintendent, deserve much praise for their zealous and unwearied efforts in the cause in which they are engaged. The number of volumes in the library is about 400.

St. Andrew's Parish, Charlestown and Shepherdstown, Jefferson County—Alexander Jones, Rector. Communicants added 8, died 2; total 112; baptisms, infants, white 10, colored 20; marriages 15; funerals 13.

Amount contributed to different institutions of the Church, $350. The rector has nothing particularly interesting to state.

Kanawha Parish, Charleston— J. Martin. Rector. Communicants added 5, removed 2, died 1; total 24; baptisms, adults, 1 white, infants, white, 3; confirmations 13; marriages 7; funerals 2; number of families 25; amount collected $30.

In addition to the above I would remark that the congregation is steadily increasing, a large number of prayer books has been circulated, and much attention is paid to the responsive part of the church service. The purchase of a bell and a vigorous effort on the part of the friends of the church to pay off the remaining debt, have prevented a larger contribution, than I have mentioned, to benevolent institutions connected with the Church. The plan of weekly offerings has been commenced and promises to be successful.

St. Mark's Parish, Kanawha County—Communicants added 3, removed 1, died 2; total 13; baptisms, infants, white 2, colored 12, total 12; confirmations 3; funerals 2; number of families about 15; amount collected about $15.

The congregation at this place is large and attentive. Within a few months $1200 have been subscribed towards erecting a new Church in a more favora le situation than the one now used. The sum of $50 from different individuals has been raised for the benefit of the Theological Seminary at Alexandria.

REV. FRANCIS B. NASH, 1845.

REV. CHARLES W. ANDREWS, D. D., 1842.

REV. THOMAS SMITH, 1843.

Norborne Parish, Berkeley—Charles C. Taliaferro, Rector. Since I submitted my last report to this body, the painful separation between me and the people of Cumberland, my first charge, and over which I had watched for five years, has taken place, and my lot cast in another part of the diocese. But I think the hand of the Lord ordered my way to my present charge in Berkeley County, where in humble reliance on His grace I am laboring, according to the ability He hath given, for His glory and the good of souls. The church register which I found in the Parish, presented the names of 124 persons as communing members of the Church. This list was made out in 1832 and added to occasionally afterwards. Of the whole number, 124, only 95 are now properly members of the church; 7 were improperly recorded at first as communicants in the church; 16 have been lost by removals; 3 by deaths; 3 stricken from register for evil living, and one for joining another denomination; 9 persons have been added to the Communion; 4 confirmed; 14 children baptized; 17 marriages celebrated; 8 funerals, since I regularly commenced my labors in the parish, which was last February, 12 months.

I have endeavored to use, according to my ability, the common means of instructing and blessing the rising generation, such as catechizing and bringing them into Sunday schools and Bible classes. My time is principaly divided between Martinsburg and Hedgesville, and on the afternoon of the Sunday in the latter place we preach at Back Creek, where we have a few members, but a very respectable congregation. In Martinsburg we preached first in the Presbyterian, then in the Lutheran, and at present in the Court House. The old Church is out of repair, and so inconveniently situated that the vestry have determined upon building a new one in the heart of the town. Nearly $2,000 is subscribed and a building committee appointed to plan, locate and contract for the building of said church. I regret to say that my prospects for usefulness in Martinsburg are not so bright and cheering, as in other parts of my charge. The very large,

various and devout congregations which we meet in Hedgesville greatly encouraged our hearts.

The whole amount of contributions, besides those for erecting a Church, are, for missions, $189; Education Society, $52; Colonization Society, about $20; Theological Seminary, $40.

For the whole diocese of Virginia the committee report 3,297 communicants, an increase of 633.

Convention of 1839. Norfolk Borough, May 15.

Bishop Moore presiding.

Number of clergy in Virginia, 78, among them, Rev. Alexander Jones, St. Andrew's Parish, Jefferson County; Rev. John Martin, Kanawha Parish, Kanawha C. H.; Rev. Charles C. Taliaferro, Norborne Parish, Berkeley, Martinsburg; Rev. J. Horace Morrison, Trinity Church, Shepherdstown; Rev. William Armstrong, St. Matthew's Church, Wheeling.

Present Rev. Messrs. Jones, Morrison, Armstrong and Taliaferro.

Bishop Meade, in his address, says: "From Charlottesville I proceeded to the west in order to participate in the consecration of our beloved brother, the Rev. Leonidas Polk, to the Episcopate. I was detained two days in Staunton through some accident to the stage, and preached repeatedly during that time. I was sorry to be obliged to pass through Lewisburg, where I had intended to tarry two days. This was occasioned by the delay in Staunton. I spent the 16th and 17th (November 1838) in Charleston, Kanawha, preaching four times and confirming six persons. On the 18th and 19th I was at Coalsmouth, in Kanawha. Friday, Saturday and Sunday, I spent at Point Pleasant, preaching five times and baptizing two children, and administering the Communion. The Rev. James Goodwin is officiating in this place and in Jackson County, and will, I hope, succeed in establishing the Church in that region. (The consecration was December 10th, after going to Chillicothe with Mr. Peet.) The Bishop says: "From thence I proceeded to Wheeling, where I spent three days, preaching frequently and confirming sixteen persons. A severe cold prevented me from preaching in Wells-

burg and at St. John's in Brooke county. I am happy to state that these are now supplied by the Rev. Mr. Sewell, formerly in Prince William."

Contributions:

Zion Church, St. Andrew's Parish, Jefferson County, contingent fund, $15; St. Matthew's Church, Wheeling, contingent fund, $30; Wellsburg, Brooke County, contingent fund, $7; Trinity Church, Shepherdstown, contingent fund, $10, Bishop's fund, $5.

Parochial reports:

St. Matthew's Church, Wheeling—William Armstrong, Rector. Communicants, removed 5, died 3, total 100; baptisms, adults 4, infants 30; confirmations 16; funerals 11.

The Rector takes pleasure in stating that the condition of his parish is still encouraging. As this parish has never been represented by a lay delegation, the hope was indulged that on this occasion it would have been fully represented. In this, however, he has been disappointed, but hopes that hereafter such arrangements will be made by the vestry, as to secure for this parish a full representation in the councils of the Church.

Zion Church, St. Andrew's Parish, Charlestown—Alexander Jones, Rector. Communicants added 5; died 5; total 62; baptisms, infants, white 15, colored 10; marriages 20; funerals 13. Amount collected for different institutions of the Church $250.

The rector has nothing worthy of observation to report.

St. Mark's Parish, Kanawha County—J. Martin, Rector. Communicants added 1, removed 1, total 12; baptisms, infants 1; marriages 1; amount collected $30.

There is a good congregation at this place and some devoted friends of the Church. The entire services of a clergyman are very much desired.

St. John's Church, Kanawha County—Communicants 8, total 31; baptisms, adults 1, infants 10; confirmation 6; marriages 5; funerals 2; number of families 25; amount collected $70.

The prospects of this Church are quite encouraging. The congregation is good. Five hundred dollars have been raised in the last few months for the purchase of an organ.

Trinity Church, Shepherdstown—J. Horace Morrison, Minister. Communicants, removed 1, present number 37; baptisms, infants, white 11, colored 1; marriages 2; funerals 5; amount collected for different institutions of the Church, $199. In addition to this $34 have been contributed to purchase a Sunday school library. The minister took charge of this congregation last August. Although none have been added to his Communion, yet from the apparent interest with which the word of God is received, he indulges a hope that his labors have not been entirely in vain. He has preached about once a month to a large and attentive colored congregation, and from the eagerness with which the proclamation of the Gospel is listened to, he hopes that his endeavors in behalf of this portion of our population may be blessed of God. A Sabbath school and Bible class have been formed. The former is as prosperous as could have been expected at its commencement. The latter has not hitherto succeeded as well as the minister could have wished. It is proposed to enlarge the church, which is at this time small and inconvenient. About $2,000 are already subscribed, and no doubt is entertained of obtaining a sufficient sum for the purpose.

Christ and St. John's Churches, Brooke County—William Sewell, Rector. Communicants removed 1; total 40; baptisms adults 1, infants 7; marriages 8; funerals 3. The Rector became connected with this parish in January, 1839. At present it is a missionary station and receives aid from the Domestic Missionary Society of the diocese. Christ Church is in the town of Wellsburg, which contains about three thousand inhabitants. The rector preaches twice on Sundays, lectures on Wednesday evening, and attends a Bible class on Friday night. He has also organized a Sunday school which is in a prosperous condition. St. John's is eight miles distant from Wellsburg. Here the rector preaches every fortnight. This Church was organized about forty years ago by the Rev. Dr. Doddridge, but it does not exhibit that flourishing condition which might be expected.

Norborne Parish, Berkeley County—Charles C. Taliaferro,

Rector. The Rector of this parish would state that he continued his labors until they were arrested in October last, whilst on a short visit to his friends, by a severe spell of sickness, since which time he has not been able to return to his field of labor with any hope of rendering effectual service, and of course he has had no access to the records of the Parish from which to make a correct report; and offers these words only as the reason why he does not offer a proper report.

Convention of 1840. Charlottesville, Va., May 20.

Bishop Moore presiding.

Clergy in Virginia 83, of which in West Virginia:

Revs. William Armstrong, St. Matthew's, Wheeling; James Craik, Kanawha Parish, Kanawha C. H.; James Goodwin, Point Pleasant, Mason County; Alexander Jones, St. Andrew's Parish, Charlestown; John Martin, St. Mark's Parish, Kanawha; J. H. Morrison, Trinity Church, Shepherdstown.

Mr. McMechen officiating in Wood county, Parkersburg; Charles C. Taliaferro, Norborne Parish, Martinsburg.

Present Rev. Messrs. Martin and Morrison.

Lay delegates present:

William H. Pendleton, Norborne Parish, Martinsburg.

Bishop Meade, in his address, says: "On the 7th and 8th (December 1839) I officiated in Charlottsville, where I admitted to the order of Deacons, Mr. James Craik, of Kanawha, who has since been actively and acceptably engaged in the ministry in that county."

Contributions to the Episcopal and contingent fund:

Mt. Zion, Charlestown, $11.63; Norborne Parish, Berkeley, $3.50; Trinity Church, Shepherdstown, $18.00.

From list of vestries who have forwarded their quota in part:

Vestry of Zion Church, Charlestown, due $31; paid $11.63, balance, $19.37; Vestry of Trinity Church, Shepherdstown, due $18.50, paid $18.00, balance, 50c; Vestry of Norborne Parish, Berkeley, due $51.50, paid $3.50, balance $48.00.

From list of vestries which have forwarded nothing:

St. Matthew's Parish, Wheeling, due $50.00; Christ and St. John's Brooke County, due $20.

From first annual report of the executive committee of the Protestant Episcopal Association for the promotion of Christianity in Virginia. They report that they have during the past year employed the Rev. Mr. Sewell at Wellsburg, paying him $200; the Rev. James B. Goodwin at Point Pleasant, including Gallipolis and Mercer's Bottom, $75; the Rev. John Martin at Coalsmouth, Kanawha, $100.

Parochial Reports:

St. John's Church, Kanawha County—James Craik, Minister. Communicants, added 1, removed 4, died 1, total 24; funerals 1; number of families 27; adults 60, infants 55.

This Church has been engaged during the past year in an effort to extricate itself from the debt incurred by the erection of its house of worship, the purchase of an organ, procuring a Sunday school library and other expenses incident to the recent establishment of the church at this place. The amount of the public collections have been applied to these and other domestic purposes.

The Rev. John Martin resigned the charge of this parish in September last. The present minister commenced his labors about the last of December following.

The minister divides his time equally between the Church in Charleston and the Kanawha Salines, a village six miles above on the river. He performs divine service every Sunday at each place, except when absent at some other missionary point. At the church in Salines there are no communicants. Three infants have been baptized and the congregation is usually large.

Pt. Pleasant and Mercer's Bottom, Mason County—James B. Goodwin, Missionary. Communicants, added 3; removed 2; total 3; baptisms, 3 infants; marriages 6.

There are four or five persons who are expected to join the Communion the first convenient opportunity. Two of these with their children are candidates for baptism. During the first eight months of my labors in this place I devoted one-

fourth of my time to Jackson County. The past year the same portion has been bestowed upon Gallipolis. The interests of the Church seem to be slowly but surely advancing. This is thought to be an important and encouraging field for missionary labor.

St. Mark's Parish, Kanawha County—John Martin, Minister. Communicants, added 2 from other cures, total 14; baptisms, infants, white, 3; marriages 3; families 9; amount collected $10.00.

Since September last this parish has had the undivided labors of the minister. But little improvement, however, is apparent in spiritual things.

The parsonage mentioned some time ago as being begun is now nearly completed. The house is well situated and commodious, and has about eight acres of excellent land connected with it, at a cost of from $1,200 to $1,300.

The minister of this parish has also occasionally extended his labors to other neighborhoods, and recently to Point Pleasant and the vicinity on the Ohio river, where the Rev. Mr. Goodwin is zealously laboring, and not without considerable promise of success, to establish the church.

Trinity Church, St. Andrew's Parish, Shepherdstown—J. H. Morrison, Rector. Communicants, added 8, (from other parishes) removed 3, present number 37; baptisms, white, infants 5; marriages 4; funerals 8; amount collected for different institutions of the church $136.

Since the last convention the rector has taken charge of a parish in the diocese of Maryland, to which he devotes every other Sabbath.

Norborne Parish, Berkeley County—C. C. Taliaferro. Since the Rector of this parish last reported in 1838, he has lost by death 9 communicants, has added 7, which leaves the present number 103; baptisms, adults 2, infants, white 17, colored 1; funerals 5; marriages 7. Contributed the last year for benevolent purposes $133.36. We are still making efforts to erect a new church in Martinsburg. He commenced regular ser-

vices in the parish the 1st of last October, having lost through sickness and its consequences nearly twelve months.

Christ Church, Mill Creek—By the consent of the vestry of Norborne parish, and by the invitation of the vestry of this church, I took charge of it officially last June, but preached only once before October. I preach here one Sunday in the month by engagement, but have afforded this Church services nearly equivalent to two Sundays in the month. I have not been able to get a correct list of the communicants of this church, there not having been one made out for some years. I can only make out 25 communicants, one of which has been added this year. The Rector thinks that he sees in the increased size of his congregation and in the increased zeal of its members some token for good.

Convention of 1841. Alexandria, Va., May 19.

Bishop Moore presided.

Clergy in Virginia 89, of which there are in West Virginia 7, viz:

Revs. William Armstrong, St. Matthew's, Wheeling; xJames Craik, Kanawha Parish, Kanawha C. H.; James Goodwin, Point Pleasant, Mason county; xAlexander Jones, Charlestown, Jefferson county; xJ. H. Morrison, Trinity Church, Shepherdstown; xJames H. McMechen, Clarksburg, Harrison county; Charles C. Taliaferro, Norborne Parish,

Those marked thus x present.

Lay delegates: Chas. H. Lee, Norborne Parish, Berkeley; Cassius F. Lee, Trinity Church, Shepherdstown; B. C. Washington, Zion Church, St. Andrew's Parish.

Bishop Meade, in his address, says: "In September (1840) I visited the churches in Jefferson and Berkeley, spending two days in Charlestown, confirming nine persons and exhorting the people, not without success to the providing of a comfortable parsonage for their minister. During this visit I spent two days in Shepherdstown, where they are about to enlarge the church; also one day in Martinsburg, where I laid the corner stone of a new Church; and two days at Hedges Chapel, where I confirmed twelve persons."

Domestic Missionary Society paid to Rev. James Goodwin, $125; paid to Rev. James H. McMechen, $100; paid to S. W. Crampton, (in Hampshire) $100.

Treasurer reports: received from Rev. J. H. Morrison, for Jefferson county, $18; received from Rev. Mr. Armstrong, Wheeling, $40.

Contributions to contingent fund:

Norborne Parish, Berkeley	$20.87
St. Matthew's, Wheeling	30.00
St. John's, Kanawha	12.50
Trinity Church, Shepherdstown	19.00
Zion Church, Charlestown	40.50
Zion Church balance on last year	19.37

Parochial reports:

Clarksburg—James H. McMechen, Missionary. Communicants 3; marriages 1; collected for church institutions $50.

The Rector has occasionally visited Morgantown and Smithfield in Monongalia, and Weston, in Lewis, finding in each of these places one or two members of the church.

Norborne Parish, Berkeley—C. C. Taliaferro, Rector. Communicants, added 11 (two from other parishes), confirmed 12, died 3, removed 1, total 111; funerals 1; baptisms, infants 4; marriages 3; contributions to benevolent objects $118.25. There has been raised and paid towards the erection of a new Episcopal Church in Martinsburg about $1500. I have continued within the year past, to divide my time between the congregations of Martinsburg, Hedgesville and Bunker Hill, statedly, giving three Sundays in the month to the former, and one to the latter. During the summer and fall months I preached at a place on Back Creek, about 10 miles from Martinsburg, and at all these four places last summer and fall I performed services once a fortnight, either in the morning, afternoon or night.

Bunker's Hill, Berkeley—C. C. Taliaferro, Rector. Communicants 26; funerals 2; marriages 2.

Point Pleasant, Mason County—J. B. Goodwin, Missionary.

Communicants, added 11, total 14; baptisms, adults 4, infants, white 5; marriages 7; funerals 4.

A parish has been organized in Mercer's Bottom, and $400 subscribed towards building a church. A beautiful site has been selected, and it is expected that the building will be so far advanced before winter, that it can be used for preaching. Four hundred and thirty dollars have also been subscribed for building a church in Gallipolis. We have received an excellent Sunday school library of 100 volumes from friends belonging to Grace Church, Providence, R. I.

St. Matthew's Church, Wheeling—Wm. Armstrong, Rector. Baptisms, infants 15; communicants 87; marriages 8; deaths 6.

St. John's Church, Kanawha Parish—James Craik, Rector. Communicants, added 3, one from another parish, removed 1, withdrawn 1, total 25; baptisms, infants 10; funerals 1; families 27, adults 60, infants 55. Collections for miscellaneous purposes, $27.00. Subscription to build a church in the Kanawha Salines, $2,000.

Trinity Church, Shepherdstown—J. H. Morrison, Rector. Communicants, added 2, from the diocese of Maryland, died 2, total 36; baptisms, white, infants 3, colored 6; marriages 1 (of colored persons); funerals 2. Amount collected for different institutions connected with the church, $185.

The Rector sees little to encourage him in the portion of his field of labor belonging to the Virginia diocese. Half of his time is still devoted to a parish in the diocese of Maryland. His church edifice in Virginia is at present in process of being enlarged and in other respects greatly improved, at the cost of something upwards of $2,200. Owing to the pressing demand for the means of carrying on this work, he has not felt himself at liberty, to urge on his congregation the duty of contributing to other objects. He has been prevented by ill health from preaching for more than three months past. Agreeably to a resolution of the convention, he would assign as the reason for not attending its last meeting the insufficiency of his resources.

Zion Church, St. Andrew's Parish, Jefferson—Alexander Jones, Rector. Communicants, added 18, removed 1, died 2, present number 81; baptisms, white, infants 11, colored 5; confirmations 12; marriages 8; funerals 9. Amount expended for objects not connected with the parish, $285. The Rector reports with unfeigned gratitude, the abounding liberality of his people, in kindly and considerately administering to his necessities, and also in purchasing for him a neat and commodious parsonage. They have likewise bought a new and excellent organ, the old organ, though a good one, being found to be too small, and have also expended much, not only in rendering the house of God more comfortable but handsome and appropriate for his worship. Amount expended for objects connected with the parish, $2,760. He also reports that on every other Sunday he preaches in Smithfield in the afternoon, where there are a few devout persons zealously attached to the church, and where he hopes soon to have a neat building erected for the worship of God.

Convention of 1842. Staunton, Va., May 18.

Bishop Meade presided.

Clergy in West Virginia:

Revs. William Armstrong, St. Matthew's, Wheeling; James Craik, Kanawha Parish, Kanawha C. H.; James Goodwin, Point Pleasant, Mason county; J. H. Harrison, Wellsburg, Brooke County; Alexander Jones, St. Andrew's Parish, Charlestown; James H. McMechen, Clarksburg, Harrison County.

Present, Rev. Mr. Jones.

Bishop Meade, in his address, says: "Early in April, I set out on the journey which has ended at this place. On the first Sunday I preached in Zion Church, Hampshire County, where only a very few of the small congregation, gathered there many years since, now remain. These few seemed glad once more to unite in a worship, which is very grateful to their hearts. Crossing the mountains I proceeded to Clarksburg, where I was pleased to find that the Rev. Mr. McMechen had established a female seminary, adapting one department of

the building to public worship, where service is performed each Sabbath, for those who are partial to our church. I baptized one adult and several children, and confirmed three while there, besides preaching repeatedly and administering the Communion. Could a missionary of suitable character unite his labors with those of Mr. McMechen, who must necessarily be much occupied with his school, it is believed that a door is now opened in that place, and several others in counties around, for laying the foundation of Episcopal Churches, which might gradually be built up with the general improvement of the country. A portion of his support will at once be contributed by friends in Western Virginia. From Clarksburg I went towards Morgantown, stopping a short time at the house of Mrs. Watson, about ten miles from Morgantown. In this neighborhood are some families which could easily be formed into a small church, which might, by God's blessing, be enlarged in time to come. I baptized several children and confirmed one person in this place. At Morgantown I was unable through indisposition of body to preach as was expected, but baptized a number of children, most of them colored ones, being the property of a kind Christian master, who feels for their souls, as well as provides for their bodies. I should be glad to see many others follow his example, and act as sponsors for the little ones born in their houses. My next services were in St. John's Church in the neighborhood of Wellsburg, where I preached and confirmed three persons. The following day I consecrated a very neat brick church in Wellsburg, which was chiefly built by the zeal and liberality of one family. I also confirmed eight persons in the same.

After spending two days in Wellsburg I went to Wheeling, where in conjunction with some brethren from Virginia and Ohio, five days were spent in continuous religious exercises. On the Sabbath fifty-five persons were confirmed, and admitted immediately after to the Lord's table.

From Wheeling I proceeded, accompanied by the Rev. Mr. Armstrong to Parkersburg. This place has increased of late years beyond all others in Western Virginia. Many excellent

and handsome houses have been built on its beautiful sites, and among them two houses of worship. There was, however, none to consecrate, according to the forms of our church, as I had hoped when I last visited it. There is still, I think, an opening here, and in the adjoining county, for the successful operation of a suitable, faithful and zealous minister.

After spending two days in Parkersburg I proceeded to Point Pleasant, where the Rev. Mr. Goodwin officiates as missionary. Here I spent three days in religious services, aided by the Rev. Mr. Armstrong, of Wheeling, and Mr. Craik, of Kanawha. Eight persons were confirmed on the occasion, and some baptisms administered. I had hoped to have been called upon to consecrate a new church about twelve miles from Point Pleasant, but it was not ready for that ceremony.

On my way from Point Pleasant to Coalsmouth I stopped for a short time at a little village on the Kanawha, where Mr. Armstrong preached, and I administered the rite of confirmation to two persons. After this I spent one week with our friends at Coalsmouth, Charleston and the Salines, at the latter of which places a neat brick church was almost ready for consecration. During our exercises twenty-five persons were confirmed, and a number of adults baptized.

Thus ended my labors in Western Virginia, concerning which portion of the Diocese I would remark that it becomes each year a more proper subject for the operation of the Domestic Missionary Society of the church in Virginia. Although I dare not promise great immediate results from missionary labors judiciously distributed over this mountainous, but rich and interesting region, yet it is highly proper that the church, in its efforts for its religious improvement, should keep pace with that spirit of enterprise which now seems to animate the citizen of Western Virginia in other things, and which bids fair to render it one day a very important part of our State and country. Two or three missionaries might now be well employed in places which have hitherto received but little attention.

Having concluded my notices of Western Virginia, I feel

it to be an act of justice to my brethren, the clergy of that portion of the diocese, to notice a circumstance which has obtained publicity through some of our religious papers, in such a way, as to make a false impression as to their participation in the same. I allude to the proposition for the formation of a new diocese out of parts of Pennsylvania and Virginia, and for which it has been stated the clergy of Western Virginia are particularly desirous. The fact, as stated to me by the worthy brother, who first made the suggestion, is simply this: On meeting with a Presbyter of Pennsylvania during the last summer, he mentioned the subject, not having consulted with any one of the other four who compose the clergy of Western Virginia. The suggestion being well received, a time was proposed for a meeting of the clergy to take the matter into consideration; when it was insisted upon by the brethren of Virginia that it should be held at a time when I was expected in Wheeling, so that the consultation might be in my presence. At a subsequent time, it was proposed by the same that the laity should be invited to attend. Only two others of the clergy of Western Virginia had ever heard of the proposition, until they saw it announced in the public papers. All of these are however, now well satisfied that any plan which would disjoin Western from Eastern Virginia, would be highly injurious to the former.

My chief reason for adverting to this, is the desire to do away with the impression which the publication referred to is calculated to make, that on the part of the clergy of Western Virginia, there was a want of due consideration for the Episcopal office, in not conferring with me on the subject. Even, if it were wrong to consider such a matter without the previous consent of the Bishop, (which I am far from maintaining) in this case the worthy brother, who begs to be considered alone responsible among the clergy, of Western Virginia, for what was meditated, resolved that nothing should be wanting in the way of due regard to myself and office."

On February 20, a motion was made looking to a division of the Diocese, on account of extent of territory and the num-

ber of the churches. After short discussions it was laid on the table. The same day Bishop Meade asked for an assistant, and on Saturday 21, Dr. John Johns, of Maryland, was elected, receiving 43 out of 49 clerical votes, and 25 out of 33 lay votes.

Contributions to contingent fund: Clarksburg (by Bishop M.) $7; Hampshire (do) $2; Kanawha Parish (do) $27.75; Morgantown (do) $25; Parkersburg (do) $10; St. Matthew's Church, Wheeling, (do) $35; Trinity Church, Shepherdstown, $10; Zion Church, St. Andrew's Parish, Jefferson, $41.

Parishes delinquent: Bunker Hill, Berkeley, $13; Point Pleasant, Mason county, $4.50; Norborne, Berkeley, $55.50; St. Matthew's, Wheeling, $8.50; Trinity Church, Shepherdstown, $12.

Missionary Appropriations: Rev. J. B. Goodwin, of Point Pleasant, $200; Rev. Joshua H. Harrison, Wellsburg, $200.

Parochial Reports:

Clarksburg, Harrison County—James H. McMechen, Rector. Communicants, 5; baptisms, adults 1, infants 8; confirmations 3; marriages 3.

St. Andrew's Parish, Zion Church, Jefferson County—Alexander Jones, Rector. Communicants added, 3; present number, 82; baptisms infants, white 14; colored 10; marriages 5; funerals 8. Contributions to benevolent objects, $400.

St. Mark's Parish, Bangor Church, and Kanawha Parish, St. John's Church—J. Craik, Rector. Communicants added 22; died, 1; total 59; baptisms adults, white 8; infants, white 14; colored 1; confirmations 25; marriages 3; funerals 7; families 46; adults 122; children 135.

In addition to these two organized parishes, the rector has charge of a congregation in the Kanawha Salines, and therefore combines the whole in one view. The building at the Kanawha Salines, for which in May last $2,000 was reported as having been subscribed is nearly completed and will cost $3,300. A part of the sum not then subscribed has been provided, and the effort to complete the building absorbs all our resources.

St. John's Church and Christ Church, Wellsburg, Brooke County—J. H. Harrison, Rector.

St. John's Church—Communicants died 1; added 1; total between 30 and 40; baptisms, infants 8; adults 1; confirmations 3; marriages 2; funerals 5.

Christ Church, Wellsburg—This church was opened for divine services the 6th June, 1841, and has since been opened for worship once in two weeks. Communicants added 4; died 1; total 20; baptisms, infants 10; adults 3; confirmations 8; marriages 2; funerals 2.

Report of James B. Goodwin, Missionary at Point Pleasant and Mercer's Bottom, Mason County—Communicants added 5; removed 1; died 1; total 19; baptisms, adults 2; infants 9; marriages 4; confirmations 12. Four or five candidates for confirmation were unavoidably absent when the rite was administered. One third of my time the past year has been divided between Gallipolis and Pomeroy, Ohio.

The church in this place is daily gaining strength, increasing we think, not only in numbers, but in the spirituality and zeal of its members.

James Chisholm, at Present Officiating in Berkeley County, Va. respectfully reports, that for several months of the past year, his ministerial labors were devoted to the colored population of three or four contiguous plantations in Albemarle. It was my custom to hold two services each Sunday, at different preaching stations and to accompany these services by oral catechism. I have no occasional offices to report in connection with this sphere of labor.

Convention of 1843. Richmond, Va., May 17.

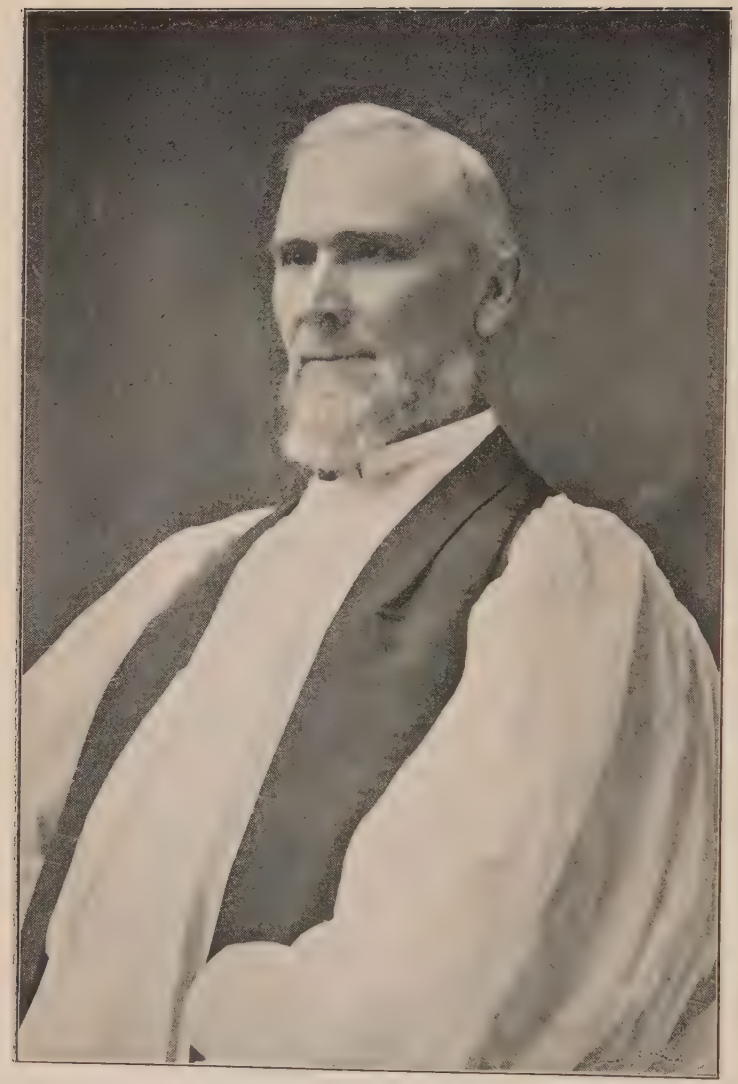
Bishop Meade presided.

Present from West Virginia: Rev. Messrs. Armstrong and Chisholm.

Missionary Appropriations: Rev. Joshua H. Harrison, Wellsburg, $200; Rev. A. Wheeler, (Springfield, Jefferson county, Ohio); Jackson county, $150. Rev. J. B. Goodwin, Point Pleasant, $100.

REV. EDMUND T. PERKINS, D. D., 1848.

REV. RICHARD T. BROWN, 1846.



RT. REV. FRANCIS MCN. WHITTLE, D. D., 1847.

Contributions to Missionary fund: Cash from Mrs. Mary Jackson, for church in Wellsburg $5.

Contributions to contingent fund: Kanawha and St. Mark's Parish, Kanawha, $47; Trinity Church, Shepherdstiwn, $36; St. Matthew's Church, Wheeling, $75.

Parochial Reports:

St. John's and St. Luke's Churches, Kanawha Parish and Bangor and St. John's in the Valley, St. Mark's Parish—James Craik Rector. Communicants added, 13; removed 1; died 1; withdrawn 1; total 68; baptisms, adults 3; infants, white 27; colored 3; total 33; confirmations, none; marriages 2; funerals 4; families, about 50; adults, about 150; infants about 150. Amount collected for the different institutions connected with the church $25.00.

We reported something under this head last year but the Secretary or publisher of the Journal has omitted to state it. We cannot do much, but do not like to be published as altogether unmindful of our obligations.

A part of the ground included in the above report is missionary, and I am happy to say that if the poor had nearly failed out of our churches, as was most sadly true, they are beginning, in one portion of this field to return. On this account I have not attempted at one of these points, to collect the conventional fund, or in any way to speak of pecuniary contributions.

Norborne Parish, Berkeley County—Churches, Mt. Zion, Hedgesville and Trinity, Martinsburg, James Chisholm, Rector. Communicants added 9; removed 6; died 1; total 94 (of which 2 added from other parishes); baptisms, adults, white 2; infants, 8 white, and 2 colored; confirmations none; marriages 5; funerals 2. Number of families about 70; adults 200; infants 150. Amount collected for institutions connected with the church $40, for other benevolent purposes $16.

Remarks—There are in the parish three Church Sunday schools, containing together 100 pupils, and served by 20 teachers. In one of the schools there are classes of young colored catechumens who are orally taught. By the aid of a

devoted Lay Reader, the Rector is able to maintain constant service within the parish, ten miles distant from either of the two parish Churches. It is expected that the congregation at Martinsburg, which has been sometime without a stated place of worship, will during the summer enter their new church. In Mount Zion Church, divine service is performed for colored congregations, in the afternoon of every communion day.

Trinity Church, Shepherdstown—C. W. Andrews, Rector. Communicants added 3; died 1; total 36; baptisms, infants, 1; families 35; parts of families 10; parish library of 100 volumes. Amount collected since December for different institutions connected with the church $225.64.

The Rector took charge of this parish in November last, and thinks it, although small, an interesting and promising field of labor. During the past year the congregation have erected a new church edifice, which they have furnished with an organ, bell and clock, and they are out of debt.

St. Matthew's Church, Wheeling—Wm. Armstrong, Rector. Communicants 100; baptisms, adults 5; infants 20; marriages 8; funerals 8; Sunday school, 100 children, 18 teachers. The rector has nothing of special interest to report concerning the spiritual condition of his congregation. In common with many of the churches throughout the West, our means for rendering assistance to the benevolent institutions of the church have been seriously affected. The offerings of this congregation, however, though less in amount, are now as much, if not more in proportion to the means of his people, than when times were considered favorable.

St. John's Brooke County—J. H. Harrison, Rector. Communicants added 3; total, 33. Burials, infants 2.

Christ Church, Wellsburg— J. H. Harrison, Rector. Communicants 2 added and 2 deceased, total 18; marriages 4; burials 2 adults; 1 infant; baptisms 1 infant.

My time has been equally divided during the past year between the parish of St. John's, in the center of the county, and the parish of Christ Church, Wellsburg, with the exception

of four Sundays, two of which were spent in the parishes in Ohio.

Convention of 1844. Lynchburg, Va., May 15.

Bishop Meade presided.

Dr. S. H. Tucker, lay delegate from St. Andrew's Parish, the sole representative from West Virginia.

Bishop Meade in his address mentions visiting Jefferson and Berkeley counties, but does not give details.

Bishop Johns in his address says: The 16th, 17th and 18th of October (1843) were passed, day and night, in the stages between Staunton and Charleston, Kanawha. On this journey and as far as Point Pleasant, I was accompanied by the Rev. Mr. McElroy, to whom, as well as to the Rev. Mr. Craik, I was indebted for much important aid.

October 19. Preached at Charleston. October 20. Consecrated St. Luke's Church, at the Salines and preached. Also at night and the next morning, after the Rev. Mr. McElroy. October 21. Preached at night at Charleston. October 22. Preached and confirmed five persons at Charleston, and again at night confirmed two. October 23. Preached at Coalsmouth. October 24. Preached at St. John's in the Valley and confirmed ten.

This place is designated by a beautiful name. The congregation is one of great interest. Though the building, which they occupy is of the humblest pretensions, yet it is most happily changed from its original use. It is only recently that the Church has been introduced into this neighborhood, through the voluntary missionary efforts of the Rev. Mr. Craik, who has indeed been doing the work of an evangelist throughout that region. The building to which I have alluded was once a distillery, and is now commonly called "Still House Chapel." Its former apparatus of death has, of course, been dislodged, and a floor having been laid, and a rough chancel and benches provided, it is converted into a dispensary of the waters of life. Here, under a roof by no means impervious to wind and rain, quite a large congregation of plain

people assemble to join in the simple, solemn services, and receive the evangelical instructions of our venerable Church. So recently have most of the persons attending, become possessed of a prayer book, that in conducting public worship, the Rector still deemed it expedient to aid them, by naming as he proceeded, the page of the particular portion about to be used. With this assistance, the whole service was engaged in by old and young with an appearance of devotion and fullness of response which I shall long remember. The Rector was expecting as his associate here and at Coalsmouth, the Rev. Mr. West, an aged servant of Christ, but still animated with youthful zeal in his Master's cause. He was then detained by sickness at Ravenswood. I may mention that it is in contemplation to erect a suitable house of worship for the use of this congregation, and as their own means are limited, I beg leave to commend their case to Christians elsewhere as one that has peculiar claims on their liberality. October 25. At Buffalo, after a sermon by the Rev. Mr. McElroy, I addressed the congregation, and confirmed two persons. October 26. At Point Pleasant addressed the congregation at night, after a sermon by the Rev. Mr. Craik. October 27. This was the day appointed for consecrating the Church at Mercer's Bottom, eight miles below Point Pleasant, and near the Ohio river. The snow which fell during the night rendered traveling rather difficult. But accompanied by the Rev. Messrs. McElroy, Craik and J. Goodwin, missionary at this station, we reached the place in time. The state of the roads and the weather prevented many from attending. The building which is of brick, neatly finished, and located on a mound in the midst of a grove, I consecrated by the name of Bruce Chapel, a name selected by the minister and vestry, as an expression of gratitude for the liberal assistance received from Mrs. and the Misses Bruce, of Halifax, to whose generous contributions not a few of our feeble congregations are indebted for their ability to complete their respective houses of worship. In this chapel I preached and confirmed four persons. After the services we became the guests of General Steinber-

gen, and were refreshed by the kind attention of his hospitable family, with whom we tarried until the next day at noon, and then returned to Point Pleasant. October 28. I addressed the congregation at Point Pleasant, at night, after a sermon by the Rev. Mr. Craik. October 29. I preached at Point Pleasant in the morning. In the afternoon addressed a meeting, convened by the Rev. Mr. McElroy, the agent of the Bible Society of Virginia. And again at night, I addressed the congregation after a sermon by the Rev. Mr. Craik. October 30. Took a boat for Ravenswood, reached it the same night. October 31. Preached at Ravenswood in a private house, and confirmed two persons.

I here met with the Rev. Mr. West, who on his way to his missionary field at Teays Valley, had been arrested by a disease, which threatened a termination of his labors. For several weeks he was detained at Ravenswood, under the roof of Mr. Quarrier, who with the several members of his family, performed the part of the Good Samaritan towards this aged and suffering servant of Christ, ministering to his wants, and alleviating his affliction with a delicate and untiring attention, which calls for our grateful acknowledgment. In this whole county, there is not, as I was informed, a single house for public worship belonging to any denomination. Our friends at Ravenswood design attempting the erection of a small and unpretending church. I trust they will not be discouraged, for a knowledge of the necessities of that region, must ensure aid from the more favored sections of the Diocese. November 1. Accompanied by the Rev. Mr. Craik, I reached Parkersburg at three o'clock in the morning. It was my intention to have spent two days at this place and then pass to Clarksburg and Weston. The arrangement of the stages, however, rendered this impracticable, except by interfering with other appointments; and as the brethren with whom I conferred concurred in opinion with the Rev. Mr. T. Smith, the missionary at those places, I concluded to relinquish my visit to the interior and give the time to Parkersburg. I am happy to know that my unavoidable failure,

which I then much regretted, will secure for Clarksburg and Weston an earlier visit from Bishop Meade.

At Parkersburg, assisted by the Rev. Mr. Craik, and the Rev. Mr. Smith, we conducted religious services twice a day on the 1st, 2nd and 3rd, of November. November 3rd. I baptized two infants. November 4th. Before morning service I confirmed in private a sick person. At eleven, I preached and confirmed six persons, and united in the administration of the Lord's Supper. We have no house of worship in this place, but were cheerfully accommodated by our Presbyterian and Methodist brethren. The prospects of our missionary here are certainly encouraging; and from the interest manifested in our services, I shall be disappointed if Parkersburg does not soon furnish a congregation respectable in numbers, and possess a Church corresponding with its local importance. The enterprising missionary, associates with his official duties the superintendence of a female academy just established, and which, if sustained as it should be, must exert an extensive influence for good. November 4th. At the solicitation of the Rector and certain members of the congregation in Marietta, Ohio, I crossed the river and preached in their Church at night, hoping that this inconsiderable service will be more than repaid to us by my Right Rev. Brother of Ohio in his visitations along the border of his Diocese. November 5th. Took a boat at Marietta, and reached Wheeling next morning at 6 o'clock. The same day, accompanied by the Rev. Mr. Armstrong, I proceeded to Wellsburg, Brooke county. November 7th. In the morning preached in Wellsburg and confirmed three persons. Preached again at night. November 8th. A violent cold, contracted by exposure on my ride to Wellsburg, confined me to the house, and prevented me from meeting my appointment in the vicinity at St. John's. The services, however, were conducted by the Rev. Mr. Armstrong and the Rev. Mr. Harrison, Rector of the Parish. November 12th. Preached twice in St. Matthew's Church, Wheeling and confirmed eighteen.

The Diocesan Missionary Society reports appropriations:

To the Rev. Mr. Goodwin at Point Pleasant $200, of which $50 were for the previous year's services. To the Rev. Thomas Smith at Parkersburg $200, and also $50 for the purpose of making a tour of exploration. To the Rev. Mr. Harrison at Wellsburg $200; to the Rev. Mr. Wheeler in Jackson county, $150. To the Rev. Mr. West in Kanawha, $150. The committee says: The western part of the Diocese, where all our missionaries are actively employed, is an exceedingly important part and demands *now* faithful and nurturing care. The present time, if embraced, will enable us to plant the Church there; which in a little time will not only sustain itself, but repay with interest our present fostering care.

Contributions to Diocesan missions, through Bishop Johns, Kanawha county, $24.50; St. Matthew's Church, Wheeling, $30.00.

Payments to Contingent fund from Diocese $4,310.72, of which from West Virginia: Trinity Church, Shepherdstown, $40; St. Matthew's Church, Wheeling, $75; St. John's and St. Mark's Churches, Kanawha, $36; St. Andrew's Parish, Zion Church, $86.50.

Returned as delinquent: Norborne Parish, Berkeley county, $94; Church at Parkersburg, $18; Church at Clarksburg, $7; Weston Church, $6.

Balance due from parishes: Trinity Church, Shepherdstown, $19; St. John's and St. Mark's Churches, Kanawha, for 1843, $12, for 1844, $32.

Parishes delinquent for 1843: Christ Church, Clarksburg, $5; Norborne Parish, Berkeley county, $94; St. John's Church, Brooke county, $20.

Parishes which have made no report to this Convention: Christ and St. John's Churches, Brooke county; St. Andrew's Parish, Zion Church, Jefferson county.

Parochial Reports:

Report of James Craik, Rector of St. John's and St. Luke's Churches, Kanawha Parish, Kanawha County, May 10, 1844—Communicants added 13; removed 10; suspended 1; with-

drawn 1; total 36; baptisms, white adults 4; infants 11; confirmations 19; marriages 3; funerals 5; number of families about 26; individuals connected therewith, about 80. Amount collected for the different institutions connected with the church $54.

At the date of the last report St. Mark's Parish (St. Albans) constituted a part of my charge, and was included in the report. That connection continued until last fall, when it was dissolved by the happy circumstance that the parish was enabled to secure the services of the Rev. Mr. West as rector.

Report of Rev. James Chisholm, Rector of Norborne Parish, Berkeley County, (Churches, Mt. Zion, Hedgesville and Trinity, Martinsburg)—Communicants added 7; removed 4; died 3; suspended 2; total 94; baptisms, adults 3, viz. white 2, colored 1; infants 25, viz. white 20, colored 5; total 28. Confirmations 10; marriages 4; funerals 13. Amount collected for the different institutions connected with the church: for the Education society $25; other contributions $57.50; total $82.50.

Trinity Church, Shepherdstown—C. W. Andrews, Rector. Communicants added 27; removed 2; total 59; baptisms, adults 3, infants 18; marriages 7; funerals 3; number of families 42; parts of families 8. Amount collected for different institutions connected with the church $350, including improvements upon the church building $550. The memory of the past year will be precious to many connected with this Church.

Report of Rev. Thomas Smith, Parkersburg—Communicants added 14; removed 1; died 1; total 18. Baptisms, adults, white 3; infants, white 24; confirmations 7; marriages 5; funerals 3.

Clarksburg—Communicants 7; baptisms, infants 7.

Weston Church—Communicants added 3; total 6.

My duties at Parkersburg and vicinity are important, engrossing and encouraging. Our church is contracted for, and we hope to have it enclosed this summer, and with assistance from abroad to have the interior finished. Our Female Seminary has opened its second term with more encouraging

prospects than heretofore. It is likely, though now expensive, after awhile to be productive. It bids fair to be of commanding influence for the church. This parish was only organized 17th July, 1843, since which I have baptized 24 infants and 3 adults; married 5; buried 3. I found 4 communicants and have admitted 14; removed 1; death 1; confirmed 7.

Convention of 1845. Fredericksburg, Va., May 21.

The assistant Bishop presided.

West Virginia clergy present:

Rev. C. W. Andrews, Trinity Church, Shepherdstown; Rev. W. H. Good, Middleway, Jefferson county; Rev. Alex. Jones, D. D., Charlestown, Jefferson county; Rev. Thomas Smith, Missionary, Parkersburg,

Absent—Rev. Wm. Armstrong, St. Matthew's Church, Wheeling; Rev. James Chisholm, Norborne Parish, Hedgesville; Rev. James Goodwin, Missionary, Point Pleasant; Rev. F. B. Nash, Coalsmouth, Kanawha; Rev. H. D. Ward, Kanawha Parish, Kanawha.

Lay Delegates present:

James L. Ransom, Zion Church, Jefferson; Jacob Morgan, Trinity, Shepherdstown; Dr. M. P. Nelson, Christ Church, Berkeley.

No visitations reported.

The Diocesan Missionary Society reports a total appropriation of $1,837.50, of which, to Rev. W. H. Good, Mill Creek, Jefferson county, $275; of which, $50 special and $75 on last year; to Rev. Thos. Smith, Parkersburg, $215; to Rev. James B. Goodwin, Point Pleasant, Mason county, $112.50; to Rev. Joshua H. Harrison, Brooke county, $50; Rev. Mr. West, Kanawha, $112.50; Bishop Johns collected this; Bruce chapel, $4.00; Church at Point Pleasant, $9.18; Church at Parkersburg, $11.90.

There was also reported, By cash from Mrs. Ann Henderson, St. Paul's Church, Alexandria, for Church at Parkersburg, $10, and by cash from Trinity Church, Portsmouth, for same, $5; also, By cash, from two ladies at a distance for missions in Western Virginia, $200. Contributions to the con-

tingent fund, Trinity Church, Shepherdstown, $50.00; Christ Church, Norborne Parish, Berkeley, $20.00; Norborne Parish, $18.00; St. Andrew's Parish, Zion Church, $101.50; St. Matthew's, Wheeling, $75.00; Kanawha Parish, Kanawha county, $23.00.

Received from parishes reported delinquent at the last convention: Norborne Parish, $2.00. Delinquencies, 1844: Church at Parkersburg, $18; Weston Church, $6; Trinity Church, Shepherdstown, $19; Church at Clarksburg, Harrison county $7; Norborne Parish, Berkeley county, $94; St. John's and St. Mark's Churches, Kanawha county, $32.

Delinquencies 1845: Norborne Parish, Berkeley, $67; Trinity Church, Wood county, $24; Rev. Thos. Smith, Clarksburg, Missionary, $7; Weston, $5; St. Andrew's Parish, Trinity Church, Shepherdstown, $12.

Parishes which have made no report to this convention: Brooke, St. John's and Christ Churches; St. Mark's and St. John's, Kanawha; St. Matthew's Church, Wheeling.

Parochial Reports:

St. Andrew's Parish, Trinity Church, Shepherdstown—C. W. Andrews, Rector. Communicants 63; baptisms 19; candidates for confirmation 33; contributions for purposes out of the Parish, $425, of which $100 was for the sufferers by fire, in St. Andrew's Church, Pittsburg; for purposes within the Parish, $300; total, $725.

Norborne Parish, Berkeley County—Churches, Mt. Zion, Hedgesville; Trinity, Martinsburg; Calvary, Valley of Back Creek—James Chisholm, Rector. Communicants, 85; baptisms, 15.

Norborne Parish, Berkeley—Wm. H. Good, Rector. Communicants, 13, 1 colored; baptisms 1; contributions to the convention on Bishop's fund, $20.00. The Church at Smithfield numbers 7 communicants.

Zion Church, St. Andrew's Parish, Jefferson County—Alex. Jones, Rector. Communicants 105; baptisms, white 22; colored 17. Amount collected for different institutions of the church, $326.27.

Trinity Parish, Wood County—Thomas Smith, Missionary. Communicants 24; baptisms 7. Clarksburg, communicants 7. Weston, communicants 5.

Convention of 1846. St. Paul's, Petersburg, May 20.

Bishop Meade presiding.

Two clergy present from West Virginia. New name among the clergy, Rev. Templeman Brown, Middleway.

Lay Delegates present: Step. D. Watkins, St. Andrew's Parish, Shepherdstown.

In his address Bishop Meade says:

"In September (1845) I set out on a visit to the congregations in Western Virginia. I was prevented by indisposition from reaching Clarksburg, or Weston, in which places there are a few families attached to our Church, and where the Rev. Mr. Kinsolving has been officiating since September last. We met at Morgantown and held two services in that place. Thence I proceeded to Wheeling, where I spent several days, and where nine persons were confirmed. While there I visited Wellsburg and St. John's in the vicinity; both of which places were destitute of a minister. Thence I went to Parkersburg where I spent several days, and confirmed nine persons; thence to Ravenswood, where one was confirmed; thence to Point Pleasant and Mercer's Bottom, at the last of which places three were confirmed. Thence to Coalsmouth, Charleston and the Salines, all of them in Kanawha county. At Charleston six persons were confirmed.

Bishop Johns, in his address, says: "July 26th. Preached at Bunker Hill. July 27th. Preached at Martinsburg and confirmed two persons. July 28th. Preached in the Church at Hedgesville in the morning, and at night addressed the congregation after a sermon by the Rev. Mr. Andrews. July 29th. Preached in the same church and confirmed sixteen persons. I cannot pass from the notice of my visit to this chapel, without recording the satisfaction which it afforded me. Everything was plain, simple and solemn, the congregations were large and remarkably attentive and seri-

ous, the entire service of the church was conducted with a fullness of response and manifestation of feeling, which made it more impressive to my mind than the most imposing cathedral service. The addition to the church too, furnished good evidence, that the word which had been preached to them proved profitable. If any one supposes that the peculiar arrangements of our church, are not adapted to all classes of society let him visit the church on Hedges mountain, or St. John's in Teays Valley, Kanawha, and his error will be corrected.

July 30th. Rode to Shepherdstown and lectured there at night. July 31st. Preached in the same church in the morning and at night. August 1st. Preached in the same church in the morning and confirmed twenty-three persons. August 2nd. Preached in the church in Charlestown. August 3rd. Preached in the same church in the morning and confirmed four persons. In the afternoon addressed the congregation after a sermon by the Rev. Mr. Andrews. August 4th. On this day I had designed to intermit my services, but the interest manifest in the congregation induced me to open the church again and I preached in the evening. August 5th. I preached at Smithfield.

Diocesan Missionary Committee Reports—Have contributed to 20 missionaries. Among them: Rev. W. H. Good, Middleway, $100; Rev. James Goodwin, Mason county, $93.50, also $10 for Prayer Books; Rev. Thos. Smith, Wood county, $200, also $20 for Prayer Books. Rev. O. A. Kinsolving, Harrison county, $100; Rev. R. T. Brown, Jefferson county, $50.

In whole Diocese, 632 Prayer Books and 44,468 pages of tracts distributed.

Receipts for the year, $2,673.34. Disbursements, $2,250.84.

A glance at the destitution of the Western part of the State will show the necessity of exertion. There are 20 Episcopal clergymen west of the Blue Ridge, of which 13 are in the valley, leaving but seven west of the Allegheny, a part of the State containing forty-two counties and 260,000 souls.

Here is a "field white already for the harvest", demanding the zeal and energy of youthful laborers, together with the matured wisdom and prudence of riper years and rich experience. The record of the past affords strong encouragement for the future. As we look back, we thank God and take courage. In 1839 our receipts were but $29.00. During the next three years the average number of missionaries was 5. In 1843, there were 10. In 1844 and '45, there were each year 13; and during the last year 20 have been assisted, and the receipts have been $2,673.34. Yet, how inconsiderable are those contributions, will appear from the facts that they do not exceed fifty cents for each communicant in the Diocese.

The great want, however, is not *funds*, (for the Diocese has never refused what was asked) but *men*, faithful, laborious, heavenly minded ambassadors for God. And we cannot but believe there is a great want of faithful men, on the part of parents as well as of ministers in this matter. Were a more careful attention bestowed upon the young, were they trained up for God, and consecrated from their infancy to His service, we cannot but think that more would choose the ministry for their profession, and we should see fewer instances of misdirected talents, and energies wasted in the trifles and follies of the world.

Contributions from four churches in West Virginia, $116.12. Contingent Fund—Five Parishes paid $152. Eight Parishes were delinquent $239. Four Churches make no report.

The Committee on the State of the Church, say that as our civil authorities never call upon us to observe a day of yearly thanksgiving, there is reason to fear that it is to generally neglected by the clergy of the Diocese.

Parochial Reports:

Trinity, Martinsburg; Mt. Zion, Hedgesville, and Calvary in the Back Creek Valley—James Chisholm, Rector. Communicants 93; baptisms 23; confirmations 18. Contributions $55.

Clarksburg and Weston—O. A. Kinsolving, Missionary. Communicants, 6 and 3 respectively; 2 communicants at Morgantown.

Trinity Parish, Wood—Thomas Smith, Rector. Communicants 32; confirmed 9; baptisms 16.

The building of the church is progressing; but its erection will be according to funds in hand. It is hoped it will be ready for consecration at the next Episcopal visit.

A very flourishing congregation has been organized in the upper part of the Parish, and another in the lower part, awaits the action of the Rector, whose health has forced him to delay the necessary proceedings towards a similar result. A Parish, it is hoped, and, with western promises of success, will soon be organized in Tyler county. The Sunday school still exists, though it is not in a flourishing state for the want of suitably qualified teachers.

In Jackson county, adjoining Wood, a Parish called St. James, has been organized. 1 has been confirmed; 7 infants baptized; 2 communicants have removed.

Trinity Church, Shepherdstown—Charles W. Andrews, Rector. Communicants, 61; baptisms, 3; confirmed 23; contributions $366.

Convention of 1847. Winchester, May 16.

Bishop Meade presiding. Five clergy from West Virginia present.

Lay Delegates:

Bushrod C. Washington, Zion Church, Charlestown; Richard Henry Lee, Trinity Church, Shepherdstown; Edmund P. Hunter, Norborne Parish, Berkeley; Wm. G. Morgan, Christ Church, Mill Creek, Berkeley.

In his address, Bishop Meade says: "I visited (November, 1846) the congregations in Jefferson and Berkeley, beginning at Smithfield, where one was confirmed. Spending a day at Leetown; then two at Charlestown, where four white and three colored persons were confirmed; then two days at Shepherdstown, where two were confirmed; two at Martins-

burg, where four were confirmed; two at Hedgesville, confirming one at Back Creek; where a new church was consecrated; one at Bunker Hill, where two were confirmed. This was the last of my appointments, and brought me to the winter season."

The Bishop also said: "In the death of Mr. Thomas Smith, of Parkersburg, we have lost a fellow laborer who from his first entrance on the ministry, has been spending and being spent, in the service of the church. In his disposition and manners, he was kind and charitable, and thereby as well as by his active zeal, secured to himself warm friends in the places where he exercised his ministry."

The Diocesan Missionary Committee reported one missionary in Western Virginia, Rev. R. T. Brown, Jefferson county, at $200 per annum. They say: "In Eastern Virginia, there are many sections which require missionary aid; and the whole of Western Virginia is almost an uncultivated field. In all the region West of the Blue Ridge, containing a population of more than 500,000 souls, our Church has now but fifteen ministers; of these ten were confined to the valley, leaving but five west of the Allegheny mountains."

To the Diocesan Missionary Fund, two parishes contributed $15.88. To the Contingent Fund, six parishes contributed $398.77, of which $11.77 was for arrears. Seven Churches delinquent, $192.50.

Parochial Reports:

St. John's, Kanawha Court House, and St Lukes, Salines—Henry Dana Ward, Rector. communicants 36; baptisms 25; No. of families 20; Sunday School scholars 50; donations to Domestic Missions $15; to Foreign Missions $10; Virginia Educational Society $27.

Norborne Parish, Berkeley—James Chisholm, Rector. Communicants 100; baptisms 19; confirmed 5; contributions $100. A church consecrated. (See Bishop Meade's address).

Norborne Parish, Berkeley, Christ Church, Mill Creek—Richard T. Brown, Rector. communicants 18, (2 colored); baptisms 3; confirmed 2.

A convenient house with an excellent garden attached to it, has been purchased by the people as a parsonage.

I officiate for the colored people every other afternoon.

Also in regard to *Leetown, Jefferson County.* This may be considered as a new point of labor, no Episcopal minister having officiated there since the removal of the Rev. Benjamin Allen, deceased. I found a few communicants, who now number about 12; there are several families who are prepared to unite with us, as soon as a congregation is organized. A flourishing Sunday school has been organized, numbering about forty scholars. We are pleased to state that the Sunday school of Christ Church, Baltimore, has presented us with a library.

St. Andrew's Parish, Jefferson County, Zion Church—Alexander Jones, Rector. Communicants 91; baptisms 28, (of which colored 5); confirmed 4; contributions $574.15.

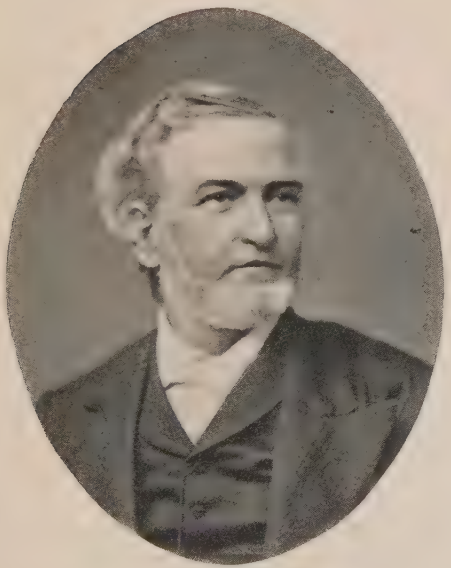
He has nothing otherwise of special interest to notice, except it be, a liberal and energetic effort on the part of his people, to enlarge and much improve their present church edifice. For this enterprise nearly $3,000 are already subscribed. He may also mention as a matter worthy of notice, that he has regular appointments for the colored population of his parish, and has always large, attentive, and interesting congregations of this too much neglected class of our people

St. John's and Christ Churches, Brooke County—James D. Goodwin, Rector. Communicants 49; baptisms 1.

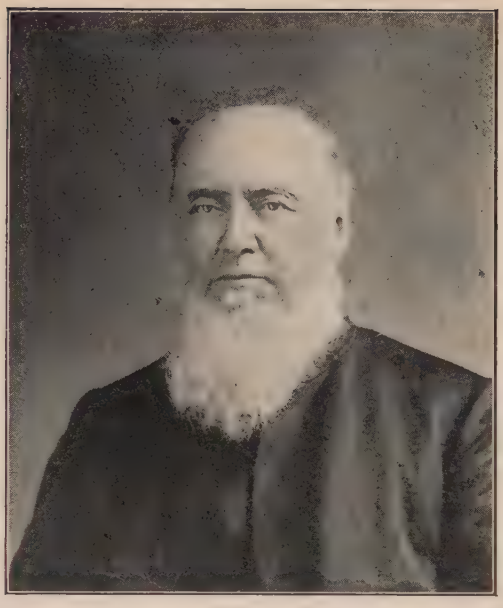
After resigning the parish at Point Pleasant, Mason county, in May last, and supplying five weeks in Parkersburg, in the absence of the Rector of that Church, I came to this parish the 25th of June. One third of my time has been bestowed upon a very thriving congregation in East Liverpool, Ohio county, made up, in part, of families residing in the extremest and most destitute corner of Brooke county.

Trinity Church, Shepherdstown—C W. Andrews, Rector. Communicants 60; baptisms 7; confirmed 2; contributions $3,441.23, of which $190 was contributed to the relief of Ire-

REV. SAMUEL D. THOMPKINS, 1848.



REV. CHARLES MCK. CALLAWAY, 1851.



REV. WILLIAM L. HYLAND, D. D., 1850.

OLD TRINITY, PARKERSBURG; CONSECRATED 1851.

land; $2,800 for the purchase of a Rectory. The remainder has been given to the Education, Missionary and Bible Societies, and to the institutions of the Diocese.

Convention of 1848. Christ Church, Norfolk, May 17.

Bishop Meade presiding.

Present from Western Virginia: Rev. C. W. Andrews, Trinity Church, Shepherdstown; Rev. Wm. Armstrong, St. Matthew's Church, Wheeling; Rev. R. T. Brown, Norborne Parish, Berkeley, Middleway; Rev. James Chisholm, Norborne Parish, Martinsburg; Rev. Alex. Jones, D. D., St. Andrew's Parish, Charlestown; Rev. E. T. Perkins, Missionary, Parkersburg; Rev. F. M. Whittle, Kanawha Parish, Kanawha C. H.

Absent: Rev. James Goodwin, St. John's and Christ Churches, Brooke county; Rev. F. B. Nash, St. Mark's, Coalsmouth, Kanawha county; Rev. S. D. Tompkins, Missionary, Weston; Rev. H. D. Ward, Kanawha Parish, Kanawha Court House.

Lay Delegates: Edmund P. Hunter, Norborne, Berkeley; Andrew P. Woods, St. Matthew's, Wheeling; Tazewell Taylor, Trinity Church, Shepherdstown; Edward Colston, Zion Church, Jefferson.

Bishop Johns, in his address, says: "Immediately after the adjournment of the convention in Winchester, I returned to Richmond to make necessary preparations for visiting the churches on the Ohio and Kanawha rivers.

June 7th. Proceeded by the way of Cumberland and Brownsville to Pittsburg and, descending the Ohio reached Wellsburg on the evening of the ninth. June 10th. Preached in Christ Church, Wellsburg, morning and night, and confirmed three persons. June 11th. Preached in St. John's, Brooke county, and confirmed two. The same evening accompanied by the Rev. Mr. Armstrong, I proceeded to Wheeling. June 12th. Preached in St. Matthew's, Wheeling. June 13th. Preached in the same church morning and night and confirmed nineteen persons.

June 14th. The Rev. Mr. Armstrong and myself took a boat at 9 p. m., and reached Parkersburg the next morning by seven. The church in this place has been vacant for some months, but the fruit of the untiring labors of its lamented Rector was not lost. I found the appropriate building, for the erection of which he exerted himself so zealously, very nearly finished; and a spirit on the part of the people, which promised its early completion, as a becoming expression of their interest in the good cause to which it is to be dedicated, and an affecting monument of their minister, whose mortal remains are entombed at its entrance, within its tower. The congregation, which he had been instrumental in gathering, was neither dispersed nor diminished by his removal. The training which they had enjoyed, had attached them intelligently, to the church of their own choice, and they continued in the same doctrine and fellowship, worshipping together in a room fitted up for the purpose, and availing themselves of a Lay Reader, as provided for by the Canons. June 15th. I preached for this congregation. June 16th. Again morning and night. June 17th. In the morning I baptized two adults. The Rev. Dr. Brooke, of Cincinnati, who kindly joined us here, preached and I confirmed nine persons. In the afternoon the Rev. Mr. Armstrong baptized twelve infants. The same night I preached. For these services the Methodist Church was courteously lent to us. The three days passed at Parkersburg deepened my impression of its importance as a radiating point for missionary operations, and as an eligible location for an institution of learning similar to our High School near Alexandria. The two schemes might well be combined for the present, and if suitable men could be found for conducting the enterprise, I have the assurance that other means may be commanded. Since my visit the congregation has secured the services of the Rev. Mr. Perkins, of the last class of our Diocesan Seminary, and I will trust, by the blessing of God upon his ministrations, the way will be more fully prepared for the plan to which I have alluded.

June 18th. Was occupied in passing to Point Pleasant, where we were met by the Rev. Mr. Nash. June 19th. I preached at Point Pleasant, and in the afternoon rode to the vicinity of the church at Mercer's Bottom. June 20th I preached in Bruce Chapel; returned the same afternoon to Point Pleasant, and at night baptized two infants and preached.

These two missionary stations within 8 miles of each other, have for some time been without a minister. The people at both points expressed a solicitude to be supplied. We have not been able to gratify their desire. Could a faithful laborer be procured for this field, I doubt not he would find it susceptible of very encouraging improvement; meanwhile we must hope that the occasional services, which the ministers of Kanawha and Wood counties, may be able to render, will at least keep alive the interest, until a suitable missionary be obtained. June 21st. Accompanied by the Rev. Mr. Nash, I rode 21 miles up the East bank of the Kanawha to Buffalo, and preached there in the afternoon. Although the members of our church here are few, they hope not to be neglected, and think that in the community around them, there exists a favorable feeling in reference to our services, which should not be overlooked.

June 23rd. I preached in Teays Valley, and confirmed three persons. The building in which these services were conducted was once a still house. It is now answering a better purpose. The congregation assembled here have become so numerous as to be encouraged in undertaking to provide for themselves a commodious edifice. The beautiful site selected was pointed out to me, and I trust on the next Episcopal visitation, a church will be there ready for consecration.

June 24th. At Coalsmouth, I consecrated St. Mark's church. The sentence and service was read by the Rector, the Rev. Mr. Nash. I preached and confirmed two persons. The Rev. Mr. Armstrong, who, much to my gratification, accompanied me from Wheeling, was present, but was prevented by indisposition from taking part in the Offices.

St. Mark's Church is of brick, built after a good model, and is not only convenient for the services of religion, but attractive to the traveller's eye, in passing that portion of the rich and beautiful valley of the Kanawha.

June 25th. I preached in St. John's, Charleston. June 26th. I preached in St. Luke's, Salines. June 27th. In the morning, I preached in St. John's, Charleston, and confirmed eight; at night, I preached again in the same church.

This congregation and that at the Salines, are now vacant, by the resignation of their esteemed rector, the Rev. H. D. Ward. The Rev. Mr. Nash, under these circumstances, has kindly officiated for them in the services preparatory to confirmation, and in this, and other ways, contributed much to promote the objects of my visit. These congregations, as stated in the official report, have since obtained the services of the Rev. Mr. Whittle, of the last class of our Diocesan Seminary, and the prospects of the church in that region were never more promising.

June 28th. I left Charleston at an early hour, in the stage, to cross the mountains to Staunton, the place of my next appointment, and after riding with scarcely an interval, until 9 o'clock of the night of the next day, I reached the White Sulphur Springs, Greenbrier county. The services in which I had been engaged, the heat of the previous day, and the fatigue of the tedious ride, so affected my system, that I retired to my room with little hope of being able to reach Staunton in time to meet my appointments. The next day I was incapable of travelling, but by a second night's rest, I became sufficiently recruited to resume my journey.

August 1st. At the White Sulphur Springs, Greenbrier county, the Bishop of Tennessee read prayers and I preached morning and night. August 8th. At the same place I read prayers and the Bishop of Tennessee preached.

August 15th. In the morning I preached at Union, Monroe county, in the Baptist church, which was kindly lent to us. At night I preached at the Salt Sulphur Springs. August

16th. At the residence of Mr. Alexander, in Union, I confirmed one person and baptized an infant. August 22nd. I preached at the Sweet Springs."

The Diocesan Missionary Committee reported two missionaries. Rev. R. T. Brown, Jefferson county, $187.50, and Rev. E. T. Perkins, Parkersburg, $75. Five churches contributed $130.15. To contingent fund, eleven churches contributed $324.50. Three churches made no report. Three were delinquent.

Parochial Reports:

Christ Church, Norborne Parish, Berkeley—Richard T. Brown, Rector, and Missionary at Middleway and Leetown. Communicants 35; baptisms 18; number of families 22; contributed to diocesan missions $5; to the Theological Seminary, $38.33.

The new church at Leetown is under contract, and will be ready for consecration in October.

Norborne Parish, Berkeley—James Chisholm, Rector. Communicants 90; baptisms 25 (of these colored 7). Contributions to foreign missions $65; Theological Seminary of Virginia $165.00.

St. John's Church, Charleston, and St. Luke's Salines, Kanawha County—Francis M. Whittle, Rector. Communicants 44 (of which 1 is colored); baptisms 8; confirmed 8; number of families 36; adults 100; infants 50. Contributions $80.59.

St. Mark's Church, Coalsmouth—F. B. Nash, Rector. Families 14; attendants on public worship 100; communicants 20; baptisms, 9; confirmations 2.

St. John's Church, Teays' Valley—F. B. Nash, Rector. Families 6; attendants at public worship 61; communicants 9; baptisms 2; confirmed 3.

St. Matthew's Church, Wheeling—Wm. Armstrong, Rector. Baptisms 19; communicants 125.

Trinity Parish, Wood—E. T. Perkins, Rector. Communicants 32; baptisms 21; confirmed 9; number of families 22; adults 62; infants 57. Contributions $30.

I have also visited Clarksburg, and found there 6 communicants; baptized 2 infants and collected $2.00 for the contingent fund. In visiting Weston, found 6 communicants and received $2.00 from Mrs. Tavenner, for the contingent fund, one of which pays the back dues of last year.

Trinity Church, Shepherdstown—C. W. Andrews, Rector. Communicants 61; baptisms 2; number of families 38 contributions $300.

Zion Church, Jefferson—Alex. Jones, Rector. Communicants 84 (of which 4 colored); baptisms 17; number of families 80. Amount collected for different institutions connected with the church $250; for the Seminary $720, which after the pressure of building a new church is relieved, will be increased, it is hoped to at least one thousand.

Trinity Church, Martinsburg, was admitted into union with the Convention.

Convention of 1849. Charlottesville, May 16.

Bishop Meade presided.

Four West Virginia clergy present. No lay delegate.

Bishop Meade in his address says: "In the month of September I visited the Western part of Virginia, and on my way consecrated the new church at Charlestown, Jefferson county, where I confirmed two persons. In the providence of God, that excellent structure was soon after consumed by fire, though it is gratifying to know that it will be replaced by another. At Wheeling nine persons were confirmed; at Parkersburg and the vicinity, eight. The new church at that place was not ready for consecration, but the Rev. Mr. Perkins was admitted to Priest's orders. On my way to Kanawha, I visited the congregation at Mercer's Bottom, on the Ohio river, and at Buffalo. In each of which, one was confirmed. I spent two days in the congregations at Coalsmouth and vicinity, and three at Charleston, and the Salines. At Charleston, six were confirmed, and the Rev. Mr. Whittle admitted to Priest's orders.

Bishop Johns in his address says: "July 29th. In the new

church at Charlestown, though not yet sufficiently finished for consecration, I preached and confirmed three. The loss experienced by this congregation in the destruction of their beautiful building by fire, a short time after its dedication, is well known to the Diocese, and must have awakened that Christian sympathy which will express itself by liberal aid in the effort now making to erect another church.

July 30th. I preached in Trinity Church, Shepherdstown, and confirmed four. July 31st. In the morning I preached in Trinity Church, Martinsburg, and also at night, confirming three.

August 1st. I preached in Mt. Zion Church, Hedgesville. August 2nd. In Calvary Church, a very neat log building, at Back Creek, I preached and confirmed one, and the same evening crossed the North Mountain to the vicinity of my next appointment. August 3rd. I preached in the church at Bunker Hill and confirmed one. August 4th. I preached at Smithfield, thus completing my engagements in that section of the Diocese."

The convention of 1848, had determined to meet in St. Matthew's, Wheeling, in 1849, but the place of meeting was changed to Charlottesville. On Friday, May 18th, the third day of the present session. The Assistant Bishop laid before the convention resolutions of the vestry of St. Matthew's Church, Wheeling, expressive of the acquiescence of that body in the decision of the Bishop with respect of changing the place of meeting of the convention, and of its hope and confidence that the next session of the convention may be held in that city.

The Diocesan Missionary Society reports $250 appropriated to three missionaries in West Virginia, and $30 contributed from two churches. To the contingent fund three churches paid $186.00. Four are reported $194, delinquent. Five churches failed to report.

Parochial Reports:

St. John's and St. Luke's Churches, Kanawha Parish,

Kanawha County—F. M. Whittle, Rector. Communicants 41; baptisms 18 (of which colored 8 infants,) confirmed 4; number of families 36; adults 100, infants 50; contribution $125.

In addition to my ministrations in the above churches, the Rev. Mr. Nash and myself have held services, the last Sunday in every month, in Mason county, in the morning at Bruce Chapel, Mercer's Bottom, and in the afternoon at Point Pleasant. These places are sadly in need of a missionary. At Bruce Chapel there has been 1 infant baptism; 1 confirmation, and 1 funeral; number of communicants 8. At Point Pleasant, communicants 3.

Norborne Parish, Mt. Zion and Calvary Churches, Berkeley County—James Chisholm, Rector. Communicants 60; baptisms 3; confirmed 1.

St. Matthew's Church, Wheeling—Wm. Armstrong, Rector. Communicants 127 (3 colored); baptisms 18

St. Mark's Church, Kanawha County—F. B. Nash, Rector. Communicants 20; baptisms 1; confirmed 2; number of families 17; adults 75.

St. John's Church, Teays' Valley, Putnam County—F. B. Nash, Rector. Communicants 9; families 10.

At Buffalo and Red House, Putnam county, there are no regularly organized churches, but there are communicants at the two places, and there has been one confirmation.

Trinity Church, Wood County—E. T. Perkins, Rector. Communicants 33; baptisms 8; confirmed 8; families 35; adults 73, infants 70; contributions $48.00.

Trinity Church, Martinsburg—James Chisholm Rector. Communicants 28; baptisms 6; confirmed 4; contributions $50.00.

Trinity Church, Shepherdstown—C. W. Andrews, Rector. Communicants 60; baptisms 8; contributions $300.00.

Zion Church, Charlestown—Alex. Jones, Rector. Communicants 74; baptisms 14; confirmed 3; families 70; contributions $230.00.

Rev. Samuel D. Tompkins (missionary) Rector of Episco-

pal congregations in Harrison and Lewis counties, reports: I have received by subscription about $900 to build a church in the town of Weston.

Convention of 1850. St. Paul's Church, Alexandria, May 15.

Bishop Meade presiding.

West Virginia clergy present: Rev. C. W. Andrews, Trinity Church, Shepherdstown; Rev. William Armstrong, St. Matthew's Church, Wheeling; Rev. R. T. Brown, Kanawha Parish, Charleston; Rev. W. L. Hyland, Christ Church, Wellsburg; Trinity Parish, Marshall county; Rev. Wm. N. Irish, St. Thomas', Frederick county; St. John's, Harpers Ferry.

West Virginia clergy absent: Rev. James Goodwin, St. John's Church, Wellsburg; Rev. John C. McCabe, St. John's Church, Wheeling; Rev. F. B. Nash, St. Mark's, Coalsmouth; St. Paul's Parish, Putnam county; Rev. E. T. Perkins, Trinity Parish, Parkersburg; Rev. S. D. Tompkins, St. Paul's Church, Weston.

Lay Delegates: Mr. E. P. Hunter, Trinity Church, Martinsburg; Mr. Chas. F. Butler, Trinity Church, Shepherdstown; Mr. Bushrod C. Washington, Zion Church, Charlestown; Mr. Joseph H. Russell, St. John's Church, Harper's Ferry.

Bishop Meade in his address says:

"November 5th. I confirmed two persons in Smithfield, where efforts are making to build a church. On the following day I consecrated at Leetown, a new and handsome church by the name of St. Bartholomew's, which was built almost entirely with funds furnished by the Rev. Dr. Balch, of New York, and contributed by himself and other generous friends of that place. From thence I proceeded to Shepherdstown, where three were confirmed. Thence to Harper's Ferry, where seven were confirmed. At that place a church is in the process of erection. At Martinsburg one was confirmed. At Hedges Chapel nine; at Back Creek one; Bunker's Hill, one. At this place preparations are making for a new church.

Churches received into union with the Convention: St.

John's Church, Harper's Ferry; Trinity Parish, Marshall county; St. Paul's Parish, Winfield, Putnam county; St. John's Parish, Wheeling.

The Diocesan Missionary Society reports the following missionaries: Rev. R. T. Brown $125; Rev. Jas. D. McCabe $150; Rev. E. T. Perkins, $150; Rev. S. D. Tompkins $100; Rev. F. B. Nash $100; Rev. W. L. Hyland $100.

Five churches contributed $54.73.

Total contingent fund, $4,619.17, of which seven West Virginia churches paid $284. Eight churches delinquent $110. Three churches made no report.

Parochial Reports:

Trinity Church, Martinsburg—James Chisholm, Rector. Communicants 30; baptisms 4; confirmed 1; number of families 20; adults 60, infants 41; $50 to foreign missions. During the last year a commodious parsonage has been provided by the exertions of the ladies of the congregation, aided in an important degree by the liberality of a gentleman belonging to Mt. Zion Church.

Mt. Zion Church, Hedgesville—James Chisholm, Rector. Communicants 65; baptisms 10; confirmed 10; number of families 35; adults 100; infants 50; contributions $44.

Christ Church, Norborne Parish, and Leetown and Middleway—Richard T. Brown, Rector. Communicants 35; baptisms 13; confirmed 3; number of families 22; adults 50; infants 48; contributions $38.

Christ Church, Parish, Wellsburg—Wm. L. Hyland, Deacon. When the undersigned took charge of this Parish in October, 1849, he found 15 communicants, enrolled on the Register, left by Rev. J. H. Harrison. Present number 14. A resident minister is much needed in this parish.

Wickliffe Parish—The Rector, the Rev. Joshua Peterkin, reports that he extends his labors, whenever practicable, to Kabletown in Jefferson county, at which place he has a large and attentive congregation, though no church has yet been organized there.

Zion Church, St. Andrew's Parish, Charlestown—Rectorship vacant. (Rev. D. A. Tyng has accepted a call to this church.) Communicants 75; baptisms 21; number of families 80; contributions $150.

Trinity Church, Shepherdstown—C. W. Andrews, Rector. Communicants 60; baptisms 5; confirmed 3; number of families 40; contributions about $250.

St. John's Church, Harper's Ferry—Wm. N. Irish, Rector. Communicants 12; baptisms 10; confirmed 7; contributions $17.03. This parish was organized in March, 1849, and supplied by the members of the convocation of the Valley of Virginia, until the first of August last, at which time the present incumbent was called to the Rectorship. The foundation for a church has been laid, and arrangements are now in progress for the early completion of the building.

We have an interesting Sunday school of about fifty children, who are regularly catechised by the Rector, and under the instruction of a Superintendent and several teachers.

St. Mark's Church, Coalsmouth—F. B. Nash, Rector. Communicants 14; baptisms 2; contributions $7 for the Episcopal fund.

St. Paul's Church, Weston—S. D. Tompkins, Rector. Communicants 22; baptisms 1; number of families 16; adults 20; infants 50.

I have collected nothing, except about $350, to aid in the completion of our church here, and this amount was collected abroad.

I preached in Clarksburg, Harrison county, and in Buckhannon in this county. Our church is finished except plastering, pulpit and seats. We hope to have it ready for consecration during the summer.

Trinity Parish, Marshall County—Wm. L. Hyland, Deacon. This parish was duly organized on Easter Monday, 1850, and will apply to be received into union with the Diocese at this Convention. There are at present 10 communicants on the register; baptisms 2.

St. Paul's Parish, Winfield, Putnam County—F. B. Nash, Rector. Communicants 11.

St. John's Church—Communicants 8; baptisms 1.

St. Matthew's Church, Wheeling—Wm. Armstrong, Rector. Since the last Convention, that portion of St. Matthew's Parish, south of Wheeling Creek, has been formed into a separate parish, and will ask of this Convention to be so received and acknowledged. In this new parish a church building has been erected, and the services of an efficient pastor are now being enjoyed. In presenting this evidence to the convention, of the extension of our Zion in this portion of the Diocese, the rector of St. Matthew's cannot refrain from an expression of thankfulness to Almighty God for what has thus been accomplished, and invoking His divine blessing upon this infant parish, and upon him to whose charge it has been committed.

The parish of St. Matthew's has suffered no detriment by this arrangement. The seats vacated by individuals residing within the limits of the new parish have been occupied by others. The rector deems it incumbent upon him to say, that the secular affairs of the parish were never in so good a condition, and that no minister could desire better or more satisfactory evidence of the confidence and affection of his people, than that of which he himself has been, and still continues to be the recipient.

Communicants transferred to St. John's, 35; present number, white 86, colored 3, total 89; baptisms 15.

St. John's Church, South Wheeling—James D. McCabe, Rector. Communicants 33; baptisms 3; number of families 19; adults 48, infants 40. Contributions: For Grove Creek Mission $35.

Trinity Parish, Parkersburg—E. T. Perkins, Rector. Communicants 36; baptisms 4; number of families 34; adults 66; infants 63; contributions $51.95. We have just completed a handsome church edifice in Parkersburg, and have another nearly completed, sixteen miles below this, on the Ohio river,

where I occasionally preach, and we are commencing a third twenty miles above this, where I officiate once a month.

Convention of 1851. Staunton, May 21.

Bishop Meade presiding.

One hundred and eighteen clergy in Virginia, of which 12 in West Virginia, of these 5 present and 3 lay delegates.

New Names: Rev. G. McK. Callaway, Smithfield, Jefferson county; Rev. Horace Stringfellow, Jr., St. John's Church, Harper's Ferry; Rev. D. Francis Sprigg, Martinsburg; Rev. Dudley A. Tyng, Zion Church, Charlestown.

Bishop Johns, in his address says:

"August 4th. On my way to visit several places in the interior, west of the mountains, I preached, both morning and night in Trinity Church, Staunton. 5th, 6th, 7th, 8th, I was occupied in crossing the mountains to Lewis county. 9th near Buckhannon in an old building by the wayside, I preached and confirmed two. 10th. At Weston I preached in the morning, and at night again addressed the congregation. 11th in the same place, I preached; united in the administration of the Communion, and confirmed seven. The new church in this place, although not sufficiently advanced for consecration, was furnished with temporary seats and accommodated a large congregation. Our services in this vicinity are, comparatively, of recent introduction. Judging from what I have seen they seem to be favorably received. More has already been effected than was anticipated. Our worthy brother, who labors there at a distance from all clerical association, is entitled to aid in meeting the expenses incurred in erecting this building. Just at this time a little help will greatly lighten his work, and, under God's blessing secure the permanent establishment of the church in one of the most interesting regions of Western Virginia.

12th. I rode twenty-three miles to Clarksburg, and preached in the Methodist Church to a large congregation. 13th. This day was occupied in reaching Fairmont, where I preached at night in the Presbyterian church. In this vicin-

ity I found several families attached to our church, and very solicitous to enjoy its stated services.

14th. After a rough ride of five and twenty miles, I reached Morgantown, where I remained several days, and preached on the 16th at night, and on the 18th, both morning and night, in the Methodist church, which was kindly loaned us for our services. Our members here are not numerous but they are firm and faithful. A single man suited to the place, able and willing to do diligently the work of an Evangelist, would be kindly received and cared for there, and would soon be in a suitable church of his own. At present our friends there are joint-owners with another denomination of a very good brick building, but as our partners had made their appointments for the very day on which our services were to take place, we, as I have stated, were generously accommodated elsewhere. These ecclesiastical firms, wherever tried, have, by all parties been found inconvenient and I am gratified to know that as soon as our people in Morgantown can secure a minister for themselves, a different arrangement will be made.

I cannot leave the noble country through which for the last fortnight I have been itinerating, without claiming for it your special consideration as a field for missionary operations. The unsurpassed grandeur of its mountains, the fertility of its beautiful valleys, its rich and inexhaustible mineral treasures, its rapidly increasing and industrious occupants, indicate infallibly, its distinguished destiny. Those internal improvements now in progress, connecting it with our principle maritime cities, and opening to it an adequate market, must vastly augment its productions, and by disclosing its peculiar advantages to the view of enterprising settlers, cover it with an active and prosperous population. These quickening influences are already strongly stirring there. They are seen and felt at every turn, even by the transient traveller. The accumulating results, like other modern developments, will surprise the most sanguine. To the

operations of such potent agencies we have not been accustomed. Our stereotyped habits have rendered us slow to conceive and court such advancement. But unless the signs of the times are strangely deceptive, our day for this progress is at hand—what other States have experienced, we are to see largely manifested in our Western region—and it is for us as an important branch of the Christian church, to discern the dawn and prepare to do our responsible part in the eventful work of the opening day. As that interesting portion of this extensive commonwealth wakes into full activity, it is ours to see that due preparation be made to meet its spiritual wants. Before it teems with new population, our preachers should be there with all the plastic powers of revealed truth, and all the appointed appliances of divine grace, that the social system, as it organizes there, may take the form, attain the symmetry, and become instinct with the spirit of the Gospel. In aiding the accomplishment of this object, we shall best discharge our bounden duty, and most happily provide for our peace and prosperity.

On the adjournment of the General Convention (Cincinnati) I proceeded to visit the churches on the Ohio. The low stage of water at the time, deprived us of the usual mode of conveyance, and we travelled by land through the interior of the State to Wheeling.

October 20th. In St. John's Church, South Wheeling, after a sermon by Bishop Burgess, I confirmed twenty-two, and at night, I preached in the same church. 22nd. At Moundsville, a missionary station, at which the Rev. Mr. Hyland officiates, I preached and confirmed eight. 23rd. Accompanied by the Rev. J. D. McCabe, I left Wheeling and descended the river to a missionary station at Cow Creek. 24th. I preached in a small log house on the river bank, and after the services we rode twenty six miles to Parkersburg. The constant rain during the next day interfered with our proposed services at Bellvue, another missionary station under the care of the Rev. Mr. Perkins, and where there is a church ready for con-

secration. 27th. I consecrated Trinity Church, Parkersburg. The sentence of consecration was read by the Rector, and the service by the Rev. J. D. McCabe; sermon by myself. The Church commenced by the late Rev. T. Smith, whose tomb is in the tower, is an appropriate monument of zeal and faith in the good cause, to which, and all he had were so honestly devoted. The building is Gothic, and furnished in good taste. I trust its completion will give a new impulse to the congregation and be followed by the adding to the church many 'such as shall be saved'. On this occasion I confirmed three persons.

28th and 29th, we were occupied in returning to Wheeling. 30th. I went to Wellsburg and preached there at night. 31st. I consecrated St. John's Church, Brooke county. The sentence of consecration and service were read by the Rev. Mr. Hyland. Sermon by myself. This neat brick church is a substitute for a decayed frame building. The congregation, as well as the one at Wellsburg, are at present under the care of the Rev. Mr. Hyland, who also officiates at Moundsville, below Wheeling. November 1st. I consecrated St. John's Church, South Wheeling; the sentence of consecration was read by the Rector; morning service by the Rev. Mr. Armstrong; sermon by myself. This church was to have been consecrated the week previous, on my first visit, but the scaffolding at the entrance for the purpose of finishing the tower, could not then be removed, and the service was postponed. The congregation, of St. John's has been collected and organized and their church erected, within a few months. Appearances indicate that this is only an initiatory movement and a temporary habitation, for although the building just completed is very creditable to the young congregation, its rapid growth has already led to the securing of another lot, with a view in due time to a larger and more permanent edifice. At night in the same church I confirmed eight, one of whom was from the missionary station at Cow Creek.

3rd. In St. Matthew's Church, Wheeling, I admitted the

REV. D. FRANCIS SPRIGG, D. D., 1850.

REV. WILLIAM D. HANSON, 1851.

REV. JAMES J. PAGE, 1853.

REV. DUDLEY A. TYNG, 1851.

Rev. Wm. L. Hyland to Priest's orders. The service was read by the Rev. Mr. Tompkins, the candidate was presented by the Rev. J. D. McCabe; sermon by the Rev. Mr. Armstrong. At night, in the same church, I preached and confirmed forty-eight, one of whom was from St. John's. This large accession to St. Matthew's was particularly gratifying to me, as an evidence of the continued blessing of God on the services of an early and devoted friend, with whom, at the commencement of our ministry, I had labored, side by side, in adjacent parishes in the Diocese of Maryland, and whom, on this my third visit, I was glad to meet and greet in the midst of his unabated usefulness. Moreover, in the encouraging increase of St. Matthew's, it was highly satisfactory to find that its prosperity, instead of being arrested by the secession necessary in the formation of a new congregation, is still on the advance; that the separation of the promising scion had but promoted the growth and fertility of the parent stock.

On application of a number of citizens of New Martinsville, Wetzel county, Wetzel Parish was admitted into union with the Convention, (bounded by the limits of the county).

The Diocesan Missionary Society reported 19 missionaries on its list at a cost of $2,254.17; of these 5 were in West Virginia.

Fourteen churches contributed $420 to contingent fund. Twelve churches reported delinquent $163.50.

Parochial Reports:

Trinity Church, Martinsburg— Rev. D. Francis Sprigg, Rector. Communicants 39; baptisms 9; contributions $84.

This report as well as that from Norborne Parish (Hedgesville) includes the official acts of my esteemed predecessor, Rev. James Chisholm. Not only so, but he labored for some eight years diligently and faithfully. I have only entered into his labors, and reaped what he had sown. May both of us rejoice together.

Norborne Parish, Mt. Zion Church—Rev. D. F. Sprigg, Rec-

tor. Communicants 66; baptisms 18; contributions $68.60.

Christ Church, Norborne Parish and Leetown and Middleway, Jefferson County—Rev. C. McK. Callaway, Rector. Communicants 34; baptisms 2; contributions $38.00.

Christ Church, Wellsburg—Rev. Wm. L. Hyland, Rector. Communicants 14; baptisms 1; contributions $8.97.

St. John's Parish—Rev. W. L. Hyland, Rector. Communicants reported by Rev. J. H. Harrison in 1844, 35; present number 41; baptisms since 1844, 19; confirmations 7 (1850); contributions $7.22½.

The neat and substantial church edifice (St. John's) recently erected in this parish, was consecrated to the worship of Almighty God, at the last visitation of Bishop Johns. Oct. 31st, 1849). (A substitute for a decayed frame building).

It may be proper to remark, that the undersigned took charge of this parish by request of the convocation of Northwestern Virginia, and the vestry of the Parish, until the services of a Rector can be secured for the same, together with the Parish of Christ Church, Wellsburg. He earnestly hopes that such an arrangement may soon be made, as he feels confident that in no other way can the cause of Christ and His Church be so speedily and thoroughly promoted.

Wickliffe Parish, Cherry Hill P. O.—Rev. Joshua Peterkin, reports the missionary station at Kabletown, Jefferson county, as regularly supplied, with the assistance of Rev. William D. Hanson, on alternate Sundays.

Zion Church, Charlestown—Rev. Dudley A. Tyng, Rector. Communicants 92; baptisms 11; Sunday school teachers 12; scholars 87; contributions to Foreign Missions, $82.02; Domestic missions $27; Education Society $7; Bible Society $3.

I took charge of this parish in July last. The congregation is yet worshipping in the Court House, and burdened with the expense of erecting a new church, which will be opened for service sometime during the ensuing summer. The benevolent operations of the year are in the way of a quarterly subscription. The first quarter only has been fully paid in.

St. John's Church, Harper's Ferry—Rev. Horace Stringfellow, Jr., Rector. Communicants 30; baptisms 9; contributions $89.00. The above report embraces only the acts of the present minister, who entered upon his duties in November last.

Trinity Church, Shepherdstown—Rev. C. W. Andrews, Rector. Communicants 52; baptisms 9; Sunday school teachers 6; scholars 46; contributions $300.

Remark:—Although the above report indicates no improvement in the parish for the past year, it has in fact (when compared with others) been a year of most decided improvement, as the Rector trusts will appear in the next report.

St John's Church, Charleston, and St. Luke's, Salines—Rev. R. T. Brown, Rector. Communicants 40; baptisms 14.

St. Mark's Church, Coalsmouth—Rev. F. B. Nash, Rector. Communicants 18; baptisms 2; contributions $50.

St. Paul's Church, Weston—Rev. S. D. Tompkins, Rector. Communicants 22; baptisms 9; confirmed 7; families 12; adults 24; infants 50.

Trinity Parish, Marshall County—Rev. W. L. Hyland, Rector. Baptisms 5; communicants 12; confirmed 8; contributions $11.46.

A subscription has been commenced for the purpose of erecting a house of worship in this Parish, and hopes are entertained that the building will be completed during the present season.

Rev. F. B. Nash, Rector of *St. Paul's and St. John's Churches, Putnam County*, reports: St. John's, communicants 9. St. Paul's, communicants 7.

Arrangements are made for erecting a church edifice (St. Paul's) during the coming summer. The prospects for the church in Putnam county are, it is thought, encouraging.

I officiate occasionally at Bruce's chapel, and at Pt. Pleasant, Mason county. There are thirteen communicants of the church at these two points. The friends of the church at these places, in connection with those at Ravenswood,

Jackson county, expect to obtain the services of a clergyman of their own, during the coming season. The prospects of the church in Mason county, appear to me to be much more encouraging at this time than they have been heretofore. At Guyandotte, Cabell county, where I have, now, monthly appointments, quite a cheering interest in the effort to establish the church there is manifested. There are nine communicants blonging to the church there.

St. John's Church, Wheeling—Rev. James D. McCabe, Rector. Communicants 62; baptisms 50; confirmed 29; families 29; adults 72; infants 52; contributions $275. In this amount is included sums contributed to building churches in destitute places in our own and other Dioceses.

Trinity Parish, Parkersburg—Rev. E. T. Perkins, Rector. Communicants 33; baptisms 2; confirmed 4; contributions $100.

St. John's Church, Brooke County—Rev. James B. Goodwin, Rector. Having finished a neat and comfortable church and completed the fourth year of my ministry in this place; and having understood that the congregation of Christ Church, Wellsburg, wished to re-unite with that of St. John's, I resigned the rectorship of this parish the 30th of last June.

The past year I have officiated twenty-four weeks in Pennsylvania, fourteen in Ohio, and eight in Virginia. The remaining six weeks were occupied in attending conventions, travelling for the benefit of my health, and visiting my friends.

Convention of 1852. St. Paul's Church, Richmond, May 19.

Bishop Meade presiding.

West Virginia clergy: Rev. C. W. Andrews, Trinity Church, Shepherdstown; Rev. William Armstrong, St. Matthew's Church, Wheeling; Rev. R. T. Brown, Charleston, Kanawha county; xRev. C. McK. Callaway, Middleway, xRev. William D. Hanson, Kabletown, Jefferson county; xRev. W. L. Hyland, Trinity Parish, Marshall county; Rev. James D. McCabe, D. D., St. John's, Wheeling; xRev. E. T. Perkins,

Parkersburg; xRev. Horace Stringfellow, Jr., St. John's, Harper's Ferry; Rev. D. Francis Sprigg, Martinsburg; Rev. S. D. Tompkins, St. Paul's, Weston and St. John's, Brooke county; Rev. Dudley A. Tyng, Zion Church, Charlestown. (x present).

Lay delegates: Messrs. James O. Hawley, St. Paul's Church, Weston; Isaac Hoge, Trinity Church, Moundsville; Robert C. Bonham, St. Matthew's Church, Wheeling.

Bishop Meade, in his address says: "My fall visitation was to Western Virginia. The first duties performed were at Pillowsville and Evansville, two small villages at the western base of the Allegheny mountains. Between these, three days was spent in company with the Rev. Mr. Tompkins, of Weston. In the former we have six or seven communicants who have immigrated to it from the north within the last few years. A Sabbath was next spent at Morgantown, where we have three or four valuable members, and where one was confirmed. This is one of the most growing places in Western Virginia.

A day was also spent at Smithtown, where we have a few friends, though only one member.

A day was spent at Fairmont, and two services held; at the last of which four were confirmed. This is one of the most growing places in Western Virginia. We have ten or twelve members here already, and assurances were given me that a church would be built.

At Clarksburg, which for a time should be connected with Fairmont, I held two services, at each of which I addressed myself at some length to the friends of the church, urging speedy efforts for a house of worship. A handsome subscription was made on the spot, and assurances given that the work should be done.

Two days were spent at Weston; a church consecrated, and four persons confirmed. Two days also were devoted to Parkersburg, where eight were confirmed.

From Parkersburg I visited Belleville, about fifteen miles

off, where I consecrated a small plain church, and confirmed two persons.

From Parkersburg I proceeded to Ravenswood, a small village on the Ohio river, where a neat church has been put up at the expense of Mr. Fitzhugh, the owner of the land on which the village has been erected. Two days were here spent in continued services by myself and Mr. Perkins.

The next appointments were at Point Pleasant and Mercer's Bottom, on the Ohio. At the former place one was confirmed. It has been some years since regular services were enjoyed at these places.

I next visited the congregations on the Kanawha river, four in number, under the care of the Rev. Mr. Nash, who has since left them, spending a day at each, and confirming five persons in two of them.

At Charleston and the Salines, two days were spent; seven were confirmed at the former, and nine at the latter. On returning I spent another day at Ravenswood, and consecrated the new church; also another day at Parkersburg, being the day of Thanksgiving appointed by the church, when I supplied the place of the minister by some appropriate remarks. Ascending the Ohio, I came next to Martinsville, a new and promising village, where I consecrated a new church and confirmed six persons.

A day was also spent at Grove Creek, still higher up the Ohio, where I addressed the friends of the church on the subject of building a house of worship, and received assurance that it should be done.

My next appointments were at Wellsburg on the Ohio, and St. John's in the vicinity. Two days were devoted to them. The last appointments were in Wheeling, where thirty persons were confirmed, six in the new church of St. John's and twenty-four in St. Matthew's.

Soon after my return home, I was called to consecrate the new church at Charlestown, Jefferson county, which had been rebuilt on the ruins of that which was burned a few

years since. At that time also I confirmed nine persons. The speedy rebuilding of this church after the loss of one which had scarcely been consecrated before it was consumed by fire, shows what may be done by active zeal in a good cause. In the month of April of the present year, I entered again on duty, by visiting two congregations in Hampshire county. In one of them, that in Romney, I confirmed five persons."

From Bishop Johns' address: "July 29th. I preached at Martinsburg and confirmed seven persons. 30th and 31st. I was prevented by rain from reaching Hedgesville. August 1st. I preached at Smithfield and laid the corner stone of a new church, since completed. 2nd. I preached in the same church and admitted the Rev. Horace Stringfellow, Jr., and Rev. J. Campbell White to Priest's orders; the morning service was read by the Rev. D. F. Sprigg, the candidates were presented by the Rev. C. W. Andrews. 4th. I preached at Harper's Ferry and confirmed seventeen persons.

5th. I preached at Charlestown, and confirmed eleven persons. 17th. I preached at Hedgesville. 18th. I preached in the morning in the same church, and confirmed ten persons. At night after the sermon by the Rev. Mr. Sprigg, I addressed the congregation."

St. John's Parish, Pleasants county, and Ravenswood Parish, Jackson county, with the limits of the counties as boundary lines, were admitted into union with the Convention.

The Diocesan Missionary Society reported $290 paid to four missionaries in West Virginia.

Parochial Reports:

St. John's and Christ Church Parishes, Brooke County—Rev. W. L. Hyland. 40 communicants; 2 baptisms, and 12 communicants. Resigned April 1, 1852. Succeeded by Rev. S. D. Tompkins, who has become the principal of the primary school lately established in Wellsburg, under the patronage and control of the church.

Wickliffe Parish—Rev. Joshua Peterkin reports: The Rev. W. D. Hanson still continues his useful labors in the lower

part of this parish, and is also actively engaged in ministering to the servants, and in missionary effort in a very destitute part of the Blue Ridge.

St. Paul's, Romney; Frankfort Church, Frankfort—Zion Church, Slane's Cross Roads; and Bethel Church, Bethel Valley, Hampshire Parish—Rev. Wm. N. Irish, Rector. Communicants removed 3; added 16; total 13; baptisms, infants 1; confirmations 5; marriages 2; collection for church objects $4.06.

Within the year past the above parish was revived under the auspices of the Valley Convocation, and at their suggestion, the present Rector assumed the charge of the same. The field at this time is peculiarly encouraging, and requires the undivided oversight of a minister. At the last visitation of Bishop Meade, five persons were confirmed, and three more were unable to receive the rite on account of inclement weather, which prevented the Bishop meeting one of his appointments in this parish.

Christ Church, Norborne Parish, Grace Church, Middleway, and St. Bartholomew's Church, Leetown—Rev. C. McK. Callaway, Rector—Communicants 41; baptisms 7; Sunday School teachers 8; scholars 30; contributions $62.18.

There are two new churches in the parish ready for consecration.

Trinity Church, St. Andrew's Parish—Rev. C. W. Andrews, Rector—Communicants 62; baptisms 5; confirmed 5; Sunday school teachers 7; scholars 42; contributions $300.

St. John's Church, Harper's Ferry—Rev. Horace Stringfellow, Jr., Rector. Communicants 35; baptisms 3; confirmed 17; Sunday school teachers 12; scholars 62; contributions $82.65.

Zion Church, Charlestown—Rev. Dudley A. Tyng, Rector. Communicants 102; baptisms 21; confirmed 17; Sunday school teachers 15; scholars 115; contributions $580.28.

New church consecrated December 6, 1851. The congregation has much increased and is prosperous in every way. Ar-

rangements have been made for securing stated services once a fortnight, in that part of the parish which lies across the Shenandoah river, upon the slope of the Blue Ridge, by the Rev. Mr. Hanson of Kabletown. This will enable the Rector to transfer the labors, heretofore expended there, to the colored population.

Weston, Clarksburg and Morgantown—Samuel D. Tompkins, Missionary. Communicants 45, of which Morgantown 4; Fairmont 13; Clarksburg 7; Fellowsville 7; Buckhannon 4; Weston 10. Baptisms 15.

I have resigned the charge of St. Paul's Church, Weston, and also of all the missionary points here mentioned.

Trinity Parish, Marshall County—Rev. Wm. L. Hyland, Rector. Communicants 14; baptisms 2; contributions $6.87½. Postoffice, Grove Creek.

St. John's Church, Wheeling—James D. McCabe, Rector. Communicants 62; baptisms 38; Sunday school teachers 14; scholars 65. Contributions $214.38.

The parish church was greatly injured by the recent heavy flood in the Ohio river, which laid a large part of our city under water, and destroyed a vast amount of property.

Through the pious activity of the congregation, the building has been repaired at considerable expense. The children of the parish are regularly catechised.

St. Paul's Church, New Martinsville, Wetzel Parish—Communicants 9; confirmed 7; number of families 6. The undersigned is unable to make a regular and formal report from the parish, from causes beyond his control. Since the last convention, aided by the Rev. Wm. L. Hyland, (who has divided the service with him), he has supplied a regular service on Tuesday in each week, except during the last three months. The church erected during the past year by the efficient aid of the contributions from this city, was consecrated in November last by the Bishop of the Diocese; at which time there were seven persons confirmed. The increase of parochial duties will, I fear, prevent the same attention to this

promising parish. An active, self denying minister at this and one or two places in the vicinity, would find ample success in building up the church of Christ. The undersigned, during the month of March, by invitation, visited the town of Fairmont, in Marion county, where he held several public services, baptized one adult and one infant, and administered the Holy Communion to thirteen devout communicants. These Western fields are white to the harvest; but alas! the laborers are few.

James D. McCabe.

Rector St. John's Church, Wheeling.

Trinity Parish, Wood County—Rev. E. T. Perkins, Rector. Communicants 36; baptisms 12; confirmed 10; Sunday school teachers 7; scholars 40; contributions $105.

There have been two churches consecrated within the sphere of my ministry, since the last convention, and a third is nearly ready for consecration.

Summary for the whole Diocese: Communicants, 5,842; baptisms 858; (of which colored 149); confirmed 440; marriages 314; funerals 562; contributions to the cause of religion and the church $32,980.

Convention of 1853. St. Matthew's, Wheeling, May 18.

The first convention held west of the Allegheny Mountains.

Bishop Johns presided. Bishop Meade absent, first time in the twenty-four years of his Episcopate (from sickness).

Two new names among the West Virginia clergy: Rev. James J. Page, Weston; Rev. John H. Kepler, Shepherdstown. Seven clergy from West Virginia, present.

Lay delegates: David Holmes Conrad, Trinity, Martinsburg; Henry Tallant, St. John's Church, Wheeling; Andrew P. Woods, St. Matthew's Church, Wheeling; William Pendleton, Norborne Parish, Berkeley county; Geo. W. Veasey, St. John's Church, Brooke county; Thomas Kirk, Christ Church, Parish, Brooke county; Burdett Fitzhugh, Ravenswood Parish, Jackson county; Isaac Hoge, Trinity Parish, Marshall county; Francis Thompson, St. Mark's Parish, Kanawha;

Samuel Hommett, St. John's Parish, Pleasants county; Robert J. McCandlish, St. Paul's Church, Weston.

From Bishop Meade's address: "In the month of August, I admitted the Rev. Mr. Hanson to Priest's orders. In the month of November visited the Churches in Jefferson and Berkeley. Spent two days at Harper's Ferry, confirmed four; the church being in part unpaid for, could not be consecrated; it is hoped the difficulty will soon be removed. Spent one day at Shepherdstown, confirmed eight; one day at Martinsburg, confirmed five; one day at Hedgesville, confirmed three; one day at Back Creek; two days at Bunker Hill, consecrated a new church, confirmed ten; one day at Leetown, in Jefferson county; two days at Smithfield, consecrated a new church and confirmed five persons.

From Bishop Johns' address: "April 24th. In the morning I preached in Clarksburg, and confirmed four. At night I preached in the same place. Having as yet no church building in this village, we were kindly accommodated by our Presbyterian friends. 25th. I rode to Weston, and arrived in time for night service. I preached and confirmed eight. 27th. I preached at Fairmont in the Methodist Church. The last three places together with Buckhannon and Morgantown distant from each other about seventy miles, are now receiving the services of the Rev. Mr. Page, and the Rev. R. Castleman, who are sustained in part by the Diocesan Missionary Society, and officiate alternately at each of the stations named.

At Weston, a church was consecrated some few years since. At Clarksburg means for erecting one have been provided; and our friends at Fairmont are not without hopes of procuring a building of their own. Certainly the prospects, in this extensive missionary range are brightening, and I trust that the brethren who occupy this interesting field, will continue to receive the blessing of the Lord on their labors, and be privileged, in due time to report the establishment of several prosperous, and self-sustaining congregations.

28th. I travelled seventy miles on the railroad to Moundsville, preached at night in the Presbyterian church and confirmed three. The Rev. Mr. Hyland, who is also aided by the Diocesan Missionary Society, is preparing to erect a church at this place. Part of his time is given to New Martinsville, where he alternates with the Rev. James D. McCabe. 29th. Accompanied by the Rev. Mr. Hyland, I passed down the Ohio to Pleasants county, and the next morning consecrated St. John's Church, preached and confirmed two. The sentence of consecration was read by the Rector; morning service by the Rev. Mr. Hyland. May 1st. In the morning I preached in Trinity, Parkersburg, and united in the administration of the Lord's Supper. At night, after a sermon by the Rev. Mr. Hyland, I addressed the congregation, and confirmed six. 2nd. Was appropriated to Belleville, but the rector, for sufficient reasons, had changed the appointment, and at night, I again preached in Trinity Church, Parkersburg. 3rd. At night, after a sermon by the Rev. Mr. Perkins, who occasionally officiates there, I addressed the congregation.

4th. At the same place, I preached and assisted in the administration of the Lord's Supper. At night I again addressed the congregation. 5th. At night I preached at Point Pleasant in the Presbyterian church, and confirmed one. 6th. Accompanied by the Rev. Mr. Perkins, I rode twenty-one miles to Buffalo, where I found a congregation assembled in the Methodist church, and the Rev. Mr. Brown conducting the morning service. I preached there, and in the afternoon rode twelve miles further, and at night crossed the Kanawha, and preached in the Court House at Winfield, the county town of Putnam. 8th. I preached in the morning in St. John's, Charleston, and confirmed two. At night after a sermon by the Rev. Mr. Perkins, I addressed the congregation. 9th. I preached at the Salines, in St. Luke's Church, and confirmed one. At night I again addressed the congregation at St. John's, Charleston, and confirmed two. 10th. Accompanied by the Rev. Mr. Brown, I rode to Coalsmouth and preached.

My next appointment was at Teays Valley, but it was found unnecessary to fulfill it. The interesting congregation which I once met there having for some time been as sheep without a shepherd, had been so scattered, that then, there was no one to receive and circulate the notice which I had published. I was therefore, constrained to forego the service I had anticipated, and make my way to meet my next engagement which was in Wheeling. To be deeply impressed with the importance of zealously and liberally sustaining our Diocesan Missionary Society, and of frequent, fervent prayer, that the Lord of the Harvest would send forth more laborers, one need only travel the line along which I have thus passed, notice the lamentable destitution which prevails, and listen to the importunate entreaties of the many deprived of the ministrations of the Word, that we would send some to break to them and to their children the bread of life. The spectacle must affect the hearts and command the means of our more favored people, and must, one would think, lead many of the pious youth, who are aspiring to other professions already crowded to suffocation, to consider the call and the claims of the ministry, and to utter from their hearts the self dedicatory prayer 'Lord, here am I; send me.'

From May 10th, until the morning of the 12th, I was occupied in passing from Coalsmouth to Wheeling, where I preached in St. John's Church, on the evening of the 13th. 15th. In the morning I preached in St. Matthew's Church, Wheeling, and confirmed seven. 16. At Wellsburg, I visited and addressed the pupils at Meade Institute. At night I preached in Christ Church and confirmed eleven. 17th I preached in St. John's, Brooke county, and confirmed seven.

Meade Institute, to which I have alluded, is incorporated, and under the direction of a board of trustees favorable to its being conducted on proper principles. They have received by deed from the trustees of Wellsburg Academy, two town lots, on one of which stands a commanding two story brick building, erected for a school house. In addition to this, more

than fifty acres of land, embracing several of the beautiful hills adjoining the town, have been conveyed to the board. On this tract there is a dwelling, occupied by the Rev. Mr. Tompkins, principal of the preparatory department, who in addition to his parish duties, is engaged in instructing twenty five pupils. On a most eligible and commanding site, near the dwelling of the principal, it is proposed to erect additional buildings, for the accommodation of boarders and more advanced scholars. The Institution has commenced under hopeful circumstances, and, if managed with the wisdom and prudence, so indispensable to success in such enterprises, I trust it will be extensively felt for good through this western section of our Diocese, and receive a patronage proportioned to its value.

The Diocesan Missionary Society reports three missionaries in West Virginia. Total receipts $2,487.50, of which seven West Virginia churches paid $60.00.

Contingent fund, total receipts $4,296.40, of which fifteen West Virginia churches paid $482.00. Eight churches in West Virginia reported delinquent.

Parishes and Churches in Western Virginia:

Berkeley county—Norborne Parish, Mt. Zion Church, Hedgesville, Rev. D. F. Sprigg.

Berkeley county—Norborne Parish, Trinity Church, Martinsburg, Rev. D. F. Sprigg.

Berkeley county—Norborne Parish, Calvary Church, Back Creek, Rev. D. F. Sprigg.

Berkeley county—Norborne Parish, Christ Church, Bunker Hill, Rev. C. M. Callaway.

Brooke county—Christ Church Parish, Christ Church, Rev. S. D. Tompkins.

Brooke county—St. John's Parish, St. John's Church, Rev. S. D. Tompkins.

Hampshire county—Hampshire Parish, St. Paul's Church, Frankfort Church, and Zion Church, vacant.

Harrison county—Bethel Parish, Christ Church, Rev. R. A. Castleman.

Jefferson county—St. Andrew's Parish, Zion Church, Charlestown, Rev. C. E. Ambler.

Jefferson county—St. Andrew's Parish, Trinity Church, Shepherdstown, Rev. C. W. Andrews.

Jefferson county—St. Andrew's Parish, St. John's Church, Harper's Ferry, Rev. J. H. Kepler.

Jefferson county—St. Andrew's Parish, St. Bartholomew's Church, Leetown, Rev. C. M. Callaway.

Kanawha county—Kanawha Parish, St. John's Church, Charleston, Rev. R. T. Brown.

Kanawha county—Kanawha Parish, St. Luke's Church, Salines, Rev. R. T. Brown.

Kanawha county—Kanawha Parish, St. Mark's Church, Coalsmouth, vacant.

Lewis county—St. Paul's Church, Weston, Rev. J. J. Page.

Marshall county—Trinity Parish, Rev. W. L. Hyland.

Mason county—Bruce Chapel, vacant.

Mason county—Point Pleasant, vacant.

Ohio county—Wheeling Parish, St. Matthew's Church, Rev. Wm. Armstrong.

Ohio county—St. John's Parish, St. John's Church, Rev. J. D. McCabe, D. D.

Putnam county—St. Paul's Parish, Winfield Church, vacant.

Putnam county—St. Paul's Parish, St. John's Church, vacant.

Putnam county—St. Paul's Parish, Teays Valley Church, vacant.

Pleasants county—St. John's Parish, St. John's Church, Rev. E. T. Perkins.

Wood county—Trinity Parish, Parkersburg Church, Rev. E. T. Perkins.

Wetzel county—Wetzel Parish, St. Paul's Church, Rev. J. D. McCabe, D. D.

(From this list the church at Belleville is omitted by mistake. It was in Wood county, but no name given, nor is mention made of the church at Middleway).

Parochial Reports:

Mt. Zion Church, Hedgesville and Calvary Church, Back Creek, Norborne Parish—Rev. D. Francis Sprigg, Rector. Communicants 69; baptisms 2; confirmed 3; contributions $28.00.

Trinity Church, Martinsburg—D. F. Sprigg, Rector. Communicants 44; baptisms 17; confirmed 5; Sunday school teachers 12; scholars 55; contributions $105.

Christ Church, Wellsburg—Rev. S. D. Tompkins, Rector. Communicants 21; baptisms 5; families 8; confirmed 11; contributed to Diocesan Missions $7.00.

St. John's Church—Rev. S. D. Tompkins, Rector. Communicants 38; confirmed 7; families 14.

Christ Church, Clarksburg—Rev. R. A. Castleman, Rector. Communicants 13; baptisms 10; confirmed 4; families 20.

Grace Church, Ravenswood—Vacant—Communicants 11; Sunday school teachers 7; families 6. Occasional services by the Rev. Mr. Perkins, and also by Rev. Dr. McCabe.

Zion Church, Charlestown—Rev. Charles E. Ambler, Rector. Communicants 98; (of which 4 colored); baptisms 3; confirmed 6; Sunday school teachers 15; scholars 130; contributions $598.63.

Norborne Parish—Rev. C. M. Callaway, Rector. Communicants 48; baptisms 32; (of which colored infants 12); confirmed 15, (of which colored 3); Sunday School teachers 8; scholars 35; contributions $103.

Trinity Church, Shepherdstown—Rev. C. W. Andrews, Rector. Communicants 61; baptisms 12; confirmed 8; Sunday school teachers 7; scholars 50; families 30; contributions $200.

Rev. John Kepler, Missionary, Shepherdstown, reports: In June last, I removed from the Diocese of Maryland, to that of Virginia. From that time until January, I officiated frequently for Rev. Mr. Andrews in Shepherdstown, Va., preaching and reading service. From January last, at the request of the Rector, I consented to act as his assistant, since which time I have officiated in that capacity. In April I took charge of the Episcopal church at Harper's Ferry, Va.,

REV. RICHARD T. DAVIS, D. D., 1855.

REV. CHARLES EDWARD AMBLER, 1853.

REV. ROBERT A. CASTLEMAN, 1853.

REV. EDMUND CHRISTIAN, 1857.

and likewise at the same time, the church at Sharpsburg, Md., holding services at these places once in two weeks alternately.

Rev. W. D. Hanson, Missionary, Kabletown, Jefferson county, reports: Sunday school teachers 15; scholars 56. The communicants who attend my services at Kabletown and on the Blue Ridge, are embraced in the reports from Zion and Wickliffe Parishes. Contributions $15.

St. John's and St. Luke's Churches, Kanawha Parish—Rev. R. T. Brown, Rector. Communicants 42; baptisms 23; Sunday school teachers 7; contributions $110.

St. Paul's Church, Weston—Revs. James J. Page and R. A. Castleman—Communicants 21; baptisms 7; confirmed 8; Sunday school teachers 3; scholars 20.

Trinity Parish, Marshall County—Rev. Wm. L. Hyland, Rector. Communicants 9; baptisms 7; confirmed 3.

About $900 have been contributed towards the erection of a church building, and it is hoped that this work will be completed during the present year. I take this opportunity to return thanks to our friends in Wheeling and elsewhere, for their generous aid in this undertaking.

St. John's Church, Wheeling.—Rev. James D. McCabe, Rector. Communicants 63; baptisms 27; confirmed 7. Sunday school teachers 14; scholars 75; families 38; contributions $254.00.

The condition of the parish is encouraging; the people are devout and energetic, and there can be no doubt but that with the improvement of our city and growth of population, the church will exert an influence commensurate with the increase. We are making an effort to erect a small chapel, in a suburban village, and also a parsonage for the use of the rector of the parish.

St. John's Church, Pleasants County—Rev. E. T. Perkins, Rector. Communicants 10; baptisms 5; confirmed 2; Sunday school teachers 6; scholars 25. Contributions $20.

This parish was admitted into connection with the Diocese

at the last convention, since which time a neat and substantial church edifice has been completed and consecrated, and the prospects of the parish are considered promising.

Trinity Church, Parkersburg—Rev. E. T. Perkins, Rector. Communicants 31; baptisms 6; confirmed 6; Sunday school teachers 5; scholars 25. Contributions $100.

The removals reported above (8) are in consequence of the formation of a separate parish, in Pleasants county, which parish embraces within its limits, these communicants, who were formerly reported as members of Trinity Parish, though not actually embraced within its territorial limits. The Rector of this parish, would remark that he officiates occasionally at Belleville and Ravenswood, where churches have been built, and occasionally at Point Pleasant, where there are several members of our communion. These points are greatly in need of regular ministerial services, and are ready to contribute liberally to the support of any young man who would be willing to labor among them.

Rev. James D. McCabe, officiating St. Paul's Church, Wetzel Parish, Wetzel county, reports: "This parish, which was received into communion with the convention at the last convention, is dependent entirely upon the services given to it gratuitously by Rev. W. L. Hyland and myself; its condition is healthy, and with stated services it would soon become one of the most promising parishes on the Ohio river. There are now several candidates for confirmation, and it is to me a source of profound regret, that it was necessarily omitted in the Bishop's recent visitation in this region. Communicants 9; families 9."

Convention of 1854. Lynchburg, Va., May 15.

Bishop Meade presiding.

Present from West Virginia, 4 clergy and 2 laymen.

From Bishop Johns' address: "In reporting the services performed during the past year it is proper to mention those in Wheeling during the convention, and not included in the statement which I then submitted.

On Thursday, May 19th. At St. Matthew's Church, I admitted to Priest's orders the Rev. James J. Page. 21st. In St. John's, I confirmed four persons, and the next day I confirmed at his own residence, a sick person connected with the same church."

The Diocesan Missionary Committee reported appropriations of $1,975.00 to sixteen missionaries (of which $565, to five in West Virginia). Received from nine churches in West Virginia, $323.11.

Contingent fund, received from twelve churches in West Virginia $450. Churches in Martinsburg, Shepherdstown, Leetown, Wellsburg, Brooke county; three churches in Hampshire county, Harper's Ferry, three in Kanawha county, Weston, Point Pleasant, Mercer's Bottom, St. John's Wheeling, three in Putnam county, and Parkersburg, reported delinquent.

Parochial Reports:

Mt. Zion and Calvary Churches, Norborne Parish—Rev. D. Francis Sprigg, Rector. Communicants 62; baptisms 8; Sunday school teachers 6; scholars 30. Contributions $39.

Trinity Church, Martinsburg—Rev. D. Francis Sprigg, Rector. Communicants 42; baptisms 9; Sunday school teachers 11; scholars 50. Contributions $114.

My reports for this year indicate a considerable falling off. It would seem, then, that we are going backwards and not forwards. I do not know that things with us are different from what they seem upon the face. We may indeed see only the worst; but I doubt it. The truth, awful as it is, is, we have been going backward. Where it will end I know not. I know my prayer, my prayer continually, is that the Lord would revive His work. I doubt not but that He will in His own time.

Much seed has been sown. Religious truth has been scattered throughout the parish, by (it is no figure of speech) myriads of pages. That good will come of this, and of the preaching of Christ's gospel, I stand in no more doubt than I do of

my own existence. But, as I have said, during the past year we have cause to mourn."

Christ Church, Wellsburg Parish—Rev. S. D. Tompkins, Rector. Communicants 17; baptisms 1; Sunday school teachers 4; scholars 16; families 9; contingent fund $12, promised, which I will send to the treasurer.

St. John's Church—Rev. S. D. Tompkins, Rector. Communicants 44; baptisms 3.

Rev. Wm. McGuire, Rector of Wickliffe Parish, reports—"I preach in Kabletown, Jefferson county, once a fortnight. A valuable parsonage has been purchased recently by Wickliffe Parish."

Christ Church, Clarksburg Parish—Rev. R. A. Castleman, Rector. Communicants 16; baptisms 7; Sunday School teachers 4; scholars 40; families 20. Contributions $62.55.

"In Fairmont, Marion county, where I preach once a month, the members of our communion have purchased a church and are fitting it up for our services. We have in that place eight or ten members. Since the last convention I baptized one adult and admitted one to the communion."

Grace Church, Ravenswood Parish—Communicants 10; baptisms 2; Sunday school teachers 7; families 6; contributions to convention fund $10. Services have been celebrated several times, and the sacrament of baptism and the Holy Communion administered during the year, by the Rev. Dr. McCabe of Wheeling, and the Rev. Mr. Hyland, of Moundsville. We still continue to pray to the Great Head of the Church that He would send us a pastor to dwell in our midst, and to break to us the bread of life. H. Fitzhugh, Sr. W.

Trinity Church, St. Andrew's Parish—Rev. C. W. Andrews, Rector. Communicants 65; baptisms 12; Sunday school teachers 6; scholars 50. Contributions $250.

Rev. J. H. Kepler's Report—Baptisms 2; Sunday school teachers 8; scholars 30. In April, 1853, I took charge of the church at Harper's Ferry, preaching once in two weeks, and continued my services until February, last. Since then the

church at Harper's Ferry has been without services, being unable to sustain a minister any longer. From January, 1853, to January last, I acted as Rev. Dr. Andrews' assistant in Shepherdstown. The balance of my time I devote to the churches at Sharpsburg and Antietam, Washington county, Maryland.

Zion Church, Charlestown—Rev. Chas. E. Ambler, Rector. Communicants 101; baptisms 12; Sunday School teachers 18; scholars 130; average attendance 15 and 85; contributions $483.66. During the present spring the sum of $2,000 has been subscribed for the purpose of paying a debt, which has been hanging over the church for several years, since the erection of the present church edifice. In addition to this sum, several hundred dollars have been raised for the purpose of completing the building. The temporal condition of the congregation, is therefore better than it has been since the burning of our church several years ago. There is much also in the spiritual condition of the church to encourage the rector and to give him reason to be thankful.

Grace Church, Smithfield, and St. Bartholomew's Church, Norborne Parish—Rev. C. M. Callaway, Rector. Communicants 47; (of which 5 colored); baptisms 8; Sunday school teachers 1; scholars 50; contributions $163.02.

St. Paul's Church, Lewis County—Rev. Jas. J. Page, Rector. Communicants 22; baptisms 6; Sunday school teachers 5; scholars 25. I am happy to report that our church is now free from debt. In the eastern cities I collected a sufficient sum to meet claims against the church to the amount of $506. In addition I purchased a fine bell and Communion Service.

Trinity Church, Trinity Parish, Marshall County—Rev. W. L. Hyland, Rector. Communicants 12; baptisms 14; families 8. The church edifice is nearly finished. The children of the parish are instructed, by the rector every Sunday before divine service, in accordance with the provisions of the Rubrics and Canons. There have not been any facilities heretofore for a regular Sunday school. The condition of the parish it is hoped, is better than at the last convention.

St. John's Church, Wheeling—Rev. James D. McCabe, Rector. Communicants 74; baptisms 20; confirmed 6; Sunday school teachers 14; scholars 80; contributions $373 31.

The condition of the parish is encouraging, the congregation is active in good works, and liberal in the support of all enterprises for the promotion of the principles of the Gospel in the church. During the present year a parsonage will be erected for the rector, at a cost of between $2,500 and $3,000.

St. Matthew's Parish, Wheeling—Rev. Wm. Armstrong, Rector. The condition of this parish is encouraging. It has enjoyed since January the efficient and very acceptable services of an assistant, in the person of Rev. E. T. Perkins, late rector of Trinity Church, Parkersburg. Communicants 113; baptisms 24.

Diocesan Summary—Communicants 6,055, of which 17 churches in West Virginia reported 636; confirmed 626, of which in West Virginia 6.

Convention of 1855. Lexington, May 16.

Bishop Meade presiding.

From West Virginia, four of the clergy and two of the laity present.

From Bishop Meade's address: "In October began a visitation in Western Virginia. Commencing duty at Fairmont, I consecrated a church, and confirmed five persons. Visited Clarksburg and Weston, in each of which places confirmed five. Thence to Parkersburg, where three were confirmed. At Ravenswood one. Visited Point Pleasant, Mercer's Bottom, Buffalo; one confirmed at Buffalo. Thence to Winfield Court House, Coalsmouth, Charleston, and the Salines; one confirmed at the Salines, and seven at Charleston. Recrossing the whole of Western Virginia by land, I visited the congregations at the Northern corner of the State. At Moundsville I consecrated a new church and confirmed five persons. At St. John's Church, Wheeling, confirmed ten persons, and at St. Matthew's twenty-two. Spent a day at Wellsburg and

another at St. John's, seven miles off, confirming five at the latter."

From Bishop Johns' address: "June 10th. I preached at Bunker Hill and confirmed one. 11th. I preached in Trinity Church, Martinsburg, and confirmed two. 12th. I preached at Hedgesville and confirmed two. 14th. I preached in Trinity Church, Shepherdstown and confirmed seven. 15th. I preached in St. Bartholomew's, Leetown. 16th. I preached in Smithfield, and confirmed six. 17th. Was my appointment at Harper's Ferry, but as that parish was then vacant, and no one took the Southern Churchman, I found the church closed, and was under the necessity of leaving for Charlestown without officiating. I am happy to say that the congregation has since been supplied. 18th. I preached at Charlestown and confirmed seven."

Parochial Reports:

Trinity Church, Norborne Parish, Berkeley County—D. H. Conrad, chairman of the vestry, reports: The late Rector, Rev. D. Francis Sprigg, resigned his charge in March last, and has removed out of the Diocese. Since which time, until within a few weeks, there have been services by the subscriber as lay reader, on the usual days for service; but recently the Rev. Charles Howard, of Maryland, at our Bishop's instance, has been officiating in that parish, and at Hedgesville, as well as Leetown, Smithfield and Bunker's Hill, and very faithfully on his part, and very acceptably to our people, who have already learned to love him; he will labor among us until we are supplied with a minister, which we hope we shall be by July. We have experienced the usual trouble in getting a successor to our late respected pastor (whose health obliged him to relinquish his pastoral charge) but happily we are now in a fair way to procure a pastor, who will keep together and build up our church in Martinsburg, a very excellent field of labor, for a devoted, active clergyman.

To this Mr. Conrad adds: Hedgesville Parish—Communicants 3. This is a small chapel belonging to Hedgesville Par-

ish, which needs attention, but is not at present flourishing.

And also this: Mt. Zion Church, Norborne Parish. This church has been without a rector since Rev. Mr. Spriggs' resignation, the subscriber officiated as lay reader on the usual days of service in Mt. Zion church, until the Rev. Charles Howard, of Maryland, came at the request of Bishop Meade, to officiate in this and the adjoining parishes; since which time he has to the great satisfaction of the people preached for them, from time to time.

Rev. D. Francis Sprigg reports: On the first day of March I resigned my rectorship of the parishes in Berkeley county. I was induced to this step simply on account of an affection of my eyes. In the goodness of God, they seem now to be nearly restored and I trust soon to be at work again. I have been assisting the Rev. Dr. Balch, of Christ Church, Baltimore, since the first of April.

Christ Church, Wellsbury Parish— Rev. S. D. Tompkins late rector. Communicants 10; families 5. I resigned the church of this parish the first of April last, and have accepted a call to Grace Church, Ravenswood Parish.

St. John's Church, Brooke Parish—Rev. S. D. Tompkins, late Rector. Communicants 42; baptisms 9; confirmed 5; families 14.

Grace Church, Ravenswood Parish—Rev. S. D. Tompkins, Rector. Communicants 11; baptisms 2; confirmed 1; Sunday school teachers 6; scholars 30; families 7.

Trinity Church, Shepherdstown—Rev. C. W. Andrews, Rector. Communicants 62; baptisms 4; confirmed 7; Sunday school teachers 6; scholars 40; contributions, for church purposes within the parish $33. Foreign Missions $55. Evangelical Knowledge Society $50. Other objects $200.

Rev. J. H. Kepler, assistant minister, Trinity Church, St. Andrews' Parish, Shepherdstown, reports: As I have no parish in the Diocese of Virginia, I have but little to report to its convention. I hold services regularly every two weeks at Sharpsburg, and at Antietam on the same day. The Sun-

days in which I am not engaged at the places alluded to, I assist Dr. Andrews in the services at Shepherdstown, and likewise officiate for him, whenever he is absent.

Zion Church, Charlestown—Rev. C. E. Ambler, Recor. Communicants 96; baptisms 24; confirmed 7; families 20 (of which 2 colored); Sunday school teachers 16; scholars 103; contributions: Missions, domestic $41; foreign $183.19. Diocesan $55. Com. alms $38.75. General contributions $159; total, $476.94.

St. John's Church, Charleston; *St. Luke's Church, Malden*—Rev. Thompson L. Smith, Rector. Communicants 46; baptisms 11; confirmed 9 (of which 2 from St. Mark's); Sunday school teachers 8; scholars 50; contributions, Communion alms $64.11 general $321; total $385.11.

The sum of about $900 has been contributed to the payment of the debt due for the parsonage, which secures a title for the property, to the church, the remainder is in the way of payment, being a small amount.

Trinity Church, Moundsville—Rev. Wm. L. Hyland, Rector. Communicants 14; baptisms 7; confirmed 4. Contributions Communion alms, $27.50; general $40; total $67.50.

This parish being as yet weak, and a beneficiary itself of the Diocesan Missionary Society, no effort has been made to collect anything for missionary purposes. The children of the parish have been instructed from time to time in the Catechism and the duties of religion by the Rector. This is the only Sunday school connected with the parish. There are but few families, as such, connected with the church, although there are individuals so connected, belonging to families connected with other religious denominations.

St. Matthew's Church, St. Matthew's Parish, Wheeling—Rev. E. T. Perkins, Rector. Communicants 154; baptisms 52; confirmed 21; Sunday school teachers 33; scholars 175; families 115. Contributions: For Missions, domestic, $20; foreign, $125; diocesan $153; Communion alms $183.58; general $1,841.96; total $2,324.54.

The ladies of this congregation, have within the past year purchased a large and commodious parsonage at a cost of $3,500; $1,100 of which has been paid as the first installment.

St. John's Church, St. John's Parish—Rev. James D. McCabe, Rector. Communicants 93; baptisms 26; confirmed 10; Sunday school teachers 15; scholars 100; families 60. Contributions, for missions, domestic $65 ($55 of which was contributed by ladies of the parish in money and clothes for Nashotah); foreign $13; Communion alms $73.42; general $384; total $535.42.

Since last convention, the congregation of St. John's have completed a commodious and comfortable parsonage at the cost of about $3,500, which is now occupied by the Rector. The parish is entirely unembarrassed by debt, and in all respects in a healthy condition. During the year the Rector has officiated at Ravenswood and New Martinsville, occasionally, and every Sunday afternoon he holds a service in the neighboring corporation of South Wheeling.

The Diocesan Missionary Committee reported $890 as paid to six missionaries in West Virginia, and $121.10 contributed by five churches.

Total contingent fund, $5,195.75. To this, twelve West Virginia churches paid $462. In 1854 and 1855, there were forty-two delinquencies.

Seven churches on the roll of this Convention have become extinct:

Calvary, Norborne Parish, Back Creek, Berkeley county;
Frankfort, Hampshire, Frankfort, Hampshire county;
St. Luke's, Kanawha, Salines, Kanawha county;
St. John's, St. John's, Wheeling, Ohio county;
Winfield, St. Paul's, Winfield, Putnam county;
Teays' Valley, St. Paul's, Teays' Valley, Putnam county;
Belleville, Trinity, Belleville, Wood county.

Convention of 1855. Fredericksburg, May 21.

Bishop Meade presiding.

Present from West Virginia, three of the clergy and three

of the laity, viz: Dr. A. T. Woods, St. Matthew's Church, Wheeling; Mr. D. H. Conrad, Trinity Church, Martinsburg; Dr. S. Patrick, St. John's Church, Charleston.

From Bishop Meade's address: "In September, I visited the congregations in Berkeley and Jefferson. Beginning at Charlestown I confirmed three persons. My next appointment was at Harper's Ferry, which failed by reason of indisposition, though my place was supplied by others. At Shepherdstown one was confirmed. Two at Hedges Chapel. Three at Martinsburg. One at Bunker's Hill. Two at Smithfield. I held service also at Leetown.

I should say that the number annually confirmed (in the whole Diocese) since my advancement to the Episcopate (1829) has been about four or five hundred. Sometimes it has gone far beyond this, and once reached a thousand, during a year when God's spirit seemed to have been more largely poured out on our congregations. In estimating the amount of success attending the labors of our ministers for the last forty-five years, not for the purpose of boasting before men, or comparing it with that of others, but in thankfulness to God for His unmerited grace, we must take into account that Virginia, beyond any other part of our land, has for a long time, been the nursery of the West and Southwest, supplying vast numbers to the Churches and States thereof. It is not wonderful, therefore that our domestic increase in regard to churchmen and citizens, should have been seriously affected by the continual emigration of both. If the character of these colonists should have contributed anything to the improvement of the places of their settlement, if, in many instances they shall have proved the seed of Episcopal congregations in the same, we must be thankful for the honor conferred on us by the Lord, and rejoice that others increase even if we decrease. Let it be our endeavor to train them in the true principles of the gospel, and of the church of our reforming fathers, that those who leave us, may be blessings to whatever home they may select.

Let us especially be thankful that God has so highly honored our Diocese, as to rear up in our midst a school of the Prophets, which has long been, and is now more abundantly, a nursery of faithful evangelists to other parts of the land, besides our own, and even missionaries to far distant countries. By comparing our present condition with the past, we have therefore abundant cause for thankfulness and encouragement though none for pride or boasting. I think I shall not err from the truth, in saying, that less than fifty years ago, our number of laboring ministers was not more than twelve, and these were almost all old men, faint and discouraged, soon to cease from the little they were then doing, and with them, the universal expectation was that the church would come to an end, and the old temples and congregations fall into other hands. Some of these twelve, did not probably number more than twelve, as their average congregation, and the whole number of attendants throughout the Diocese could not have amounted to more than a thousand souls, perhaps much less. Compared with this small and most discouraging beginning, our present condition of a hundred native clergy and nearly two hundred places of worship, with seven thousand communicants, calls for devout gratitude to our great Head. Of how much greater increase our Zion is capable, until emigration shall roll back again, or at least cease to roll away from us, it is not ours to know. One thing is certain, that nothing but a continuance of the same evangelical and zealous, self-denying labors which God hath hitherto blessed, will avail for our future increase. May God give to us all the grace of faithful perseverence."

From Bishop Johns' address: "April 17th. I left home to visit the Western section of the Diocese. 20th. I consecrated Christ Church, Clarksburg. Sentence of consecration by the Rev. R. A. Castleman, morning service, by the Rev. Mr. Perkins, sermon by myself. I preached also in the evening This handsome church has been erected by the indefatigable efforts of the rector, who has the satisfaction of knowing that

it is held by the vestry without the slightest pecuniary embarrassment.

21st. We proceeded in the face of a snow storm twenty-three miles to Weston, where I preached at night, and though the ground was covered several inches and the snow still falling, I was met by a large congregation. Three persons were confirmed, one of whom had come thirty, and another, a lady, sixteen miles to enjoy this spiritual privilege. 22nd. In the morning I baptized an infant in Weston. 23d. I preached at Fairmont and confirmed two. 24th. At Wheeling I examined T. H. Smith, a candidate for Deacon's orders, in which examination I was aided by the Rev. Messrs. Perkins and R. A. Castleman. 25th. I preached at Wellsburg. 26th. I preached at St. John's Brooke County, and in the evening baptized an infant at Wellsburg. Both of these congregations are suffering for want of a minister. The church at Wellsburg much reduced by removals and deaths, must, unless soon provided for, become extinct. 27th. In St. John's, Wheeling, I admitted Mr. T. H. Smith to Deacon's orders. Morning service by Rev. Geo. K. Warner, candidate presented by the Rev. Mr. Perkins, sermon by myself. It is expected that the Rev. Mr. Smith will settle in Weston, and relieve the Rev. R. A. Castleman of a part of his too extended field of labor. At night I preached in St. Matthew's Church, and confirmed eighteen.

30th. I preached in Moundsville and confirmed eight. At night I preached in St. John's, Wheeling, and confirmed six. The Rev. Mr. Warner, acting as rector of the church, has been officiating there but a few weeks. 30th. I preached at Cow Creek. May 1st. I preached at Parkersburg and confirmed one. May 2d. I preached at Ravenswood and confirmed four. 3d. I preached at Point Pleasant. 4th. At Bruce Chapel, Mercer's Bottom. 5th. I preached at Buffalo. The last three places are missionary stations, and greatly need the services of a faithful minister. At Charleston, Kanawha, and the vicinity, though suffering from a severe cold and sore throat, I was enabled to perform the following services:

In St. John's Church, I preached on the 9th, at night. 10th. Morning and night. 11th. In the morning and confirmed nine. In the afternoon I rode to the Salines, preached and confirmed four. This service was conducted in the Methodist church, kindly loaned us, our own having, during the last year, fallen down, in consequence of its defective foundation. With commendable promptness, another building has been commenced on another site; and judging from its appearance as far as it has progressed, it promises to be substantial and commodious. I very much regret that I was prevented by indisposition from visiting the church at Coalsmouth, still without a rector. The Rev. Messrs. Smith and Tompkins officiated there for me, and from their report, as well as from conversation with one of the vestry, whom I saw in Charleston, I learned the deep concern of the people on account of their lamentable destitution, and their anxiety to be supplied. In this beautiful portion of the Valley of the Kanawha, there is no preaching of any kind. The condition of this congregation, and the fact that near to it are extensive mining establishments, with numerous operatives, and their families, who prefer the services of our church, and have often and earnestly applied for them, render this region one of peculiar interest, as a field for missionary enterprise.

May 12. Accompanied by the Rev. Mr. Tompkins I left Charleston at daybreak in the stage, and at 5 p. m., reached Guyandotte. Here I had no appointment, but I brought with me a letter to the only resident, presumed to be connected with our church, that if practicable we might have services there at night, but it was concluded that we had arrived too late to circulate the notice, and the design was abandoned. Our next object was to secure the first packet which should pass up the river. The gentleman at the wharfboat, who answered our enquiries, proved to be a communicant of the church, originally from Ohio, but for several years in business in Guyandotte, during all which time he had been deprived of the services he loved, except at long intervals when away

from home. He had noticed the series of appointments along the Kanawha Valley, and proposed joining us there, but found it out of his power, and now, conjecturing who we were, he followed us with the inquiry. On learning that his conjecture was correct, and that we had wished to hold a service there that night, but that it had been deemed too late to give the necessary notice, he and a Methodist gentleman standing near, volunteered to make the experiment, and do all they could to collect a congregation. They, uniting with the friend to whom I had brought the letter of introduction, and being materially aided by a highly respectable and influential gentleman, who with his family were attached to the church, the arrangements were soon made, and at the usual hour I had the satisfaction of preaching to a large audience, assembled in the Methodist church. The next morning before breakfast I baptized an infant, Henry Livingston Webb, of the family already alluded to. While I was in Guyandotte, I was brought into communication with a company of intelligent and enterprising gentlemen from the State of New York, who were about closing the purchase of a tract of twenty thousand acres of land in the vicinity, for the purpose of establishing a large agricultural settlement. With two exceptions they were Episcopalians, and all expressed great interest to have our services brought within their reach. I cannot but hope that this visit may soon lead to the establishment of a missionary in that part of Cabell county.

A tour of about 1,500 miles accomplished without hurt or serious hindrance, furnishes abundant cause for thankfulness. The impression produced in this visitation, by all I saw and heard, served but to deepen my conviction of the greatness of the work to be done in that very interesting but comparatively, very destitute portion of the Diocese, and to be essayed speedily, if we would avail ourselves of the advantages which now invite us to prompt and energetic action. I do not mean to intimate that it would be without trials and

discouragements. These, more or less, are inseparable from the work, wherever commenced, and in our west, difficulties of a peculiar kind may be encountered at the outset. But, then, there are the people pleading for the presence and service of the Christian ministry, with an appeal as distinct and intelligible, as the call that fell on the ear of the Apostle at Troas. And who will go "over and help them?" The cry of Africa is heard, the distant call of China is heard, there is scarcely a heathen people, the recital of whose necessities does not find a sympathetic cord in the bosom of some of those who are commissioned to preach the unsearchable riches of Christ, and this is as it should be. But shall our our own people be unheard or unheeded? Unheard they shall not be, for I am commissioned to state their wants, and urge their claims, and could I execute that commission with an ability at all equal to the interest I feel, or could I vividly represent the scenes through which my recent visitation has carried me, I am persuaded some would be ready to respond, "here we are, send us." I know the demand for min-'sterial service, and doubt not that the poverty of the supply is, in part, the cause of the continued destitution to which I allude, and so I have explained it to those who have complained to me, as if no one cared for their souls, yet I cannot but think that if the present state of the border, and some of the interior counties was rightly apprehended, they would command a larger proportion of our clerical force, than they have yet been privileged to receive.

Means for their reasonable suport will not be wanting. The people themselves are prepared to furnish part, and there is, I am confident, a heart in this Diocese to provide what may be further needed. What we need is the men humble, earnest, active men, who are ready to endure hardships for Christs sake, and the gospel's. For want of such the work stands. Let us then with increasing earnestness and importunity, pray that the Lord will "send forth more laborers into his harvest."

The Dioocesan Missionary Society, reported out of a total appropriation of $1,914.10 that $550.00 was to three missionaries in West Virginia. For this fund $30 from one church in West Virginia, (St. John's Wheeling). The treasurer reports 16 churches in West Virginia as paying to the contingent fund $419.01, of which $252.01 was for arrearages. For years 1854-55 and '56. 27 churches are delinquent or make no report.

Parochial Reports:

Norborne Parish, Mt. Zion Church—Rev. Richard T. Davis, Rector. Communicants 53; baptisms 2; confirmed 2; families 28. Contributions, Missions, domestic $2.75, foreign $7.58, general $28.13.

Norborne Parish, Trinity Church—Rev. Richard T. Davis Rector. Communicants 44; baptisms 2; confirmed 2; families 22. Contributions, Missions, foreign $26.37, domestic $5.00, general $135.23.

Bethel Parish, Christ Church, Clarksburg—Rev. R. A. Castleman, Rector. Communicants 18; baptisms 15; confirmed 2; Sunday Schools 2; teachers 15; scholars 90; families 25. Contributions, $380.00.

The above report embraces the number of communicants, baptisms, contributions &c., in Fairmont, which has not been formed into a regular parish. Number of communicants in Bethel Parish, Clarksburg 22.

Ravenswood Parish, Grace Church—Rev. Samuel D. Tompkins, Rector. Communicants 17; baptisms 3; confirmed 4; Sunday School teachers 7; scholars 30; families 9; Communion alms $25; raised by subscriptions to build a church in Ripley, the county seat of Jackson, $700.

St. Andrew's Parish, Trinity Church Jefferson county—Rev. C. W. Andrews, Rector. Communicants 55; baptisms 12; Sunday School teachers 7; scholars 40; contributions $200.

Few parishes in the diocese have lost more by removals every year. Here, as in many other of our Virginia parishes, the results of our work, if truly reported, would appear in

the reports of western parishes. A very finely constructed and beautiful stone church has been put under roof during the past year.

Grace Church, Smithfield, St. Bartholomew's Church, Lectown, Jefferson county and Christ Church, Berkeley county—Rev. Julius E. Grammer, Rector. Communicants 41; baptisms 1; confirmed 3; Sunday School teachers 11; scholars 50; contributions $41.50. This parish has been under my charge eight months.

St. Luke's Church, Malden—Rev. Thompson L. Smith, Rector. Communicants 94; baptisms 11; confirmed 3. Contributions $365.38½.

Kanawha Parish, St. John's Church, Charleston, and St. Lukes Church, Malden—Rev. Thompson L. Smith, Rector. Communicants 48; baptisms 25; confirmed 13; Sunday School teachers 9; scholars 50; contributions for church purposes $284.52; for missions, domestic $15; foreign $53.00; diocesan $40.00. Communion alms $38.15; total $430.70. (Of the communicants, 14 in St. Luke's.)

The Rector deems it proper to state that his services are still bestowed upon the two congregations, in Charleston and in the Salines, besides a weekly service in North Charleston. At this place (N. Charleston) an eligible site for a church has been given, the title being vested in the trustees of St. John's Church, and a subscription is now being made for the erection of a house of worship. The work is in progress, and we hope in a few months to have a building completed. If it were possible the services of a Rector should be confined to Charleston; the Diocese providing a minister for the Salines and the adjacent neighborhood where there would be large aditions made to our church.

The Assistant Bishop, whose visitation in the Kanawha Valley and the West, has just closed, has witnessed our destitution in regard to an adequate supply of laborers, and will no doubt allude to it, in his report to the convention.

St. Paul's Church, Weston—Rev. R. A. Castleman, Rector.

Communicants 20; baptisms 4; confirmed 3; Sunday School teachers 6; scholars 30; families 20.

This congregation is making an effort to build or purchase a Rectory. About $600 have already been subscribed to this object, and there is a prospect of speedy success in the undertaking.

St. Matthews Parish, St. Matthews Church, Wheeling—Rev. E. T. Perkins, Rector. Communicants 174; baptisms 31; confirmed 18; Sunday School teachers 28; scholars 200; families 120; contributions, domestic missions $50; foreign $106.03; diocesan $128. Communion alms $164.12; general $1,202.23.

In amount of general contributions, is included about $800 raised by some of the ladies of the congregation, toward paying for the parsonage recently purchased by them.

Report of Rev. J. H. Kepler:

Having no Parish in this diocese, I have but little to report. Baptized 3 and officiated at 2 funerals. In his absence I officiate for my Rev. Bro. Dr. Andrews, and when not attending to my own appointments in Maryland I assist in the service at Shepherdstown.

Convention of 1857. Petersburg, Va , May 20.

Bishop Meade presiding.

Present from West Virginia, two clergy, one laymen.

From Bishop John's address: "August 1st. I preached at Union, Monroe county; 2nd in the same place both morning and night. After sermon by the Rev. W. N. Pendleton, I addressed the congregation. 3rd. In the morning I preached in the same place. On these occasions we were indebted to our Presbyterian brethren for the use of their church. I am happy to say that by the exertion of a young lady, aided by a few others residing in Monroe, a large part of the amount necessary to build a church of our own in Union, has been raised, and I doubt not, the entire sum will soon be collected. By request I preached at night at the Salt Sulphur Springs, to a large and attentive audience. During this mountain tour I received most acceptable aid from the Rev. W. N. Pen-

dleton, who kindly engaged to visit the places where we had officiated, that the things which had been wrought might not be lost.

Contributions for the relief of disabled clergymen: Zion Church, Charlestown, $45.00; St. Matthews Church, Wheeling, $25.00; Trinity Church, Shepherdstown, $50.00; St. John's Church, Charleston, $22.50; Mt. Zion Church, Hedgesville, $15.75; Trinity Church, Martinsburg, $15.89.

The Parochial reports show 6,315 communicants in the diocese of which, in West Virginia 566—(12 churches not reporting.)

Parochial Reports:

Trinity Church, Norborne Parish.—Rev. Richard T. Davis, Rector. Communicants 43; baptisms 5; contributions, missions, foreign $29.75; domestic $5.00; building churches $5.00; disabled clergy $16.89; convention fund $38; Sunday Schools $10.00. Communion alms, $44.86. Total $149.50.

Mt. Zion Church, Norborne Parish—Rev. Richard T. Davis, Rector. Comunicants 64; baptisms 6; Sunday School teachers 8; scholars 40; Missions, foreign $8.61; domestic $1; disabled clergy $14.75; convention fund $32.50. Communion alms $5.00. Bible Society $6.00; total $67.86.

In connection with this Parish, Calvary Church has been considered, and some report of its conditions will therefore be expected. The number of communicants in this church was never over five or six, and by deaths and removals these were scattered, so that at my coming into the Parish, there was not left one communicant in regular standing. During the last summmer I officiated regularly in this church once a month, and the services were well attended.

Christ Church, Wellsburg—Rev. Edmund Christian, Rector. Communicants 8; contributions, Missions, domestic $2.10.

"I came to this Parish last August, having been without a minister for some time, there was no organized congregation neither church nor vestry books. The building was in possession of one of the principal donors in its erection, who were

despairing of ever seeing a congregation of Episcopalians again in it. Some were dead, some had removed, and others had connected themselves with other denominations and under these circumstances it was in contemplation to sell the property, as some of the heirs to one of the donors were anxious to get their portion out of it. The church was rented to some Methodists, who would have purchased it if they could have done it safely. Portions of eight families were Episcopalians. From former mismanagement the Episcopal church here had got into disrepute among the inhabitants, and the property being considered private and liable to be sold at any time, some who have formerly been friends have hesitated to come forward. These latter objections, I think are being removed. A vestry has been formed and trustees were appointed in April by the Circuit court. I have a hope that a congregation may be gathered, but it will be a work of time, there are so few amongst the remaining members who really are zealous in the work, but I am glad to say there are some. The services are morning and afternoon every alternate Sabbath. I have received from them as salary thirty dollars."

St. John's Parish, St. John's Church—Rev. Edmund Christian Rector. Communicants 29; contributions, domestic missions $2.62.

For St. John's Church, St. John's Parish, he reports:

"This church was taken over by me in August last. The congregation was much scattered, but they are fast gathering again. Service is held every alternate Sabbath at the request of the vestry, only in the morning to an increasing and attentive congregation, and once a month an evening lecture in a private house some distance from the church, where there are generally more than can be accommodated in the house. A small debt has been on this church some years and owing to a state of apathy into which the treasurer and vestry had got, it was never made known to the members. They are now making an effort to liquidate it with every prospect of success. No Sabbath school has been commenced owing to the winter and stormy weather and the location of

the families so distant. From this congregation I have received as salary forty-two dollars."

Bethel Parish, Christ Church, Clarksburg—Rev. R. A. Castleman, Rector. Communicants 10; Sunday School teachers 4; scholars 35. Contributions, Sunday Schools $15. Communion alms $15; total $30.

Reports: during the past year the debt upon the new church in this Parish has been liquidated, and about $100 expended in the purchase of blinds and chancel carpeting. The church is entirely free from debt.

The church in Fairmont, Marion county is also entirely free from debt. In that place one adult has been added by baptism. The Sunday School is in a flourishing condition. The attendance on our services has been very encouraging, and there is a prospect of a regular and satisfactory growth for the church in the community.

Grace Church, Ravenswood Parish—Rev. Samuel D. Tompkins, Rector. Baptisms 5; communicants 20; Sunday School teachers 7; scholars 30; contributions, to convocation fund $20. Communion alms $29; total $49.

I have officiated occasionally during the year at Pt. Pleasant, Mercer's Bottom and Guyandotte. The prosepcts for building at the latter place are very encouraging. There are five or six communicants at each place, one candidate for confirmation at Guyandotte.

Trinity Church, St. Andrew's Parish– Rev. C. W. Andrews, Rector. Baptisms 6; communicants 54; Sunday school teachers 7; scholars 40; contributions, foreign missions $57.75; domestic missions $25; Evangelical Knowledge Society $34; Education Society $37; disabled clergymen $50; convention fund $40; Sunday schools $29.18; Communion alms $20; Bible Society $21; Colonization Society $14; American Tract Society $9; total $326.93.

St. Andrew's Parish, Zion Church—Rev. Charles E. Ambler, Rector. Baptisms 15; communicants 107; Sunday school teachers 15; scholars 90; contributions, foreign missions

$100; domestic $95; building church $43.56; disabled clergy $45; convention fund $103; Communion alms $70.62½; Colonization Society $40; American Tract Society $70; American Sunday School Union $30. Total $608.48.

Kanawha Parish, St. John's Church, Charleston and St. Luke's Church, Salines—Rev. Thompson L. Smith, Rector. Baptisms 15; communicants 53; Sunday School teachers 7; scholars 65; contributions, Missions, foreign $28; domestic $35; disabled clergy $22.50; Communion alms $24.19; general convention $136.95. $246.74.

St. John's, communicants 41; St. Luke's, 12.

The Bishops of the diocese have usually visited this part of the state in the fall; if not then, in the spring, before the meetings of the convention; hence, as their visits are always more or less interesting to our Western Parishes, we are able to report an increase in confirmations and members. This report varies but little from the last.

The west is still destitute of laborers. In this county, alone, there is a wide field for missionary labor, and we think with the aid of the Missionary Society, two energetic, persevering missionaries could be employed and supported.

St. Paul's Parish, St. Paul's Church, Weston—Rev. Thomas H. Smythe, Rector. Baptisms 10; communicants 17; Sunday school teachers 4; scholars 25; contributions, convention fund $16; Communion alms, $5; total $21.

The congregation at Weston during the past year has purchased a melodeon, at a cost of $70, and the ladies of the Sewing Society have furnished about $60 for the purpose of enclosing the church.

The Rector holds a monthly service in Buckhannon, but the prospect is very discouraging in that quarter. The Holy Communion has not been celebrated there since he took charge of the parish, consequently he canot tell how many would communicate in that place.

St. Matthews Church, Wheeling—Rev. E. T. Perkins, Rector. Baptisms 32; communicants 170; Sunday school teach-

ers 30; scholars 175; contributions: Missions, foreign $136.30; domestic $68 diocesan $80; Evangelical Knowledge Society $144; repairing churches $550; disabled clergy $25; convention fund $174; Sunday schools $56; Communion alms $156.08; Bible Society $39; parsonage $500; prayer Books Society $10. Total $1,993.38.

Those reported withdrawn (15) are persons ,whose names were hitherto found and kept on the register, with the expectation that they would return to the Communion; only a few of them have withdrawn since the last report; but are now all stricken off. There is a class awaiting confirmation, the Bishop not having been with us since the last report accounts for the small number added to the communion.

Thomas G. Black, senior warden, *St. John's Parish, Wheeling*, reports: This Parish has, since the 16th of March, last, been without a Rector. Baptisms 39; communicants 61; Sundoy school teachers 16; scholars 115; contributions, Missions, foreign, $13.75; domestic $16.25; Communion alms $181.10; general $287.81. Total $498.91.

Report of Rev. Henry J. Kershaw, as missionary in Western Virginia during six months ending, on or about the 18th of January, 1857; Parkersburg—Preached 6 times; baptized 1 infant; buried one adult and 1 child; married 1.

Wirt Court House, preached one time.

Cow Creek, preached 3 times, baptized 1.

Belleville Bottom, preached 1 time.

Coalsmouth, preached 5 times, assisted Rev. T. L. Smith in the administration of the Lord's supper; communion alms $4.06.

Guyandotte, preached 2 times.

Cedar Grove (about 30 miles above Charleston on the Kanawha river) preached one time.

Field's Creek (mining district) preached one time.

Winfield, preached one time.

Buffalo, preached two times.

Pt. Pleasant, preached one time.

Mercer's Bottom, preached one time.

I have also preached two or three times at other points; remaining only a short time at each of the points above indicated. I was unable to find out the exact number of communicants &c., and would have obtained all such information on my second visit, but before that could take place, I was compelled to seek a more southern latitude on account of the weakness of my eyes. Western Virginia presents many advantages as a field for missionary operations. The people are anxious to hear the word of life, and will come many miles to attend the services of the church.

Rev. J. H. Kepler, Rector of St. Paul's Church, Washington county Md., reports holding services every two weeks in St. Paul's Church, Sharpsburg, and Antietam. I have a spare Sunday which I employ in assisting my Rev. Bro. Dr. Andrews in the service at Shepherdstown. In the absence of Dr. Andrews I usually keep the church open for service in this place.

The Diocesan Missionary Society reported $900 as paid to six missionaries in West Virginia and $169.93 received from three churches.

The Treasurer reported $646.50 as paid to the contingent fund from ten churches. Delinquencies of West Virginia churches $939.49.

Rev. John Martin, born June 1809; ordained by Bishop Moore of Virginia, July 1834. Rector of Kanawha Parish West Virginia 1834-1840.

Convention of 1858. Winchester, Va., May 19.

Bishop Meade presiding.

Present from West Virginia: Five clergy and six laymen (among the latter Mr. Hiram D. Brown, of Wheeling, and Mr. N. S. White, of Charlestown.

From Bishop Meade's address: "Immediately after the Convention (Petersburg 1857) I entered on my triennial visitation to Western Virginia. Being enabled by means of the increased facilities for travelling, to anticipate the time

by about six months, as has been the case in other parts of the State for the same reason.

My first visit was to Fairmont, where I proposed to spend two days, but was unable to reach it until the second. The Rev. William McGuire who attended me, during my Western tour, and rendered effectual aid, preceded me, and prevented disappointment as to any of the expected services. Three persons were confirmed at this place. Our members and patrons at Fairmont are few in number, but zealous and faithful, having done much in proportion to their numbers and ability. Services have been held every alternate Sabbath in this place, since last fall by the Rev. Mr. Brodnax, who was ordained to the Deaconship in July last, at the close of the Seminary course.

On leaving Fairmont I proceeded to Wheeling where services were held for several days. In St. Matthew's Church twenty-six were confirmed in public, and one in private. There was no confirmation in St. John's and no minister at that time. The Rev. Mr. Smith is its present minister.

The congregations at Wellsburg and St. John's were next visited and one person confirmed in the latter. The Rev. Mr. Christian was then very zealously and acceptably laboring in these places, but has since removed to Ohio, for want of support.

At Moundsville I found the Rev. Mr. Hyland still officiating to a small congregation and having charge of a school. I regret to learn, by a communication from himself and the vestry, that he has resigned his charge. It will require the union of the congregations at Moundsville, Wellsburg and St. John's, to give full employment to an active minister, and some aid from the Missionary Society to furnish a competent support.

My next visit was to —— Martinsville, where our prospects were once somewhat encouraging, and where we had an unfinished church, with a small debt resting upon it. By removals and deaths and the want of ministerial services our prospects have been so blasted at this place, that

notwithstanding my remonstrances to the contrary, the church was sold, a few hours after my departure, and the hope of having an Episcopal church there is for the present extinguished.

On reaching Parkersburg, I found the Rev. Mr. Coleman, a deacon of the Diocese of Maryland, in the performance of ministerial duties. He has since been ordained a Priest by the Bishop of Maryland, and received by a letter dimissory, to the Diocese of Virginia. At Parkersburg seven persons were confirmed, the sacrament of the Lord's Supper administered, and one child baptized. The ladies are still, with commendable zeal, continuing their efforts for a parsonage; if seconded by the contributions of the gentlemen, according to the ability which God has given to that favored place, the desirable work might soon be accomplished.

At Ravenswood, to which my steps were next directed, I found the Rev. Mr. Tompkins still residing and connecting a school and small congregation in the county seat, about twelve miles off, with the few zealous Episcopalians in the Church at that place. Several services were held during the two or three days which Mr. McGuire and myself spent at this place, at one of which four persons were confirmed.

At Point Pleasant, where the Rev. Mr. Smith, from Charleston, Kanawha, met us, and at Mercer's Bottom, several days were spent in religious services; two persons being confirmed at the former and one at the latter. I have recently heard that the Rev. Mr. Tompkins has removed from Ravenswood to Point Pleasant, and officiates there and at Mercer's Bottom. On our way from Point Pleasant to Coalsmouth, we spent two days at Buffalo, preaching to our few adherents at that place.

Owing to the failure of a conveyance, one of the two days assigned to our friends at Coalsmouth was lost to them. They are still without a minister. That Parish, taken in connection with some neighboring places, and embracing Guyandotte, where we have some warm friends, would af-

ford a good field for an active and zealous missionary, who should be entirely devoted to the work.

At Charleston and the Salines two days were spent; at the former four were confirmed and at the latter three. The Rev. Mr. Smith is still there, performing much duty, and deeply feeling his solitary position, having no brother minister nearer than fifty miles.

From Charleston I returned by the way of Point Pleasant to Parkersburg, by steamboat, and thence by railroad and stage to Clarksburg and Weston. At the latter place, five were confirmed, and the Rev. Mr. Smith, their minister, admitted to Priests orders. The former, Clarksburg, was without a minister, the Rev. Mr. Castleman having left early in the spring, after having performed faithful services there, for some years, and been mainly instrumental in the erection of their present excellent church."

From Bishop John's address: "October 2nd, I preached at Charles Town and confirmed 15.

3rd, I preached at Smithfield and confirmed 3.

4th, I preached in Shepherdstown and confirmed seven; in the afternoon I addressed the servants.

5th, I preached at Martinsburg and confirmed seven.

6th, I preached at Bunker Hill.

7th, I preached at Hedgesville and confirmed twenty.

8th, I preached at Harper's Ferry.

Total number of confirmations in the Diocese 625 (of which 11 were colored.) Of the whole number 102 were in 15 West Virginia churches.

Parochial Reports:

Rev. Richard T. Davis reports:

Trinity Church, Martinsburg—Communicants 45; confirmed 7; baptisms 5; Sunday School teachers 7; scholars 40; contriubtions, Communion alms $43.47; foreign missions $18.65; domestic $1; diocesan $13.78; American Tract Society $22.25; total $76.90.

Mt. Zion Church, Hedgesville—Baptisms 8; communicants

70; confirmed 20; Sunday School teachers 8; scholars 40; tributions, Communion alms $13; foreign missions $12; Church at Harper's Ferry $10; conventional collection $10; diocesan missions $10.05; Bible Society $30; total $85.05.

Rev. Samuel D. Tompkins reports:

Grace Church, Ravenswood—Baptisms 4; communicants 17; contributions, contingent fund $17.00.

Norborne Parish, Middleway— Rev. William McGuire. Baptisms 7; communicants 33; contributions $55.22. Took charge September 1st.

Trinity Church, Shepherdstown—Rev. C. W. Andrews. Baptisms 17; communicants 58; confirmed 6; families 30; contributions $3.50.

Zion Church, Charlestown—Rev. Charles E. Ambler. Baptisms 12; communicants 106; confirmed 15; Sunday Schol, white teachers, 16; scholars 105; colored teachers 10; scholare 50; families 70; contributions in connection with the church, $481.32; otherwise $120.70. Total $602.02.

St. John's Charleston and St. Luke's Salines, Kanawha Co. —Rev. Thompson L. Smith, Rector. Baptisms 7; communicants 55; confirmed 8; Sunday school teachers 8; scholars 60; contributions $87.05.

St. Paul's Church, Weston—Rev. Thomas H. Smythe, Rector. Baptisms 3; communicants 28; confirmed 6; Sunday School teachers 7; scholars 50; contributions $60.

St. Matthew's Church, Wheeling—Rev. E. T. Perkins, Rector. Baptisms 42; communicants 175; confirmed 26; Sunday School teachers 30; scholars 200; contributions, Parochial $701.15; otherwise $846.33. Total $1547.48.

St. John's Church, Wheeling—Rev. Joseph H. Smith, Rector Baptisms 29; communicants 62; Sunday School teachers 16; scholars 130; average attendance 80 to 90; families 51; contributions, missions $20; Communion alms $331.65; weekly offertory for incidental expenses $185.94; other collections for Parish purposes $750. Total $1,287.59.

The present Rector entered upon duty here during the

month of August 1857. Previous to this there had existed a vacancy in the Rectorship from the preceding Easter. There are a number who expect at the next visitation to receive the laying on of hands.

The Diocesan Missionary Committee reports $650 paid to 5 missionaries in West Virginia and $148.17 contributed by 6 churches.

The treasurer reports $529 paid to the contingent fund from 10 churches in West Virginia; arrears of $808.82.

Convention of 1859. Norfolk, May 18.

Bishop Meade presiding.

Present from West Virginia: Five of the clergy and one of the laity.

From Bishop Meade's address: After speaking of a visit to the Warm Springs, he says: "I should have been happy to have extended my visit to the White Sulphur Springs, where I rejoice to learn that a church is expected to be put up the ensuing season, and also at Monroe, where a number of like minded persons are preparing to erect an Episcopal church; but as age advances I am unable to travel on horseback, or even in a carriage through a mountainous country as formerly. If my life is spared, and the railroad is extended, I may yet visit these places, otherwise I must consign them to the superintendance of my assistant brother.

In the month of September, I commenced my fall visitations, by spending two days at Charlestown, Jefferson county, preaching twice and confirming seven.

At Harper's Ferry preached once, and baptized one child. At Shepherdstown spent two days, preaching twice, confirming eight, and baptizing the child of the Rev. Mr. Davis. At Hedgesville, two days, preaching on each of these, and confirming eleven. Spent a day at Smithfield and one at Leetown preaching in each place. Preached also once at Bunker's Hill and confirmed one colored person. October 16th. I preached at Fairmont, baptized two adults and one infant and confirmed six. 17th. I preached at St. John's,

Wheeling, and confirmed thirteen. This church, I regret to report is again vacant, the Rector having recently resigned, and removed to another Diocese. At night I preached in St. Matthew's, Wheeling, and confirmed thirty-eight. 18th. I preached in Christ Church, Wellsburg; and on the following day in St. John's, Brooke county. Both of these congregations are still without a minister. 20th. I preached again in St. Matthew's, Wheeling. 21st. I preached in Moundsville, and confirmed three. This and the Church at Fairmont, though remote from each other, yet being on the line of the Baltimore and Ohio Railroad, are so near in time as to be conveniently served by the same minister. A few days before my visitation they became united under the care of the Rev. Mr. Jacobs, who has commenced his labors there with an encouraging prospect of usefulness.

23rd. I preached and confirmed four in St. John's Church, about eighty miles below Wheeling and a short distance from the Ohio. This congregation has been connected with the Church in Parkersburg, and like it, is now without a minister.

24th. I preached in Trinity Church in the morning and confirmed six. In the afternoon I addressed the servants, and at night after a sermon by the Rev. Mr. Perkins I again addressed the congregation.

25th. I preached at Ravenswood, Jackson county, in Grace Church, and confirmed one.

26th. I preached in the afternoon at Point Pleasant; the Rev. Mr. Perkins, who accompanied me thus far, officiated at night.

27th. I preached at Bruce Chapel, Mercer's Bottom. For the supply of this and Point Pleasant, an arrangement has been made with the Rev. Mr. Sturgis, of Gallipolis, Ohio, who gives part of his time to these missionary stations.

28th, was occupied in reaching Coalsmouth, where I preached on the next morning and confirmed one. I am thankful to be able to report that for this Parish, which

has been long without a settled minister, the services of the Rev. Alonzo J. M. Hudson have been secured, and I persuade myself that whatever of discouragement may appear at first in a field which has been for several years uncultivated, will soon vanish before the faithful preaching of the Gospel, and more than double of former fertility, cheer the heart and strengthen the hands of God's minister.

30th, I preached both morning and night at St. John's Charleston.

31st, I preached in the morning at the same church and confirmed thirteen. In the afternoon I preached at the Salines and confirmed five.

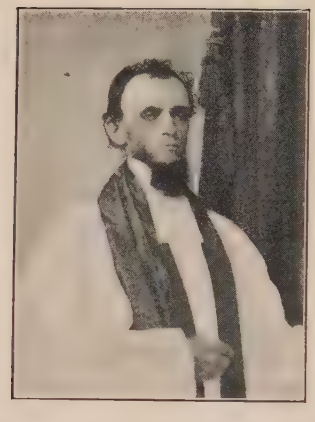
The night ensuing I passed without sleep and in much suffering, so that when morning came I was ill prepared for a ride of about seventy miles to Point Pleasant, and it required all my solicitude to reach my next appointment at Clarksburg, and the next day at Weston; yet by shameful delays we did not arrive at Parkersburg, till twenty-four hours after time, and of course, notwithstanding all my efforts, I was prevented from meeting the two remaining appointments west of the mountains.

I cannot close my brief reference to this visitation without expressing my continued and growing conviction of the importance, of more decided and systematic missionary effort in that very interesting and very destitute section of the Diocese. From the western base of the Allegheny to Guyandotte, a vast territory with a growing population, we have now five resident clergymen. Yet at every place I visited I found persons not only well affected towards our church, but solicitous for its stated services.

In several instances earnest appeals were made to me by friends who came from a distance, to tell of their wants and press their application for supply. According to their number and ability they are ready to contribute to the support of the ministry, though for a season they will need aid from the east, and this, I can testify, our brethren here are free to furnish, the difficulty is not one of means but of men,

REV. W. F. M. JACOBS, 1859.

REV. THOMAS K. COLEMAN, 1857.



REV. A. J. M. HUDSON, 1859.

REV. THOMAS G. ADDISON, D. D., 1861.

suitable men, willing to encounter the labor and submit to the deprivation of this domestic work.

I love the cause of Foreign Missions, and rejoice when its bands are augmented by faithful and efficient men; but it perplexes and pains me to find, that whilst devoted Christians, both men and women, respond to the loud cry from Africa, China and Japan, the groans of those of our own household are little heard and less heeded. For several years we have been seeking for, and would have been satisfied to begin with, two Evangelists to itinerate through the counties on the Kanawha and Ohio, teaching and preaching the things that concern the Kingdom of God and the name of Jesus Christ. We have yet to find the first competent volunteer for this inconspicuous field; yet if abundant labors and self denial for the Saviour's sake, and the salvation of souls are attractive to those who feel the power of his love, and desire the promotion of his glory, there are ranges on our western borders, which might take precedence of any foreign missionary station, which our church has occupied. Let us pray the Lord of the harvest to send forth more laborers, that there may be nowhere, any lack of service, and the whole field may be ably cultivated to its utmost fertility."

The Committee on the State of the Church, through Dr. Packard, said in their report: "In surveying our Diocese, we are struck with the fact, that there are but five clergymen west of the Alleghenies. It is high time that we were doing more for the vast and almost unoccupied field of Western Virginia. We cannot apply elsewhere for aid. The work is ours and we must do it, if done at all. We cannot here throw off our responsibility with the question, "Am I my brother's keeper?' They are our brethren and their interests are ours. We are bound by every obligation to provide for those of our own household. The time is coming when the population of Western Virginia, must be greater than that of Eastern Virginia, and when it is destined to exert a commanding influence over the region East of the Blue

Ridge. Do we, indeed, believe that our Church is the most Apostolic upon Earth, and shall we not seek its extension in every way, by planting it in every accessible point? We have lamented this destitution in Western Virginia long enough, for some prompt and efficient action to be now taken. We would suggest that missionaries might be supported by our older city churches; each of which might undertake the support of a single missionary. There might be also, some traveling missionaries, who would temporarily minister at points not yet ready for permanent occupation."

Parochial Reports:

Rev. Richard T. Davis, reports:

Trinity Church, Martinsburg—Baptisms 9; communicants 52; confirmed 8; Sunday School teachers 8; scholars 40; families 36; contributions $234.05.

Mt. Zion Church, Hedgesville—Baptisms 5; communicants 77; Sunday School teachers 8; scholars 47; contributions $65.26.

Zion Church, Charlestown—Rev.Charles E. Ambler, Rector. Baptisms 27; communicants 108; confirmed 7; in two Sunday Schools, teachers 24; scholars 140; contributions $666.53.

Trinity Church, Shepherdstown—Rev. C. W. Andrews, Rector. Baptisms 10; communicants 65; confirmed 14; Sunday School teachers 9; scholars 55; families 40; contributions $1,083 (of which $850 for completing the new church.)

The congregation has this year completed a substantial and beautiful church, which was begun in 1854. This has absorbed for this year, most of the contributions usually applied to other objects.

The church has never been so prosperous, in the number and zeal of its members, or in its spiritual interests generally. The Rector has a very large colored congregation, to whose use the church building, formerly occupied by the white congregation, has been formally made over by the vestry.

Norborne Parish, Jefferson and Berkeley County, P. O., Mid-

dleway—Rev. Wm. McGuire, Rector. Baptisms 6; communicants 34; confirmed 1; families 23; contributions $42.11.

St. Luke's Church, Kanawha Parish,—Rev. Thompson L. Smith, Rector. Communicants 23; confirmed 5; Communion alms $6.45.

St. John's Church, Kanawha Parish—Baptisms 6; communicants 54; confirmed 13; Sunday School teachers 11; scholars 63; contributions $73.

St. Paul's Church, Weston—Rev. Thomas H. Smyth, Rector. Baptisms 24; communicants 30; Sunday school teachers 7; scholars 45; contributions $160.

There was a class awaiting confirmation in this Parish last November; but the Bishop did not make his proposed visit at that time. During the past year I have preached and administered the Lord's supper in two other Parishes, one of them being vacant. The contribution of $160 mentioned above has been expended in laying a pavement around the Church, and painting the same.

Trinity Church, Moundsville, and the Church at Fairmont—Rev. Wm. F. M. Jacobs, Rector. Baptisms 8; communicants 45; in two Sunday Schools, teachers 16; scholars 70; contributions $374.13.

A small class for confirmation now awaits the Bishop's visit. The present Rector took charge the latter part of last September.

St. Matthew's Church, Wheeling—Rev. E. T. Perkins, Rector. Baptisms 45; communicants 187; confirmed 36; Sunday School teachers 38; scholars 220; families 121; contributions (including enlargement and improvement of the church) $2,791.21.

Report of Rev. W. L. Hyland, Missionary at Large:

The following is the sum of my work during the past conventional year. I have preached generally twice every Sunday, besides frequently lecturing during the week. I have conducted morning and evening prayers in whole or in part about 150 times. I have baptized two children by request. I have administered the Lord's Supper, (or assisted) once a

month. I have married one couple, and attended one funeral, I am yet without a Parish, but I am ready and willing to work whenever my services are required.

Wickliffe Parish, Clarke County—Rev. W. S. Perkins reports: During four months of the year, a fourth Sunday has been given to Kabletown and Ripon, Jefferson county. The latter place has been made by the Diocesan Missionary society, a station where I preach every other Sunday evening. A Sunday School of forty scholars and seven teachers is connected with it, and a church is much needed. An effort will be made this summer to build one, and if it should succeed, this station will make a valuable addition to this small Parish.

The Diocesan Missionary Committee reports, out of a total expenditure of $2,753.06 that $625 was paid to 4 missionaries in West Virginia, and of this, $550 was to two missionaries in Jefferson county. Eight churches in West Virginia contributed $163.82.

The Treasurer, reported 11 churches in West Virginia as paying $515.50 to the contingent fund.

Eighteen churches delinquent or not reporting.

Convention of 1860. Charlottesville, May 16.

Bishop Meade presiding.

Clergy in West Virginia: xRev. Charles E. Ambler, Zion Church, Charlestown; xRev. C. W. Andrews, D. D., Trinity Church, Shepherdstown; Rev. W. L. Hyland, Parkersburg; Rev. A. J. M. Hudson, St. Mark's Church, Coalsmouth; xRev. Wm. T. Leavell, Kabletown, Jefferson county; xRev. Wm. McGuire, Norborne Parish, Middleway; Rev. James Moore, St. John's Church, Wheeling; Rev. E. T. Perkins, St. Matthew's Church, Wheeling; xRev. Thompson L. Smith, St. Luke's and St. John's, Kanawha Parish; xRev. Thomas H. Smythe, St. Paul's Church, Weston.

xPresent.

Lay delegates: Mr. John Y. Beale, Zion Church, Charlestown; Mr. D. H. Conrad, Trinity Church, Martinsburg.

No visitations in West Virginia reported:

The Diocesan Missionary Committtee report $1,250 paid to seven missionaries in West Virginia and $108.50 received from four churches.

In speaking of the plan or an itinerating missionary they say: "This seems to us, specially necessary for the West, where a dense population with scarcely any means of grace, may require an itinerant ministry; and if it please the Lord to send us a man suitable for the work, and ready to undertake its labors, the West itself will help, and the committee are prepared to make up the difference.

In pursuance of these views a special appropriation was voted, by the advice of Bishop Johns to the Rev. Thompson L. Smith, of Charleston, Kanawha, for services to be rendered on missionary tours through the Kanawha valley, and rarely, if ever, has it been the privilege of the committee to receive such interesting accounts as those embracing the narratives of our missionary. On three separate occasions he visited neighborhoods almost entirely destitute of the means of grace, and where an Episcopal minister had never preached before. The services were most gratefully received, large numbers attended, and the blessing of God did not withhold the token of his converting grace. In one place where he preached in an old school house, the congregation gathered around him, both in the house and without, listening through the windows. Let the missionary speak himself. 'After the services I was introduced to a number of strangers; some spoke touchingly of their destitution, and begged me to repeat my visit as early as possible. At this time a very respectable looking man, with a fine open countenance, and gray hair, came up to me and said, that though he was a member of the Baptist church, he had for some time thought of fitting up a house which he owned, in a more central part of the village, as a church for the preaching of the gospel by any evangelical preacher of the gospel, who would occupy it, for he would be glad to hear the gospel from anybody. I suppose I had not until that evening,

in his estimation been admitted into the list of Evangelical preachers. But the warm and hearty manner in which he grasped my hand that evening convinced me that he had no doubt of it, and he expressed the hope that I would occupy it often. I confess that I had but little confidence in his promise, having lived long enough to know that many cared but little for promises, especially where religion and God are concerned.

"But what was the result? Hear him again:" 'A short time since I was again on my round of missionary preaching. On Sunday morning I preached on this side of the river at a small church, some miles from Clifton. In the afternoon and at night I preached in Clifton. And what will be your surprise when I tell you, that sure enough that same respectable, gray-haired old man, christian I must now call him, had faithfully complied with his promise. He had fitted up the house for a church, had a very good pulpit in it, a good stove, and a fire in the chimney at the other end. The seats were not completed, but the people sat on planks, held up by logs of wood sawed off the proper height, without backs. The house was even lathed, and I understand he intends to have it plastered; and the next time I come, he says, he will have the seats finished with backs to them. There sat the good old man at the afternoon service and at night, close to the pulpit where he could hear distinctly, with a fine smile upon his aged countenance, in his own church, filled in every part with attentive hearers of the Gospel. And he seemed to me, more than repaid for his outlay in what he appeared to enjoy. His good old wife sat beside him, and though upwards of seventy years of age, had walked more than two miles through the mud to hear the precious gospel. And after night services were over, the pious old lady came up to me leading her married daughter, who, she said, had been brought to God by my preaching; and with an overflowing heart she thanked me, and said: 'Sir, I feel like shouting like a Methodist, I feel so happy, though I am a Baptist.'

"On another occasion he visited the miners at Peytona, on

Big Coal river. We omit a description of the utter destitution of that region, as testified to by the best authority. The State senator from that place was kind enough to exert himself in his behalf, and hunt him up a place to preach in an old house called 'The White Oak,' just on the banks of the river, in the midst of some tall pines, the primitive growth of the forest. 'He also very kindly accompanied me around to houses of the miners, to invite them to attend preaching at the hour we had appointed; and to my surprise I found several who were Church-of-England people, had their English prayer books, and were rejoiced to hear that I was a minister of that church. They wanted their children baptized, and a thousand other things they had to say, so overjoyed were they, to which I had not time to listen. I had an excellent congregation at old White Oak. I was treated with great respect and attention; and, services being over, was pressed to come up again and preach, and they said they would build me a church better than old White Oak. I have since received many invitations from these simple hearted miners to come and preach again for them.'

"The committee hopes that the Convention is not wearied with the length of this report. It seemed impossible to pass by such interesting details, and may we not suppose that others could give us a similar experience? Surely enough has been said to show the demand for more work and more workers, and to justify us in the hope that the Diocese will gladly aid, by an enlarged liberality, to enable us to engage in more enterprizes of the kind. There is but one way to extend the usefulness of the Church, by the missionary activity of those whom God has blessed with the possession of His precious gospel. There is but one way for the Church to prosper at home ,and its members to grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, by their giving their prayers, their means, their time and strength to the blessed work of Christian missions."

The treasurer reports $493 received for the contingent fund from the churches. Of the parishes reported as de-

linquent the three in Putnam county, and the three in Hampshire county, were no doubt practically extinct.

Parochial Reports:

Mr. D. H. Conrad, Lay Reader and Sr. Warden, Trinity Church, Martinsburg, reports:

Mt, Zion Church, Hedgesville—The vestry of the Church have made no return of the state of the membership; but have sent on by the subscriber their contribution to the Bishop's fund. The Convention is referred to the last report of the Rev. R. T. Davis, as the probable condition at present of the church as to the number of communicants, &c.

Trinity Church, Martinsburg—Baptisms 4; communicants 39; Sunday school teachers 7; scholars 40. Having no Rector, no account has been kept of the contributions. The usual collections have been taken up in Church, and individuals have sent on their customary subscriptions to be applied to objects in connection with the Protestant Episcopal Church; and perhaps, in many instances to the usual objects not in connection with the Protestant Episcopal Church.

Since the last of September, 1859, the Churches in Martinsburg, and Hedgesville (Trinity and Mt. Zion) have been without a pastor, the Rev. Richard T. Davis having at that time resigned his charge, and removed to Orange Court House, Virginia. The Rev. Dr. Andrews has, upon two occasions officiated for us at night after his service in Shepherdstown; and once administered the Holy Communion in Trinity Church. The subscriber, under the authority of the Bishop, has officiated as Lay Reader regularly in both parishes, on alternate Sundays. He believes with only one omission at Hedgesville, or perhaps two during an absence in Philadelphia. He has also conducted the congregational prayer meetings on Thursday evenings in Martinsburg, without intermission; and has officiated as superintendent of the Sunday school in Martinsburg and taught on Sunday afternoons, a Bible class, first of young women, and recently of young men. But it would be vastly better for the

churches, if they could secure the services of an ordained, and properly qualified minister of the Gospel. All our efforts hitherto to secure one, have been, so far, unavailing.

The Rev. W. T. Leavell, Rector of *Wickliffe Church*, reports preaching occasionally at Kabletown.

Trinity Church, Shepherdstown—Rev. C. W. Andrews, Rector. Baptisms 9; communicants 66. Sunday school teachers 10; scholars 80; families 25. Contributions $571.93.

Norborne Parish, Jefferson and Berkeley Counties, Middleway—Rev. Wm. McGuire, Rector. Baptisms 1; communicants 36; families 21. Contributions $83.67.

Zion Church, Charlestown—Rev. Charles E. Ambler, Rector. Baptisms 10; communicants 108. In two Sunday schools teachers 22; scholars 120. Contributions $1,710.09.

St. Mark's Church, Coalsmouth—Rev. Alonzo J. M. Hudson, Rector. Baptisms 5; communicants 14; Sunday school teachers 8; scholars 36; families 17. Contributions $93.67.

The present Rector took charge of this Church at the beginning of April, 1859. It had been some eight years without a minister, but lay reading and the Sunday School were kept up by the Senior Warden, Col. F. Thompson. There are now twenty-two candidates for confirmation. Much has been done towards repairing and improving the parsonage and grounds, but the amount is not yet ascertained. The tax for the Bishop has been neglected, but shall be attended to at once.

Rev. Thompson L. Smith, reports:

St. John's Church, Kanawha Parish—Baptisms 10; communicants 53; Sunday school teachers 11; scholars 70; families 35. Contributions $499.76.

St. Luke's Church, Kanawha Parish—Baptisms 1; communicants 21. Contributions for rebuilding Church $188.00.

St. Paul's Church, St. Paul's Parish, Lewis County—Rev. T. H. Smythe, Rector. Baptisms 19 (10 colored infants); communicants 31; Sunday school teachers 10; scholars 55; families 30. Contributions $800.

Of the Convention Fund, $7.00 came from the Church in Clarksburg. I have had charge of that Parish but a short

time, and am unable positively to give the number of its communicants. The $800 mentioned above, has been expended upon our parsonage, in which I now live. The lot and building cost about $2,000, and by next Christmas, if the Lord prospers our handiwork, I hope no man shall have any claim upon it.

St. Matthew's Church, Wheeling—Rev. E. T. Perkins, Rector. Baptisms 33; communicants 188. In two Sunday schools, teachers 47; scholars 300. Families 125. Contributions $2,003.87. There is now a class awaiting confirmation.

St. John's Church, Wheeling—Rev. James Moore, Rector. Baptisms 9; communicants, 63.

The present Rector took charge of the Parish on the 4th of October, 1859. During the Winter the Sunday school was well attended. Teachers 19; scholars 125. Average 94½. The late freshet considerably damaged the Church, which on account of its liability to such disasters, and for other reasons, is most unfortunately located. We were deprived of the use of the Church for two weeks, and having no room for our Sunday school, the consequence is that the attendance of both teachers and scholars has fallen off. We trust, however, that we shall overcome the difficulty when we get fairly to work again.

St. John's Church, St. John's Parish, Pleasants County—Rev. W. L. Hyland, Rector. Baptisms, 4; communicants, 12. Communion alms $6.29. This Parish is altogether missionary ground. I have officiated in the Church on Cow Creek, and in St. Mary's, the shire town of the county, once in each month during the past year, the congregations in both places have been large, and apparently much interested in the services. Our few friends there are much encouraged by the renewal of the monthly services and seem disposed to do all in their power to make these services effectual for good to the whole community. The statistics of this Parish during the eighteen months Rectorship, of the Rev. Mr. Coleman are included by him in his report of Trinity Parish, Parkersburg.

Trinity Church, Parkersburg—Rev. W. L. Hyland, Rector. Baptisms 5; communicants 45; Sunday school teachers 8; families 25. Contributions, $228.43. The present Rector took charge of this Parish during the session of the last Convention, and the above report embraces only the past year. I enclose the report of my predecessor, Rev. Thos. K. Coleman, and would only remark concerning it, that the Parish in Pleasants county seems to be included in it. Several families named by Mr. Coleman as belonging to this Parish, and a number enrolled by him as communicants, I have been unable to find.

Report of *Trinity Parish, Parkersburg*, for 18 months—Rev. Thos. K. Coleman, Rector. Baptisms 13; communicants found on Register 28; added during vacancy 11; during my Rectorship 23; by confirmation 17; removed 11; withdrawn 1; died 3; present number 64. Confirmed 17. Sunday school teachers 6; scholars 40; also the catechism is taught openly in the Church each week. Families 45. Contributions $300. Began service May 10, 1857; and resigned November 13, 1858.

Convention of 1861. St. Paul's Church, Richmond, Va., May 11.

Bishop Meade preached the opening sermon: (Gen. 47:8, 9.)

Bishop John's presided.

No representation present from West Virginia.

From Bishop Meade's report: "Between the close of our last convention in Charlottesville, and the annual exercises of the Theological Seminary, I visited all the congregations in Western Virginia. As they have also been visited by our Diocesan Missionary, Mr. Kepler, and by Dr. Minnigerode, at the request of the Bishop, and more recently by Bishop Johns, all of whom will have more or less to communicate concerning them, I will only state that my confirmations in the different places amounted to seventy-nine in all."

From Bishop Johns' Report: "June 5. I preached at Bunker Hill. 6th. I preached in Trinity, Martinsburg. 7th. I preached in Mt. Zion, Hedgesville and confirmed one. 8th. I preached in Trinity Church, Shepherdstown. 9th. I preached in Grace Church, Middleway. 10th. I preached in Zion

Church, Charlestown and confirmed twelve. 12th. In the evening, after a sermon by the Rev. Mr. Suter, I adrdessed the same congregation. July 25. Accompanied by the Rev. R. H. Mason, I entered on a visitation and missionary tour in the counties of Bath, Greenbrier and Monroe. August 1, I preached at the White Sulphur and baptized an infant.

4th. At Union, I preached in the Methodist Church in the morning, and Mr. Mason in the afternoon. 5th. Morning and afternoon we alternated in the same place. 6th. In the Presbyterian Church in the morning, I preached and confirmed 3; after which, assisted by Mr. Mason, I administered the Lord's Supper. In the afternoon Mr. Mason baptized three colored children, and I preached to the servants.

Through the indefatigable exertions of Miss Caperton, a suitable lot has been secured and the means obtained to erect a church in Union. If I am not mistaken, the building is under contract, and soon, the friends who have been so devoted to this enterprise will have the satisfaction of occupying their own house of worship. At night I preached at the Salt Sulphur Spring.

April 12. I preached at Fairmont at night and also the next morning, confirming six. 14th. I preached in St. John's, Wheeling, and confirmed nine; at night in St. Matthew's and confirmed seventeen. 15th. I preached in Christ Church, Wellsburg. 16th. I preached in St. John's, Brooke county. Though the roads were scarcely passable, and the snow was falling fast, the congregation was there in goodly numbers; and though without a minister for now more than two years, yet I had the satisfaction of confirming 11 persons presented by the Rev. Mr. Perkins, who had kindly visited this Parish, and conversed with those who desired to renew their baptismal promise and vow. This congregation, so steadfast, and growing under most unfavorable circumstances, will deserve the generous consideration and aid of the Diocesan Missionary Society. In addition to the other gratifications of this visit, I must mention the presence of my venerable friend, the Rev. Dr. Morse, of Steubenville, Ohio,

accompanied by the Rev. B. Christian, and the Rev. S. W. McCarty, of the same Diocese, who, notwithstanding the inclemency of the day, came over on horseback to unite in the services at St. John's. We returned with the good Doctor to his hospitable home and were kindly refreshed on our way to Wheeling.

17th. I preached at Moundsville in the morning, and at night in St. Matthew's, Wheeling, when I confirmed six persons, belonging to St. John's, Wheeling. 20th. I preached at Cow Creek, and confirmed three. 21st. I preached in Trinity, Parkersburg, and confirmed seven, at night I preached again in the same church. 23d. I preached at Ravenswood. 24th. My appointment was at Pt. Pleasant at night. Owing to a strong head wind the progress of the boat was so impeded that we did not reach the Point till about 9 o'clock. We went immediately to the church, where services had been conducted by the Rev. Messrs. Smith and Sturgis, the congregation were singing the last hymn as I entered the chancel. At the close, in compliance with my request they resumed their seats, and afforded me an opportunity to account for my late arrival, and to speak to them a word of exhortation.

At Wheeling, the painful intelligence which reached us from the East, strongly inclined me to return. This feeling was increased at Parkersburg, but as we received no letter mail, and I could obtain no reply to a telegram which I sent to Alexandria, I resolved to keep on until I was overtaken, by some positive and decided information. This was not long in coming. It was brought down the river by the boat on which I left Ravenswood, but too late to change my direction. I therefore kept on to Point Pleasant, sixty miles, officiated there, as related, took passage up the river at 2 a. m. on Thursday, April 25, and by travelling day and night reached the Seminary Hill by 10 p. m., the next day, though the usual route through Washington being obstructed, I was obliged to diverge at the Point of Rocks, and return by the way of Leesburg. On arriving at home, I found that some of the students of the Seminary, whose residence was in the

North, had thought it expedient, under existing circumstances to return to their homes. The parting from their professors and fellow students, was with many tears and mutual prayers. May God in His mercy direct and prosper them in their preparatory studies elsewhere, and make them able and successful ministers of His glorious gospel.

I must express my great regret at having had to forego a few of the appointments of my recent visitation of the Western portion of the Diocese, particularly those at Weston and Clarksburg, which on my former visitation, I had providentially been prevented from reaching, and where there are a number of persons who desire to be confirmed. I can only say, that it will be my pleasure to avail myself of the earliest opportunity to visit those Churches, and render such services as may be required.

Every visit in that section of the Diocese impresses me more and more with the importance of making it the field of prompt, earnest and strong missionary labor. It peculiarly needs this, and under God's blessing, will, in due time, recompense for any liberal outlay which may be made. I trust the door will soon be opened for this Christian enterprise, and men and means be furnished to prosecute it as it deserves."

The Diocesan Missionary Committee reports: Cash paid Rev. W. L. Hyland, Parkersburg, $150; cash paid Rev. H. S. Kepler (at large) $1,706.02. Some of Mr. K's time was spent in West Virginia. Cash paid Rev. Thompson L. Smith, Kanawha, $89.13; cash paid Rev. Thompson L. Smith (as missionary at large), $400; cash paid Rev. G. B. Sturgis, Pt. Pleasant and Mercer's Bottom, $150; cash paid Rev. Wm. McGuire, Middleway, $50; cash paid Rev. A. J. M. Judson, Coalsmouth, $100; cash paid Rev. T. H. Smyth, Weston, $200; cash paid Rev. R. H. Mason, traveling expenses, $27.90; cash paid Rev. Dr. Minnigerode (missionary tour), $74.05; cash paid Rev. D. J. Lee, Fairmont, $206.25.

Received from little girls: Charleston, Kanawha, $1.00; Trinity Church, Martinsburg, $10.25; Mt. Zion, Hedgesville, $8.41; Charlestown, $110.50; Shepherdstown, $81.58; Bunker

Hill, $7; Middleway, $5; Church at Union, $27; Morgantown, Mr. Jno. Rogers, $20; Moundsville, $10; St. John's, Brooke county, $10.01; Wellsburg, $7.35; Ravenswood, Mrs. Henrietta Fitzhugh and daughters $5.00; Weston, $8; Fairmont, Mrs. Mary G. Watson, $10; Christ Church, Fairmont, $9.10; Clarksburg, $3.05; St. John's, Brooke county, $3.25; Parkersburg, $10.50; St. John's, Charleston, $12; Sunday School, $3; St. Mark's, Coalsmouth, $5; Point Pleasant, $5.20; Grace Church, Ravenswood, $7.05; St. Matthew's Church, Wheeling, Sunday School, $50; Trinity, Martinsburg, $20.44; Christ Church Fairmont, $4.55; St. John's, Wheeling, $24.85; Trinity, Parkersburg, $15.33; Grace, Ravenswood, $3.25. Total, $437.69.

Parochial Reports:

Rev. Wm. D. Hanson reports:

Mt. Zion Church, Hedgesville—Baptisms 6; communicants 73; contributions, $36.76; Sunday school teachers 8; scholars 45.

Trinity Church, Martinsburg—Communicants 48; Sunday school teachers 9; scholars 35. Contributions $79.27.

Christ Church, Clarksburg—Rev. Thos. H. Smyth, Rector. Baptisms 7; communicants 14; Sunday school teachers 6; scholars 30. Contributions $152.50. I have been officiating in this Parish on alternate Sundays, for more than a year, in which time I have baptized five adults. The interest manifested in the Church, and the attendance at worship, were quite encouraging, the first part of the year; but the gloom resting upon the nation, has settled upon the minds of the people, and paralyzed their energies in religious matters, as in everything else. The prospect at present is dark for doing the Lord's work; but our trust is in Him who hath put in His own power all times and seasons.

St. Paul's Church, Weston—Rev. Thos. H. Smyth, Rector. Baptisms 16; communicants 32; confirmed 6; Sunday school teachers 9; scholars 60. Contributions $158.

There was a larger class than usual here, and also several candidates at Clarksburg awaiting confirmation, but owing

to the troubled state of the country, Bishop Johns could not visit us. This second disappiontment has discouraged me not a little, and I am afraid materially injured the churches under my care. There is a great deficiency in the Convention fund, although I have done my best for this, and every other year to collect it, both by notice from the pulpit and personal application, but there are some who cannot and others who will not pay.

Grace Church, Ravenswood Parish—Rev. W. L. Hyland, Rector. Baptisms 2; communicants 18. I am unable to state the sums collected, either for objects connected with the Parish, or those in connection with the Protestant Episcopal Church. A collection was taken up for the Education Society, by Bishop Meade, and by Bishop Johns for the Diocesan Missionary Society. Dr. Minnigerode and Mr. Kepler, also received contributions, if I mistake not for the Missionary Society of Virginia. The Communion alms were placed in the hands of a member of the vestry, the amount of which, together with the contributions for repairs on the church, I do not recollect. The Sunday school is still kept up by some zealous ladies and contains about forty scholars. I commenced officiating for this congregation some time last summer, and have visited it once in each month since. The time of my appointment is the Wednesday on or preceding the full moon, I have reported the whole number of communicants although eight or nine of them never attend the services, in consequence of their remoteness from the Church.

Trinity Church, Shepherdstown—Rev. C. W. Andrews, Rector. Baptisms 8; communicants 87 (of which 5 colored); Sunday school teachers 16; scholars 90. Contributions $391.

Zion Church, Charlestown—Rev. C. E. Ambler, Rector. Baptisms 6; communicants 109 (of which 2 colored); Sunday school teachers 18; scholars 140. Contributions $455.82.

Alex. T. Laidley, Secretary and Junior Warden, St. John's Church reports:

St. John's Church, Kanawha Parish—Baptisms 9; commu-

nicants 60; Sunday school teachers 14; scholars 55; contributions $12.

St. Luke's Church, Kanawha Parish—Baptisms 2; communicants 19. Since the 2nd of December last, these churches have been without a Rector. The vestry of St. John's has made arrangements for the support of a minister, and as soon as the service of one can be had he will be called.

The disturbed condition of the country, precludes the probability of procuring one for the present. The late Rector, still resides in Charleston, and in his vocation as missionary at large, for this part of Western Virginia, gives us an occasional service. It is a deplorable state of things for us; but we hope, when the events through which we are now passing shall have subsided, and under the blessing of Divine Providence, peace to our distracted country, shall be restored, we may revive. There is no part of our State, where the Church can do so much good as in this valley; and we pray that our Eastern brethren may extend to us a helping hand.

We intend to keep our church organization, having, at the usual period, on Easter Monday last, elected a new vestry; and afterwards the vestry met, organized and appointed the usual officers for the ensuing year.

Trinity Church Parish, Marshall County—Rev. David J. Lee, M. D., Rector. Baptisms 3; communicants 22; contributions $428.65 (of this $400 for lot for new Church and Rectory).

The Rector has had charge of this Parish but nine months, having resigned April 21, 1861; during which time the congregations have been much increased, and much interest awakened in the interests of the Church. With a view to more extended efforts, several of the vestrymen have purchased a fine location for a new Church, Rectory and Seminary, which will be begun as soon as peace shall be restored to our unhappy country, and the financial pressure removed.

St. John's Church, St. John's Parish, Pleasants County—Rev. W. L. Hyland, Rector. Communicants 16; confirmed 3; Communion alms $3.25.

The services in this Parish have been once in each month,

as reported to the Convention last year. The congregations in the church on Cow Creek, and in St. Mary's, have been remarkable large and attentive, and, although little fruit has thus far been developed, I am nevertheless, persuaded that there is in both places ground for hope and encouragement. More frequent services would doubtless be productive of much good. But alas! while the harvest is great the laborers are but few. We have no house of worship in St. Mary's, but our Methodist friends have generously accommodated us with the use of their church; and for their kindness, the Rector returns for himself and people their grateful acknowledgments.

Trinity Church, Trinity Parish, Wood County—Rev. W. L. Hyland, Rector. Baptisms 3; communicants 57; confirmed 10; Sunday school teachers 8; scholars 49; contributions $1,414.50 (of which $167.05 for repairs on church, and $1,140.92 for Parsonage fund). Six communicants not reported above, were actually residing within the bounds of this parish at the last Convention and had, most likely been reported to the convention by the first two rectors of the Parish. They have never attended the services of the church, in this place, since I became Rector of it, and are not likely to do so in the future, in consequence of the remoteness of their residence from Parkersburg. One of them attends occasionally at the church on Cow Creek, in Pleasants county, and was reported last year as a communicant of St. John's Parish in that county.

One thousand dollars of the sum above reported, as contributed to the Parsonage Fund was given by Judge Rathbone, one of the oldest communicants of the Parish, as a thank-offering for the abundance of wealth of which he has become possessed, in consequence of the recent discovery of large quantities of coal oil on his farm near this town. This generous donation, has greatly stimulated the ladies in their efforts to procure a suitable home for their minister, and it is expected, that their work will be accomplished this season. It will be done, God favoring the undertaking, unless the un-

settled condition of our distracted and unhappy country should prevent it.

Convention of 1862. St. Paul's, Richmond, Va.

Bishop Johns presided. Bishop Meade died March 9, 1862. Present 25 clergy and 15 laity. None from West Virginia.

Only 28 Parishes reported—none from West Virginia. Confirmed 132. Communicants 2,355. Contributions $21,143.35.

The Diocesan Missionary Society reports as from Trinity Church, Shepherdstown $10; Zion Church, Charlestown, $15; Mr. J. Rogers, Morgantown, $20.

The treasurer reports $3.00 from Zion Church, Charlestown for contingent fund.

In his address under date of June 22, 1862, Bishop Johns says: "The battles in front of Richmond, which had now begun, left me in no doubt as to the place of duty. Suspending all other services, I hastened to the city, to unite with my brethren of the clergy, in such ministrations as might be needed by the wounded and the dying. The signal successes, with which it pleased Almighty God to crown our arms, effectually relieved our beleaguered metropolis, and the menacing hosts were driven into a position, where from the demoralization of defeat and the fatal malaria of the region, their remaining numbers were so reduced, that their formal withdrawal was hardly noticeable. In the midst of our joy and gratitude, there was great cause for lamentation. Many noble men, had fallen in our defense, and more wounded were conveyed to the hospitals in and around Richmond.

The scenes of suffering, which resulted from these conflicts, verified the saying of one of the greatest generals, that 'next to the sorrow of losing a battle, is the sorrow of gaining one.' Yet, these sufferings furnished occasion for the manifestation of some of the finest phases of character, in the uncomplaining spirit, with which they were borne, and the grateful, tender and efficient sympathy and care which they promptly received.

Our own Diocesan Society has enlarged its operations both

by increasing the number of its hospital missionaries, and by the purchase and publication of books and tracts for the benefit of our soldiers.

November 10. Accompanied by the clerical and lay deputies from this Diocese to the first General Council, I left Richmond for Augusta, Georgia. The Council continued in session ten days. Its chief business consisted in the ratification of our Book of Common Prayer, with only the substitution of "Confederate" for "United" and of "Council" for "Convention," where such alteration was required; reserving for future consideration, any other changes or amendments, not affecting any essential point of doctrine, discipline or worship, which might be deemed expedient; and in addition to this, in the adoption of a Digest of Revised Canons, &c. This will be found to differ but little from our old code. The only variations being such as experience had suggested and prespicuousness and consistency required.

Before closing this report I must again exhort to certain special services of Christian sympathy and love, to which we are called by the great and eventful conflict, in which our country is engaged. In those sections of our State, which have been invaded and devastated by the enemy, parishes and congregations previously flourishing and efficient, have been sadly impoverished and disabled. If they are to continue to enjoy those ministrations of the Church, to which they have been accustomed, and which they dearly prize, they must be generously aided by their brethren, who have not been subjected to such spoilations. These devastated parishes are now, in a measure missionary ground, and rendered so by a painful dispensation, which must endear them exceedingly to their more favored brethren. For this cause I ask your fervent prayers, and increased pecuniary support, for our Diocesan Missionary Society."

On motion of Rev. Mr. Murdough, it was resolved that the clergy and laity, present in this Council, mark with regret the absence of loved brethren, with whom it has long been their privilege to gather in annual meeting, and in the name

of the church, in the Diocese of Virginia, send messages of love and greeting, in Christ, to ministers and brethren from whom God's Providence is now separating them, with prayers for a speedy restoration of our full communion.

In his address, 1862, Bishop John's says: "I concluded to suspend the regular routine of visitation, and wait the indications of Providence as to the action which the interests of the Diocese might require. With this view, after the adjournment of the last Convention, I returned immediately to my late residence, hoping also that by being there, I might counsel and cooperate with the Professors of the Seminary, and the Principal of the High School, for the protection of the valuable property, in that vicinity. This arrangement was of brief duration.

On Friday morning, May 24th, (1861), at an early hour the Federal forces took possession of Alexandria. It was now evident that I could no longer remain there, unless I was prepared to be separated from the Diocese and restricted in my official duties. In two hours, after the invasion, I was on the road with those of my family who had not previously removed. We went forth not knowing whither, but satisfied that we should find shelter and service where God had appointed. The first night, we passed with our friends at Chantilly. Saturday brought us to Warrenton, already crowded with refugees.

July 14. During this week I visited the camp at Manassas, and united with the Rev. Mr. Barten in conducting religious services for the soldiers. The meeting was at night in front of one of their tents. There were many present. The solemnity with which many gave attention to the addresses, the effect of their voices in open air as they joined in singing the appropriate hymns, the place, the hour, all combined to render the scene peculiarly impressive. It was the last service in which some of them were privileged to unite. But one day intervened, between it and the engagement, and four between it and the great battle of Manassas, where they fell in defense of their country. July 21. I preached in St. James'

Church, Warrenton, within hearing of the cannon, and within sight of the clouds of smoke and dust of the eventful conflict which has rendered that day memorable. At night I officiated for the servants in the Lecture Room, but the exercises were often interrupted by the intense excitement produced by tidings from the battle ground, tidings of sorrow indeed for the slain, but of gratitude and joy for the signal success with which God had crowned our arms.

July 23. I delivered a funeral address to a large concourse of citizens, in the Court house yard, in Warrenton, who had assembled to render their tribute of respect to the mortal remains of four of the soldiers who had fallen at Manassas. One of them, the worthy officer, on whose arm I had leaned, just one week before, in passing through the encampment to the religious service which I have mentioned. Many hearts were severely afflicted by this bereavement, and, deeply felt that the miseries of war are inseparable from its most brilliant victories.

October 14 and 15. Were occupied in reaching Columbia, South Carolina, the place designated for the meeting of the Provisional Convention, for framing a Constitution, for the Protestant Episcopal Church in the Confederate States.

Since the first of December, my residence has been in Richmond. This has enabled me to devote the afternoon of every Sunday to St. Philips' Church, which has been erected for the use of servants, by the contributions of a few liberal members of our congregations in this city. It has also, afforded me an opportunity of visiting the sick soldiers in our hospitals, ministering from cot to cot, and assembling the convalescent for social worship. In these services I engaged daily and with increasing interest.

On Friday the 14th of March, (1862), at 7 a. m., it pleased Almighty God, to remove from us our venerable and beloved Bishop, whom He had chosen to cherish our Church in Virginia, during its infancy, to aid in bringing it up in the nurture and admonition of the Lord, and long honored and blest as its chief pastor. The habit which forms by duration, and

the love which excellence and usefulness inspire and invigorate, had so bound and endeared him to us all, that the thought of being without him was not seriously entertained, and we were ill prepared for the afflictive separation. Perhaps we ought to have been more discerning, and gathered premonitions from the significant service, with which our last Convention was opened. When the Bishop under a solemn sense of appropriateness and duty, officiating as preacher delivered his semi-centenary discourse, spoke of the experience of his long and eventful life, with the deep humility of a sage—that the benefit of his carefully acquired knowledge might accrue to us—there was impressively evident 'a ripeness and perfectness of age in Christ,' which might have advised us, that his maturity for Heaven was attained, and 'the time of his departure at hand.' For many years his bodily infirmities, though they did not abate his intellectual labors, or suspend the use of his pen, but only rendered them more abundant and beneficial, yet they did deprive us of his impressive services in the pulpit. His capability for these, however, was recently restored, and in that memorable discourse, there was an unction of piety, and a rich melody of religious thought, in which our ears have recognized the dying notes of our aged apostle. He has since finished his course in peace and hope, and adding to his wholesome example and salutory instructions of his self-denying and laborious life, the solemn zeal of a fearless death. It was my privilege to minister to him during his sickness, receive his dying testimony, watch his waning strength, catch his expiring breath, and then close those eyes, which in an intimate association of twenty years, had never been turned on mine and men's, but in true friendship and tender love.

The particulars of his illness, and his dying testimony to his brethren and country, I have communicated in the address delivered at the funeral. That testimony will be long and religiously preserved as a precious legacy of a christian patriot to the church and people whose prosperity was so dear to his breast, both in life and in death. May our devo-

ted love for our departed Father in God, and our sympathy in sorrow under our sore bereavement, be so sanctified, as to unite us in closer Christian affection, and animate us to greater zeal and diligence in the cause of our Lord and Master, that we 'lose not those things that have been wrought,' but may behold his pleasure still prospering in our hands.

In closing this statement, it becomes me, to express my gratitude for the kind Providence which has directed and sustained me amidst the disturbances and trials of the year, and given me opportunity and strength for the services reported.

We miss from our Convention this morning, some of our brethren of the clergy and laity, whose attendance in years past has been so regular, that we may be assured, nothing but circumstances beyond their control would detain them now. Though we lose the comfort of their presence and the benefit of their counsel, we know that they are still with us in heart, and striving together with us in prayer, that God would remove the existing hindrances to the advancement of his church, and grant that "the course of this world may be so ordered by His governance that peace and happiness, truth and justice, religion and piety may be established among us for all generations.'

How long the eventful struggle in which we are engaged is to continue or to what sacrifice and suffering it may expose us in its progress, it is for God, in His wise and merciful providence to determine. It is our part and place, to be at His feet in sincere humiliation for our sins, with filial trust in His mercy, and persevering prayer for His protection and deliverance. Thus committing our country and ourselves into the hands of our covenant God, we may hopefully abide the issue."

Convention of 1863. St. Paul's, Richmond, May 20.

Bishop Johns presiding.

Forty-nine clergy and thirty laity present. None from West Virginia.

Sixty-five reports showing 4,578 communicants and $83,-312.40 contributed.

Contributions reported from West Virginia: For Diocesan missions, Mrs. M. Harrison, Salt Sulphur, $5.00; Rev. Dr. Andrews, Shepherdstown, $25; Mrs. H. B. Caperton, $10.

Convention of 1864. St. Paul's, Richmond, May 18.

Bishop Johns presided.

Present: Twenty-six clergy and fourteen laity. None from West Virginia.

Twenty-eight Parochial reports received: Communicants 2,322; confirmed 442; contributions $61,153.45 in Confederate currency. The Bishops salary was increased to $10,000.

The Treasurer, Mr. John Stewart, reports as received for the contingent fund, Jefferson, Zion Church, from an officer C. S. A. Navy in full for 1863 and all past arrears, through Mrs. R. C. Jones, $125.00.

Jefferson (Rev. Dr. Andrews) Shepherdstown, through the Rev. Dr. Minningerode, including $10 in bank notes, $200.00; received premium on above $10 from broker $20.

Bishop John's in his address, says: "It may be proper in this connection to introduce a letter received by flag of truce, a few weeks since, from a clergyman officiating in one of our congregations within the lines of the enemy. It will explain itself, and my reply contains the only answer I felt at liberty to return.

Washington City, Jan. 27, 1864.

Rt. Rev. John Johns, D. D.

My Dear Bishop:—It is *very* important to the interest of St. Matthews Parish, (Wheeling) that we should have an Episcopal visitation, and inasmuch as you, our own beloved Bishop are kept from us, and may be kept from us for years by the war, we are constrained to beg that you will give your consent, to our inviting a Bishop to officiate in your stead. Will you not give us a discretionary power, as to the selec-

tion of a Bishop? We shall conform as nearly as practicable to your known wishes on the subject.

Affectionately your humble servant,

THOS. G. ADDISON.

Answer.

Richmond, Feb. 13, 1864.

Rev. and Dear Brother:—Your letter, by flag of truce, has just reached me, and I hasten to assure you, that I fully reciprocate the kindness which it expresses, and that I retain an unabated interest for the good people of your charge. It is truly gratifying to know that the unhappy disturbances of the times have left unimpaired our higher relations and the Christian feeling which they involve. It is now nearly three years since I visited Wheeling. It may be long before the country is sufficiently settled to enable me to officiate there again. Whilst I trust I shall ever be unwilling to obtrude myself, where I have no right to appear, or where my services are not desired, I am ready to discharge my duty as for as possible to the whole Diocese. If therefore those who have the power with you, will, on my parole of honor, furnish me a safe conduct, you will soon receive such official services as you may require. I say this on the presumption, that those in authority here will not object to the arrangement, and with the distinct understanding, that whilst its conditions will be sacredly observed by me, they are not to conflict with my obligations to the government under which I live. I make this overture in good faith, and leave the result to His disposal, who orders all things well. If it is regarded favorably, you will of course apprise me. If otherwise, I shall at least have the satisfaction of knowing that it is from no remissness on my part, that a portion of my cure is deprived of Episcopal services.

Yours truly,

J. JOHNS, &c.

Rev. Thos. G. Addison.

I know that the answer reached its destination, and was well received by my correspondent and others. It has, however, so far as I am informed, led to no further action on their part. We must wait patiently and hopefully, till the good Providence of God opens the way for the renewal of services, which I am ready to render.

Some of the usual forms of religious activity and usefulness, have as you are aware, been embarrassed by the disturbances of the country. The closing of the ports of the Confederate States, deprives us of the privilege of participating in the support of those Foreign Missions, in the establishment of which our good people gladly aided, both by furnishing laborers and contributing means for their maintenance. For the present, we can only give ourselves to more earnest prayer, 'that we lose not those things which we have wrought,' and that a great and effectual door may be early opened to us, for renewing our efforts in the holy enterprise of preaching the Gospel to every creature. We may thus preserve and invigorate the true spirit of Evangelization, and be the better prepared for productive service, when it is the will of the Great Head of the church that we may be again thus employed. Thanks be to God the domestic field is open to us, and within our own Diocesan limits, affords ample scope for all our Christian energies, and most worthy occasion for every expenditure which our means will allow. By position and by the appointment of Providence, the breast work of the Confederacy is on the soil of Virginia. Here the great army of our defence is stationed. Its various encampments are thronged by the patriot sons of sister states, cheerfully enduring the hardships, inseparable from their service, and ready for any further sacrifice which their country needs. God has favored them with encouraging success, blessed them with an extraordinary desire for the knowledge and ministrations of the gospel, beyond what the Chaplains in commission can supply. This extensive field at our very doors, is white for the harvest and the laborers comparative-

ly how few. Every pious heart, I am persuaded, must swell with solicitude, to share in the honor of gathering in its yield in the garners of the Lord.

I take pleasure in calling attention to the good service rendered by the Missionary Society of the Diocese, not only through the agency of such missionaries to the camps and hospitals, as its funds will allow, but also by the circulation of its books and tracts, and more especially by preparing and publishing a very large edition of the Army and Navy Prayer Book, in form and size suited to the use of those for whom it is especially designed, capable of being carried in the side pocket of the soldier, and constituting his valuable, *vade mecum,* on every march.

An esteemed Professor of Theology has not intermitted his important services. Residing in Staunton, he has gathered around him a few students, not embraced by the conscription act, and instructed them, not only in the branches pertaining to his own department, but in those also, which belong to the vacant chair, and to the other, the worthy incumbent of which, has been providentialy detained from his duties. The Rev. Dr. Sparrow, is thus performing the work of three Professors, and is entitled to our grateful recognition of these voluntary and laborious services.

In closing this statement of the affairs of the Diocese, since the meeting of the last Council, it behooves me to remark what the report itself discloses; that though we are under discipline, our God has not forsaken us. His chastisements have been mingled with many mercies, both temporal and spiritual. Whilst He has marvellously restrained the raging violence of our enemies, who proclaim their purpose of exterminating our people, and possessing themselves of our country, He has graciously visited our parishes with His salvation, and our camps with the regenerating influence of His gospel, 'and I therein do rejoice, yea and will rejoice.'

But let us not be so engrossed by the accompanying mercies, as to fail to 'hear the rod and who hath appointed it.' And let not the injustice and inhumanity of our foes, lead

us to indulge the malevolence and execration and revenge, which such deeds so powerfully excite. Rather let us remember how it is written, 'Vengeance is mine, I will repay saith the Lord.' Let us not be overcome of evil, but overcome evil with good, and God will invigorate and guide us in the conflict, and give us victory, with His blessing."

Convention of 1865. St. Paul's Church, Richmond.

Bishop Johns, presiding.

Clergy in West Virginia: xRev. T. G. Addison, St. Matthews, Wheeling; xRev. C. E. Ambler, Zion Church, Charles Town; xRev. C. W. Andrews, D. D., Trinity Church, Shepherdstown; Rev. J. F. Curtis, Moundsville; Rev. Isaac Gibson, assistant, Zion, Charles Town; Rev. W. D. Hanson, Trinity Church, Martinsburg; xRev. W. L. Hyland Trinity Church, Parkersburg; xRev. W. F. M. Jacobs, St. John's Church, Charleston; Rev. W. T. Leavell, Wickliffe Parish, Kabletown; xRev. T. B. Maury, Missionary, Ravenswood; Rev. J. J. Page, Christ Church, Clarksburg; Rev. J. F. Woods, Moundsville.

Those marked x present.

Lay Delegates present: Augustine J. Smith, Trinity Church, Jefferson county.

Bishop Johns in his address says: "During the past year my visitations were frequently interfered with by interruptions of the lines of travel, and other causes connected with the war. All of my appointments for May 1864, were thus frustrated, and my services were necessarily confined to the servants of the plantation on which I resided, and others in the vicinity. Aug. 6th the Rev. Mr. Jones accompanied me for a few days. It was our intention to visit Charles Town; but as we approached we learned that the Federal forces were then entering the town; we therefore passed on to Middleway. Here we were kindly received by Dr. Nelson, at whose residence I had in the evening, the privilege of uniting in social worship, with some of the congregation who assembled there, on hearing of my arrival. This Parish had, for more than a year been without a minister. The next

morning (Sunday) we made an early start, and proceeded through a desolated and apparently deserted country to Shepherdstown, into which as we could obtain no information by the way, we entered with some anxiety, uncertain by which army it was occupied. We found it in possession of a few Confederates, but as the Union troops in large numbers were known to be only a few miles distant, and their advance expected, it was suggested that we might be interrupted in our proposed services, and subjected to inconvenient detention. We concluded, however, to venture upon the experiment. The bell was rung and the congregation assembled. The Rev. Mr. Jones read prayers. Whilst I was preaching, a note was handed to the Rector, informing him that the Federal forces were approaching the town. I was unwilling to leave the church without confirming those who were desirous to ratify their baptismal vows. Descending to the chancel and calling them around me, I administered the Apostolic rite to ten persons. The service was of peculiar interest and I am sure will not soon be forgotten. To return to Smithfield, as we intended was now deemed impracticable, and we made our way around by Bunker Hill to Winchester. In passing through Bunker Hill, I was pained to see that the neat little church, in which on former visitations, I had officiated, had, like many others been damaged by occupancy for military purposes.

April 16. As soon as I received reliable intelligence, (in Halifax county) of the entire failure of the painful and protracted struggle for the independence of the Confederate States, and the re-establishment of the Federal authority, I felt it incumbent upon me to prepare a brief circular, addressed to the clergy and laity of the Diocese of Virginia, recognizing the duty of prompt and honest obedience to the existing government, and the obligation to pray for 'those in authority.'

On returning to Alexandria, I found that the buildings of the Theological Seminary and High School, and the residences of the Professors were still held by the government for

hospital purposes, but it was understood that they would be vacated and returned to us, in time to prepare for resuming the exercises of the Seminary, at about the usual period. July 27. In Trinity Church, Shepherdstown, after a sermon by the Rev. Mr. Dillon, of Maryland, I addressed the congregation; and on the 29th, I preached in the same church and confirmed seven.

July 30. In Martinsburg, I preached both morning and evening, and confirmed thirteen.

Among changes the Bishop notes that the Rev. W F. M. Jacobs has been elected Rector of the Church in Charleston, Kanawha. The total number of confirmations reported, 207 (of which 1 colored); communicants 3,261 (of which 16 are colored.)

The Committee on the state of the Church suggested that immediately after the appointment of the Standing Committees, the Council resolve itself into a committee of the whole, the Bishop in the chair, when each member of the Council shall have opportunity to present such facts and suggestions, as may bear upon the subject committed to the Committee on the state of the Church, and which are to form the basis of their report.

Parochial Reports:

Trinity Church, Martinsburg—Rev. W. D. Hanson. Baptisms 35; (of which 6 colored); communicants 45; confirmed 13. Total contributions $299.00.

Wickliffe Church—Rev. W. T. Leavell. Baptisms 4; communicants 24; confirmed 2. Total contributions $174.

Trinity Church, Shepherdstown—Rev. C. W. Andrews, D. D. Baptisms 25; (of which colored 8); communicants 60; confirmed 19. Total contributions $8.00.

Zion Church, Charlestown—Rev. C. E. Ambler. Communicants 106. Total contributions $225.

Council of 1866. St. Paul's Church, Alexandria.

Bishop Johns presiding. Six clergy and two laymen from West Virginia. In his address, the Bishop says: "I had com-

municated to the brethren in the Western portion of the Diocese, my intention to be with them immediately after the adjournment of the General Council, and now though late in the season, and with necessarily short notice of my appointments, I crossed the mountains to visit the Churches. I reached Parkersburg on Saturday morning, November 25, and at night after a sermon by the Rev. Mr. Tompkins of Kentucky, I addressed the congregation in Trinity Church.

November 26. In the morning, I preached in Trinity Church, Parkersburg, and at the request of the Rector, baptized nine infants. At night I preached in the same church and confirmed five. November 28. At Ravenswood I preached in the Presbyterian Church, kindly loaned to us, as our own had been rendered unfit for use, by military occupation. November 29 and 30, were passed in reaching Weston. At night after sermon by the Rev. Mr. Hyland, I addressed the congregation in St. Paul's Church. December 1. In the same Church, I preached in the morning and baptized two adults and three infants. At night I preached again, and confirmed twelve. December 2. Returned to Clarksburg, and the next morning preached in Christ Church, confirming seven.

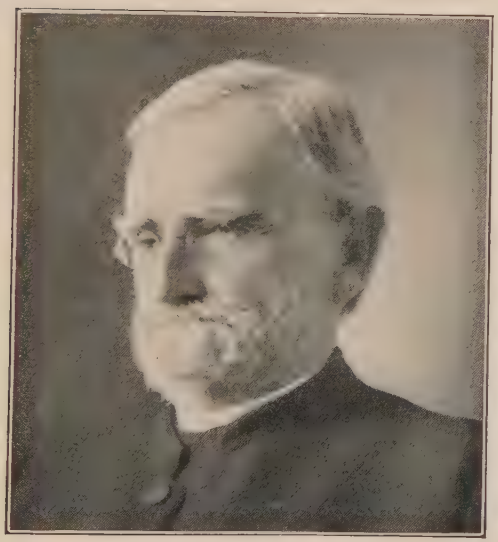
I cannot refrain from expressing my great gratification at the very cordial reception uniformly extended to me, throughout this partial visitation, and my regret, that it could not then, include all the Churches in that section of the Diocese. December 10. I preached morning and night in Mt. Zion, Hedgesville, and confirmed nine.

December 17. In the Prayer Hall of the Theological Seminary, I admitted to Priest's orders the Rev. Josiah Curtis, of St. Paul's Church, Weston.

March 27. In St. Andrew's Church, Charlestown, I preached and confirmed thirty-two.

Clerical Changes:—At my request the Rev. T. B. Maury has taken charge of the missionary stations on the Ohio, Point Pleasant and Ravenswood, and I am happy to know that he meets with much encouragement. At Ravenswood the repairs of the Church are near completion. At Point Pleasant

REV. WILLIAM H. MEADE, D. D., 1867.



REV. ISAAC GIBSON, D. D., 1865.

REV. JOSHUA COWPLAND, 1867.

REV. HORACE EDWIN HAYDEN, 1868.

the good people are, very properly, exerting themselves to provide a parsonage, to secure permanent residence for their minister, and as they will need assistance, I commend the enterprise to the generous consideration of our good friends in Virginia and elsewhere, who are specially interested in the prosperity of the Church in that section of the Diocese. The Rev. Isaac Gibson and the Rev. T. M. Carson recently admitted to the Diaconate, are with my approval engaged, the first as an assistant in Zion Church, Charlestown, the other in missionary services at Smithfield, Leetown and Bunker Hill."

The Council adopted the following Resolution: Whereas the conditions which rendered necessary, the separate organization of the Southern Diocese no longer exists, and that organization has ceased by the consent and action of the Dioceses concerned; and whereas the Diocese of Virginia, unchanged as are her principles, deems it most proper under existing circumstances, to resume her interrupted relations to the Protestant Episcopal Church in the United States, therefore,

Resolved, That this Diocese do accordingly, now resume its connection with the General Convention of the Protestant Episcopal Church in the United States, and that the Bishop be requested to send a copy of this preamble and resolution to the presiding Bishop, and one to the Secretary of the House of Clerical and Lay Deputies.

The vote was called for by ayes and noes and by orders, and resulted as follows: Affirmative, clergy 57, laity 36; negative, clergy 9; laity 11.

Parochial Reports:

Communicants 6,066; confirmed 463; contributions $30,199.

Statistics:

	Com.	C'fd.	Cont.
Rev. W. D. Hanson, Mt. Zion, Hedgesville,	62	9	$32
" Trinity, Martinsburg,....	54	..	1,090
Rev. W. T. Leavell, Wickliffe, Ripon	23	..	65
Rev. T. B. Maury, Grace, Ravenswood,.....	14	..	94

Rev. C. W. Andrews, Trinity, Shepherdstown	58	..	140
Rev. Chas. E. Ambler, Zion, Charlestown ..	120	32	323
Rev. W. F. M. Jacobs, St. John's, Charles ton	40	..	.....
Rev. J. F. Curtis, St. Paul's, Weston.....	35	12	7
Rev. J. F. Woods, Trinity, Moundsville,....	12	..	12
Rev. Wm. L. Hyland, Trinity, Parkersburg	60	5	8.368

This report for five years.

Remarks:—*Ravenswood.* This congregation has enjoyed no ministerial culture for many years. Its church building was most shamefully desecrated by the United States soldiery stationed there during the war. But through the Christian activity and kind generosity of friends of the Church, the funds necessary to repair its walls, and to paint and furnish it anew, are now in hand, and the renovation almost complete.

Charleston. The present Rector took charge of the Church in 1865. He found the congregation very much disorganized, and the Church building desolated, it having been used as barracks, and subsequently as depository for quartermaster's stores. Every article of chancel furniture had been destroyed, the pews removed, the windows demolished, and the organ so abused, as to be almost entirely useless. By the efforts of parishioners, and friends abroad, we were enabled to put it in a condition for use during the winter. We still have some funds for further improvements. The absence of the Rector, for the previous six years, together with the demoralizing influence of the war, render the spiritual condition of the Parish not as encouraging as desired. My report is somewhat incomplete, on account of my illness during the past two months.

Moundsville. One of the wardens removed, the other suspended.

Parkersburg. My report embraces the past five years. There are other communicants residing in this Parish, but they are not reported as communicants, of the same, in consequence

of their having failed to place in my hands the usual certificate required by the canon.

It is proper to remark that the above report is not entirely accurate, having been made out chiefly from memory, since my arrival in Alexandria. Some of the data which were necessary to entire accuracy, having been inadvertently left at home; but I believe it to be substantially correct.

Council of 1867. Trinity Church, Staunton.

Bishop Johns presiding: Present from West Virginia: 9 Clergy; 4 Laity.

From Bishop Johns' address: "June 1. I preached in the Church at Fairmont, Marion county, and as this church was without a minister, I officiated there again the next morning. Since my visit the congregation has, I am thankful to say, engaged part of the time of the Rev. J. F. Woods, of Moundsville. June 3. I officiated in Wheeling both morning and night. The congregation of St. Matthew's, had recently disposed of their building, with the view to the erection of a larger one, in a more convenient location, and, as the building which had been occupied by St. John's congregation had also been sold, we were for the time without a house of worship in the city of Wheeling. The corner stone of the new Church for St. Matthew's congregation has since been laid, and the work is so far advanced, that its consecration may be effected at an early day. For the services of the morning our Baptist friends, who had purchased St. Matthew's Church, kindly loaned it to us, and I preached there and confirmed thirty-two persons.

It was not without a feeling of sadness that I officiated for the last time in that spacious and substantial church, which, some thirty years ago, was erected to accommodate the congregation, then rapidly increasing under the faithful labors of the Rev. Wm. Armstrong. In the first years of our ministry, we had been pleasantly associated in Frederick county, Maryland, as Rectors of adjoining Parishes, and subsequently when we had both removed to this Diocese, I had again and

again shared his joy, as the arrival of the confirmation, brought the fruits of his diligence and fidelity around the chancel of that commodious church, to be sealed for the Master's service. Those sacred scenes had imparted a peculiar interest to the place, and however politic the disposal of it may prove, made it impossible for some to part with it, without a painful struggle. May God in His mercy, so fill the new house with His glory, that in comparison of it, the first house will be as nothing in our eyes, and may He continue to crown the ministrations of His servants, with such success that its capacity will be insufficient for the accommodation of the worshippers, and frequent colonization render necessary the erection of new edifices, till they beautify and bless every section of the city.

At night the Presbyterian Church was offered for our use, and I preached there to a large and serious congregation. June 4. I preached at Moundsville and confirmed twelve. June 5. Accompanied by the Rev. Messrs. Addison and Woods, I proceeded by way of Steubenville, where the Rev. Mr. Gillette joined us, to St. John's Church, Brooke county, and preached there. As the Church was without a minister, and the notice of my visit had been late in reaching them, there were no candidates for confirmation. The Rev. Mr. Webb, of Ohio, has engaged to officiate part of his time for this congregation. June 6. Was occupied in passing from Wheeling to Parkersburg.

June 7. Accompanied by the Rev. W. L. Hyland, I rode some twenty miles, to the Church at Cow Creek, where I preached, and returned the same evening to Parkersburg. June 8. I preached in Trinity Church, Parkersburg, and confirmed seven. June 9. Accompanied by the Rev. Mr. Hyland, I proceeded to Point Pleasant. Here we have some earnest members, who are very anxious to be supplied with stated services. As yet we have no church of our own at the Point, but are kindly accommodated by our Methodist brethren. June 10. I preached at Point Pleasant in the morning and at night after a sermon by the Rev. Mr. Hyland, I again addressed the

congregation. June 12. Was occupied in reaching Charleston, Kanawha, where I preached at night. June 13. The Salines. Here our house of worship was destroyed during the war, and we were again indebted to our Methodist brethren, for the use of their church. I baptized six infants, and confirmed four persons. At night I preached in St. John's, Charleston, and confirmed eighteen. June 14. Coalsmouth. Here also, our Church building was entirely ruined during the war. The people assembled in a private house, where I preached and confirmed two. It was the residence of the late Col. Frank Thompson, then recently deceased, whose Christian life and labors had rendered him a noble example and eminent blessing to the community and Church, with which he was connected, and which I found in much sorrow for their great bereavement. The congregation here and at the Salines might be advantageously served by one minister, and at both places they expressed great desire to be soon supplied, but with every effort, I have been unable to gratify their pious wish.

In the afternoon I returned to Charleston, and at night, in connection with services conducted by the Rev. Mr. Hyland I baptized one adult and one infant. June 15. At 7 a. m. I held a special service in St. John's Church, and confirmed two persons.

The Rev. Mr. Jacobs, the Rector of St. John's, and the only resident minister of the Church, throughout the portion of the Diocese west and south of the Little Kanawha, was then detained in Alexandria by sickness, which has since led to his resignation of the Parish. In his absence the Rev. W. Thompson, of Gallipolis, kindly consented to visit the Churches in Kanawha county, and prepare them for such Episcopal services as might be desired. I take this opportunity to acknowledge his frequent, and useful ministrations, which were very acceptable to the congregations and highly appreciated by myself.

After the early service in St. John's, I took passage down the river to meet my next appointment, which was in the vicinity of Guyandotte, where at the Marshall Academy, the

Rev. Mr. Tompkins of the Diocese of Kentucky, occasionally officiated. After a tedious trip, I was landed on the evening of the 16th, near the place of my destination.

June 17. The next morning (Sunday) to our great disappointment, a heavy rain, which commenced early and continued the day through, prevented the attendance of many, who desired to be present. At the usual hour I preached and confirmed two, one of whom, I had baptized in connection with a previous service. It was now necessary for me to avail myself of the first boat that passed, or I might not be in time for my next appointment. Twelve tedious hours, in a small house on the bank of the Ohio, were passed in waiting for a boat. The next morning at half past 1 o'clock, the signal was heard, and in the dark, through rain and mud, we made our way to the landing, which I could not have reached, but for the arm and guidance of Dr. Buffington, whose kind and valuable, services are held in grateful remembrance. June 18. At night, and also the next morning, I read the service and preached at Ravenswood, on the first occasion I baptized two children, and on the second I confirmed one person. Since my visit in November last, the little band of church people here, had, much to their credit, repaired the damage which their building had sustained during the war, and we were now privileged again to worship in our own Church.

June 24. In the morning I preached at Smithfield and confirmed five. After the morning service I accompanied the Rev. Dr. Andrews to Shepherdstown, where at night I confirmed seven in Trinity Church.

The Rev. W. F. M. Jacobs, whose failing health rendered it necessary for him to resign the charge of the congregation at Kanawha Court House, and who after several months rest, thought himself sufficiently recruited to recommence his labors in a smaller field, died in Alexandria a few weeks since, 'in the comfort of a reasonable religious and holy hope.'"

Diocesan Statistics:

Communicants 6,522; confirmed 631. Contributions $45,183. Expended for Diocesan Missions, $2,604.

Rev. F. M. Whittle of Louisville, Ky., was elected Assistant Bishop.

Parochial Reports·

	Coms.	Cn'fd	Cont.
Rev. W. D. Hanson, Martinsburg	54	..	$ 71
Rev. W. D. Hanson, Hedgesville.....	70	..	30
Rev. W. T. Leavell, Wickliffe	25	..	262
Rev. D. H. Greer, Clarksburg	22	..	
Rev. T. M. Carson, Smithfield, &c.....	40	..	391
Rev. C. W. Andrews, D. D., Shepherdstown	65	7	160
Rev. W. H. Meade, Charlestown, ...	120	..	431
Rev. J. F. Curtis, Weston	36	..	62
Rev. Jno. F. Woods, Fairmont	12	..	12
Rev. Jno. F. Woods, Moundsville,.....	21	12	72
Rev. T. G. Addison, St. Matt., Wheeling	340	32	506
Rev. W. L. Hyland, Parkersburg	64	..	1,052

Remarks:

Clarksburg. The above is the report for nine months past. During that time there has been no visitation of the Bishop, although several persons are now ready for confirmation. There is an increase of zeal and interest in the Parish, and a prospect of better things still.

Smithfield and Leetown. I am pleased to report substantial progress in all the interests of the Church, within the Parish during the past year. Two of our church buildings have been repaired at considerable material cost. Congregations uniformly good, with an encouraging prospect and promise of addition to the number of communicants.

Fairmont. Since February 17th I have officiated at Fairmont regularly on Sunday evening, in connection with Moundsville, which places are sixty-six miles apart. The congregations at both places have been good, and the work encouraging.

St. Matthew's Church, Wheeling. The congregation is build-

ing a large and handsome Church. It will be ready for consecration, at farthest, in November; $50,000 will have been expended on it before that time. This drain upon the means of the congregation accounts for the meagerness of their contributions to other objects.

St. John's Parish has commenced with much zeal the erection of a new church edifice, They hope to occupy it before winter.

The prospects of the Church in Wheeling are exceedingly encouraging.

Report of Rev. James H. McMechen: "My time is much taken up with my duties, (teaching); but I have preached some six or eight times for Mr. Addison, and spent one Sunday in Washington, Pa. I hold myself ready to visit any points, at a convenient distance, and expect during the summer vacation of eight weeks to go about a good deal. In the interval between the departure of Mr. Addison, and the coming of his successor, I expect to supply, in part at least, the vacancy in St. Matthew's.

Council of 1868. St. Paul's, Lynchburg.

List of Clergy in West Virginia:

Rev. C. E. Ambler, Charlestown; xRev. C. W. Andrews, Shepherdstown; Rev. C. George Currie, Wheeling; Rev. J. F. Curtis, Weston; xRev. D. H. Greer, Clarksburg; xRev. W. D. Hanson, Martinsburg; xRev. H. E. Hayden, Point Pleasant; xRev. W. L. Hyland, Parkersburg; xRev. W. T. Leavell, Kabletown; xRev. W. H. Meade, Charlestown; Rev. Jos. H. McMechen, Wheeling; Rev. W. B. Morrow, Wheeling; xRev. Joseph A. Nock, Charleston; Rev. Wm. G. Stewart, Coalsmouth; xRev. J. F. Woods, Moundsville.

Those marked x in attendance.

Bishop Johns presiding. Bishop Johns' address: "November 14. I left home on a visitation of the Churches in the Western Section of the Diocese. November 15. I reached Fairmont at 7 a. m., preached morning and night in Christ

Church, and confirmed ten. This church shares with the Church at Moundsville, the services of the Rev. J. F. Woods, and is evidently reviving under his faithful ministrations. November 16. I preached in Trinity Church, Moundsville, and confirmed two. November 17. I preached in the new Church erected by the congregation of St. Matthew's, Wheeling, and confirmed seven. Although the spacious and imposing building was not then completed, it was sufficiently advanced to be used for public worship. On this occasion it was filled to overflowing; happily ominous, I trust, of the size and character of the assembly, which will love to frequent its sacred courts, and enjoy its salutary ordinances. The congregation, then without a Rector, was much indebted to the Rev. J. H. McMechen for the services he readily rendered, The building has since been finished and the Rev. Mr. Currie has accepted the Rectorship.

At night I preached for the congregation of St. John's, then worshipping in a large upper room in the custom house. They also were engaged in erecting a new and commodious building, which is still in progress, with the prospects of early completion. It will be a large advance on the Church which they vacated, and occupied, I have no doubt, by a congregation correspondingly enlarged and strengthened.

November 18. Accompanied by the Rev. J. F. Woods, I crossed into Ohio, and took the railroad to Steubenville, where we procured a conveyance, and having re-crossed the river, proceeded to St. John's Church, Brooke county. Finding it closed, we drove to the house first of one, and then of another of the vestry, and discovered that the notice of my appointment had not been received. We endeavored to compensate for the failure, by visiting the friends of the Church, both there and at Wellsburg, and after passing the day in such intercourse, returned to Wheeling, where I baptized, in private, the infant of parents residing in Buckingham.

My next appointment was in Parkersburg, which I expected to reach by river; but the stage of water was so low that my friends advised me, not to venture by steamboat. I was

therefore obliged to return by railroad to Grafton, and come by the other branch of the road to Parkersburg.

November 20. I preached, morning and night, in Trinity Church, and confirmed eleven. November 21. No other conveyance being available, the Rev. Mr. Hyland and myself, started from Parkersburg in a very small and inferior boat, for Ravenswood. Our progress was so retarded by the fog, and the lowness of the river, that we found we could not stop there, without risking the several ensuing appointments, and we therefore concluded to keep on to Point Pleasant, which we did not reach until the next afternoon. November 22. I preached there at night, in the room which the congregation have fitted up for their services, and confirmed five.

November 24. Such was the density of the fog and lowness of the river, that we could not obtain a boat for Charleston. We succeeded however in procuring a buggy and though late in the morning, started on our journey, and after riding until it became too dark to see, we found shelter for the night in a small house of entertainment. Next morning, we were off as early as our hospitable landlord would allow, and we hoped to make the ride, about twenty three miles, in time to meet my appointment. But the intense density of the atmosphere, and the condition of the road, made driving on the precipitous bank of the river slow and at times perilous. We did not arrive in Charleston until half past twelve o'clock, just as the congregation were returning from Church. Happily, we were recognized by many. It soon became generally known, and at night, I preached in St. John's Church, to a large congregation, and confirmed eight. One of them from St. Mark's Church, Coalsmouth. November 25. In the Methodist church at Malden, I baptized several infants and preached. St. Luke's Church was destroyed during the war, and has not been rebuilt, the Rev. W. G. Stewart, who at my request, officiated for this congregation some months previous, is now acting as a missionary at other places to which he has been appointed, in connection with his princi-

ple station at Coalsmouth. At night in St. John's Church, Charleston, after a sermon by the Rev. Mr. Hyland, I confirmed two persons.

November 26. I preached in St. Mark's Church, Coalsmouth, and confirmed ten. When I visited this Parish eighteen months before, the Church was in ruins, and the congregation so diminished, that I was tempted to despair of its recovery. In July last Rev. W. G. Stewart commenced services there. On this visit, I found the repair of the Church sufficiently advanced to allow of its use for public worship; an interesting class for confirmation, and as many people in attendance as the building could accommodate. Near the Church, a new Parsonage was nearly finished. I was much gratified to see all these improvements, and to leave minister and congregation in the kindest relations, and diligently co-operating in the Gospel. The portion of his time previously given to Malden, will now be divided between Winfield and Buffalo, in each of which there is a desire for the services of the Church. Immediately after the exercises at Coalsmouth, we resumed our ride, down the West side of the Kanawha, over patches of partially constructed roads, and intervening spaces where there was no road at all, till at last, after dark, we lost our route, and must have camped out, but for an intelligent boy, who heard our halloo! came to our rescue, and did not abandon us till he conducted us to a ferry where we crossed the Kanawha, and were glad to find any kind of shelter for the night. The next afternoon we reached Point Pleasant.

During my absence several persons who before, had not been able to make up their minds, came to the conclusion that on my return they would apply to be confirmed. At the request of their minister, I preached on the night of my arrival, when he presented four more for the imposition of hands.

The condition and prospects of the congregation at Point Pleasant are encouraging. The Rev. Mr. Hayden, who officiates for them, has exerted himself successfully in collect-

ing funds for building a church, which I hope soon to hear is completed and fully occupied.

I still hoped to reach Clarksburg on time for my next appointment, and also to call at Ravenswood, and make some amends for passing it by, on our way down the river as already stated. November 28. We were on the road from morning until 10 p. m., a journey which neither of my companions nor myself would desire to repeat. Through all of its exposures, a kind of Providence brought us safely to the hospitable home of Mrs. Fitzhugh, where refreshments and rest, soon made us oblivious of the discomforts of the day. November 29. At Ravenswood I confirmed two. As the only conveyance in which it was deemed safe to attempt to ride to Parkersburg was an open wagon, and it now came on to rain, we were obliged to defer our journey until the next morning. Meanwhile the weather became so suddenly cold, and the roads so frozen, that the driver declined complying with his engagement, and our prospect of progress was most discouraging. About 2 p. m., a small boat most unexpectedly appeared, and though it was a venture, we had no choice. We succeeded in reaching Parkersburg after midnight. December 1. Being Sunday, no train went out, or I might yet have been in Clarksburg in time for my appointment. The detention afforded me the opportunity of assisting the good brother, who had kindly accompanied me on my visitation, and rendered me very acceptable aid and comfort. I preached morning and night in Trinity Church.

Dec. 2. I left Parkersburg in a snow storm, which continued at intervals for several days. At night I preached in Christ Church, Clarksburg, and confirmed eighteen.

Dec. 3. Accompanied by Rev. Mr. Greer, I rode twenty two miles to Weston, and at night, I preached in St. Paul's Church and confirmed eleven.

Though the weather was very unfavorable at both these appointments, the congregations were large and the services very interesting. At both places the contrast with appearances on former visitations evinced decided improvement.

Returning to Clarksburg, I took the cars at 1 o'clock next morning and crossed the mountain in a snow storm, and made my way to Shepherdstown, and at night, after a sermon by the Rev. W. H. Meade addressed the congregation in Trinity Church.

Dec. 6. In the same Church I preached in the morning and confirmed eleven. At night I again addressed the congregation, after a sermon by the Rev. W. H. Meade.

These services completed my visitation, the most severe and arduous I ever made; and though accomplished without omitting any of the churches, yet not without exertions, the effects of which I felt the winter through.

April 30. In St. Paul's Church, Alexandria, assisted by Bishops Lee and Bedell, I consecrated the Rt. Rev. Francis M. Whittle, D. D., as Assistant Bishop of the Diocese of Virginia.

Thus after an unprecedented and unreasonable delay of nearly a year, your right as a Diocese has been recognized, and your devout desire happily accomplished. The absurd misrepresentations and frivolous pretexts, which were entertained by some to our wrong, are known and understood, and as they are of no account to us, may be forgotten in the satisfaction with which we receive and welcome to his new and arduous services, the brother, beloved, whom I thank you for having called to share with me, the responsibilities of the Episcopate in this Diocese."

Report of the Diocesan Missionary Committee: Bal. $741; receipts, $2,571; expenditures $3,201; aided eighteen ministers, of which in West Virginia Rev. R. H. Mason in Bath, Monroe and Greenbrier counties; Rev. F. D. Goodwin, in Marion county; paid by West Virginia Churches to the Bishops and Contingent fund $809.73, and to the Diocesan Missions $149.00.

Parochial Reports:

	Coms.	C'fd.	Cont.
Rev. R. H. Mason, (Va), Union	20	..	$
Rev. R. H. Mason, (Va.), Lewisburg....	4	..	

	Coms.	C'f'd.	Cont.
Rev. W. D. Hanson, Martinsburg	54	..	91
Rev. W. T. Leavell, Wickliffe	29	6	174
Rev. D. H. Greer, Clarksburg	37	18	821
Rev. Horace E. Hayden, Ravenswood	14	2	15
Rev. C. W. Andrews, D. D., Shepherdstown	75	11	400
Rev. W. H. Meade, Charlestown	127	..	932
Rev. Joseph A. Nock, Charleston	74	31	1,410
Rev. Wm. G. Stewart, Coalsmouth	39	12	174
Rev. J. F. Woods, Fairmont	22	10	39
Rev. J. F. Woods, Moundsville.....	23	2	22
Rev. H. E. Hayden, Point Pleasant	23	9	2,477
Rev. C. G. Currie, St. Matthew's, Wheeling	200	7	
Rev. W. B. Morrow, St. John's, Wheeling	53	15	11,579
Rev. W. L. Hyland, Parkersburg	64	11	600

Remarks: *Union.* I have visited Union, Monroe county, Missionary Station, every fourth Sunday. Baptisms 3; communicants added 7; present number 20. Sunday school teachers 8; scholars 40.

Lewisburg. Visited every fourth Tuesday. Communicants 4. If this place could have services regularly on the Lord's Day, it would doubtless exhibit a very encouraging field for the Church.

Hedgesville. Rev. Mr. Mackenheimer, who has had charge of the Parish about four months, has been obliged to resign on account of his ill health. He sent in his resignation March 2nd, and as yet we have been unable to obtain a successor. During our late convocation, several of the ministers agreed with us, in thinking it would be more desirable and add more to the interest of our Church, to have a Rectory in this place. Rev. Dr. Andrews mentioned it to the congregation, and liberal contributions were made, and we have reason to hope, we shall soon be able to purchase a Rectory. Have also given Rev. William Pendleton a call. Should he not accept, I hope you will assist us in procuring a Pastor.

Wickliffe. The Rector reports increased interest and enlarged offerings.

Clarksburg. The Rector reports the Church as almost entirely renovated from turret to foundation stone.

Charleston. Report embraces two years. St. Luke's Church, Malden, was formerly reported along with reports from St. John's; the same minister officiating in both; but that Church organized as a separate Parish in April, 1867, elected a vestry, and took some measures to rebuild their Church, with a view to the call of a minister. They paid an amount of one dollar for each of their communicants last November. Whether they continued their organization, by a new election of vestrymen on Easter Monday last, has not been made known to this Parish. What steps, if any are being taken towards a building, we do not know. Here is an important point for a missionary, and it is sincerely hoped that of the class which shall be ordained this summer, some one of them may be sent to Malden, to minister there (where there is a goodly number of communicants) and at two other points in the vicinity, Cannelton and Coalburgh. It is not at all probable that Malden will become, at the present time, a self supporting Parish, but if a suitable man could be found a very good support from our people there, at Cannelton, Coalburgh, and Peytona, on Coal River, would be made, and once they erect a Church, Malden itself would support a minister.

Coalsmouth. This Parish was without a minister from the outbreak of the war in 1861. The Church was occupied by soldiers the whole time, and left with nothing but roof and walls. The Rectory was burnt. I took charge of the Parish in July, 1867, since which time by the assistance of our friends in Pittsburg, and in Louisville, the Church has been repaired and furnished, and a bell placed in the cupola. The Rectory has been rebuilt from the proceeds of the sale of land bequeathed by a lady in the Parish. At six places in the Kanawha valley, and within twenty miles of Coalsmouth, the people are anxious for the services of our Church, and they

are willing to contribute towards the support of a missionary. At two of these Sunday schools have been established and the prayer book is in use.

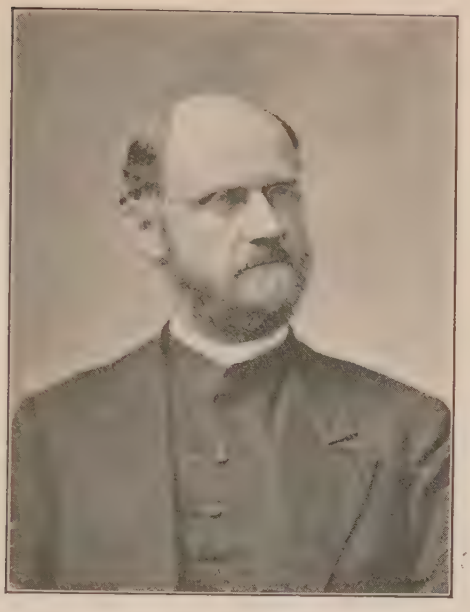
Point Pleasant. This Parish was organized July 20, 1867.

St. Matthew's, Wheeling. I have been in charge since Easter. The contributions of the congregation, not only towards the building of their new Church, but for other purposes, have been quite large, but during the vacancy of the Rectorship, regular accounts have not been kept.

St. John's, Wheeling. In the winter of 63-64, the old edifice of St. John's congregation together with the lot situated on South Main Street, was sold and the Parish became disorganized. In October 1866 St. John's Parish was revived, and a well situated lot (60x120) on Market street, Center Wheeling, was bought for the purpose of erecting a new church. Sometime before this the Rectory had been sold for $5,000, which was put into the building fund. On Trinity Sunday, 1867, the present Rector took charge of the Parish, since which time, Divine service has been holden continuously in the United States Court room, situated in St. Matthew's Parish, by the good will of that congregation. On August 22, 1867, the foundation stone was laid for a massive stone Church, in the style of architecture known as the perpendicular Gothic. The architect and superintendent is Mr. J. G. Fairfax of this city. There has been already expended on the building $11,066.44. The ultimate cost will be about $17,000. It is expected, that the new Church will be finished in about six weeks from this date, and before the close of the summer, free from debt and ready for consecration.

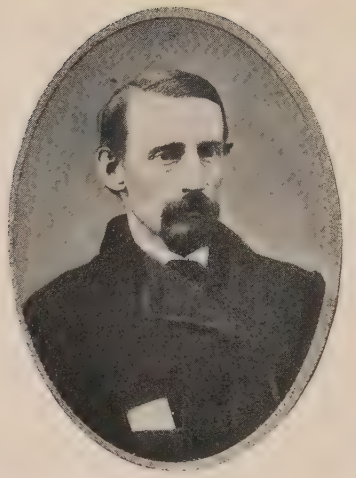
As respects the number of communicants, the present report includes those only who commune regularly. Many more come occasionally to the Holy Table and attend the services of whom no account is taken, because they have not formally signified to the Pastor, their wish to be accounted members of this Parish. When the new Church is entered our numbers will doubtless be much stronger.

Rev. Jas. H. McMechen, reports preaching regularly in St.

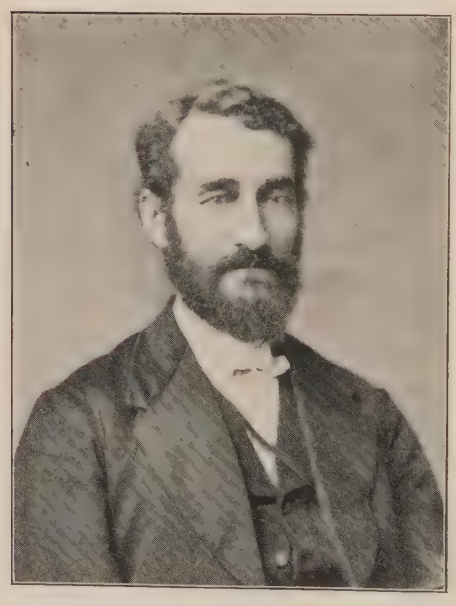


REV. JAMES GRAMMER, 1869.

REV. C. GEORGE CURRIE, 1868.



REV. PENDLETON BROOKE, 1870.



REV. RICHARD H. MASON, 1870.

Matthew's, Wheeling, from the date of Dr. Addison's departure to September 1, 1867. Since that time, as the state of his health allowed in St. John's; also in Moundsville, Fairmont, Clarksburg, and Washington, Pa.

Council of 1869. Fredericksburg.

Bishop Johns presiding. Six clergy from West Virginia and two laymen present.

Bishop Johns reported: "June 16, (1868). I preached in Grace Church, Middleway, and confirmed one. June 17. In Zion Church, Charlestown, I preached and confirmed fourteen. At night after sermon by the Rev. Osborne Ingle, of Frederick City, Md., I again addressed the congregation. August 12. At night I preached at the Warm Springs, and again the next morning and confirmed one.

"August 15. At Union, Monroe county, I preached at night. August 16. I preached in the same place both morning and night and confirmed eight. August 19. At Lewisburg, I preached in the Presbyterian church, and confirmed two. The Bishop also reports, Rev. Joshua Cowpland, as Rector of Christ Church, Wellsburg, and St. John's, Brooke county; also the Rev. S. D. Tompkins as officiating at Sistersville; also that the Rev. J. F. Curtis had resigned the Church in Weston.

The Diocesan Missionary Committee reported, that they had contributed to the support of Rev. Horace E. Hayden, Point Pleasant; Rev. R. H. Mason, Bath and Monroe, in all $200.00. Contributions to Diocesan Missions $226.63.

Parochial Reports:

	Com.	In S. S.	Cont.
Rev. W. D. Hanson, Martinsburg.....	53	244	$230.
Rev. W. D. Hanson, Hedgesville	62	53	21
Rev. W. T. Leavell, Wickliffe	30	58	101
Rev. W. H. Meade, Zion Ch., Charlestown	144	65	1,427
Rev. C. W. Andrews, Shepherdstown..	85	50	650

Rev. Jos. A. Nock, Kanawha Parish.... (of this $2,600 was for Parish school.)	56	149	4,125
Rev. Jno. F. Woods, Moundsville	26	59	29
Rev. Jno. F. Woods, Fairmont	22	55	65
Rev. Horace E. Hayden, Pt. Pleasant ..	20	67	1,150
Rev. Wm. Bryce Morrow, St. Matthew's, Wheeling, ...	67		3,090
Rev. C. George Currie, St. Matthew's, Wheeling	200	300	4,250
Rev. W. L. Hyland, Parkersburg	82	119	1,100

Rev. R. H. Mason says: "At Union, Monroe county, a Church was organized May 3rd, by electing a vestry and delegate to the Council. Baptisms 3; communicants 20; confirmed 8; marriages 3. In Sunday school 45.

"During the past year, chiefly through the instrumentality of zealous ladies, a room has been rented, a parlor organ purchased, also books and Sunday school material and other expenses met, and one hundred dollars raised for the Missionary; he has received some presents in addition.

"If a young single clergyman could be placed here to visit Lewisburg, once or twice a month, the Church would probably flourish. Lewisburg had five communicants, two have removed. Pocahontas county is a very interesting field, which has been visited but twice. There is one communicant there and there have been two baptisms.

Rev. J. F. Woods says: "Our Female Seminary in this place, (Moundsville) under the charge of Prof. W. L. Hutchins, a communicant of our church, has at present 14 boarders, a very good number of day scholars, and a very fair prospect of an increase next session.

Rev. Horace E. Hayden reports holding frequent services at Buffalo, Coalsmouth and Winfield with good congregations.

Rev. Wm. Bryce Morrow says, the New Church edifice (St. John's, Wheeling), was opened early last autumn; it has cost $24,766.31, of which amount $10,925 remains unpaid. The cost

of the stone steps and fence wall, will soon give a total indebtedness of $11,600.

Rev. S. D. Tompkins reports, that by invitation of the friends of the Church in Sistersville, he entered upon duty November, 1868. Since that time, he has held services twice a month. A lot has been given and $400 subscribed, towards the erection of a Church. Three hundred dollars have been pledged towards his support. He has also officiated in St. John's Church, Pleasants county, once a month. He has baptized two children. There are eleven communicants in this Parish.

Council of 1870. St. Matthew's Church, Wheeling, W. Va.

Bishop Johns presiding. List of Clergy in West Virginia: Rev. C. E. Ambler, Charlestown; xRev. C. W. Andrews, D. D., Shepherdstown; xRev. M. M. Benton, Jr., St. John's, Wheeling; xRev. Pendleton Brooke, Clarksburg; xRev. Joshua Cowpland, Jr., Wellsburg; xRev. C. George Currie, St. Matthew's, Wheeling; xRev. James Grammer, Middleway; xRev. W. D. Hanson, Martinsburg; xRev. H. E. Hayden, Pt. Pleasant; xRev. W. L. Hyland, Parkersburg; Rev. W. T. Leavell, Kabletown; xRev. R. H. Mason, Union; xRev. W. H. Meade, Charlestown; xRev. Jas. H. McMechen, Wheeling; xRev. Jos. A. Nock, Coalsmouth; xRev. Chas. H. Page, Hedgesville; xRev. Henry T. Sharp, Weston; xRev. Samuel D. Tompkins, Sistersville; xRev. John F. Woods, Moundsville. Those marked x were present. Lay Delegates in attendance: Wm. E. Baxter, St. John's, Brooke county; R. C. Bonham, St. Matthew's, Wheeling; Geo. D. Curtis, Moundsville; Beverly M. Eoff, St. John's, Wheeling; H. R. Howard, Point Pleasant; General J. J. Jackson, Parkersburg; A. T. Laidley, Kanawha Parish; Edmund I. Lee, Shepherdstown; Col. James McCluey, St. Matthew's, Wheeling; Dr. Spicer Patrick, Kanawha Parish; Cruger W. Smith, Jr., Clarksburg; Thos. G. Steele, Fairmont; Nathan S. White, Charlestown.

Bishop Johns in his address says: "June 5, (1869). In

Trinity Church, Parkersburg, preached morning and night and confirmed twenty-seven persons. June 7. I preached in Grace Church, Ravenswood. Here and at Ripley, in the vicinity, the services of an active minister, are earnestly desired. June 8. In Christ Church, Point Pleasant, I preached morning and night, and confirmed ten persons. Immediately after service, accompanied by the Rev. Mr. Hayden, I took the boat for Kanawha Court House. The storm in which we started, and the consequent darkness of the night, so interfered with our progress, that we did not reach our destination until noon of the next day. June 11. We proceeded to Malden, where I preached in the Presbyterian Church. Our house of worship which was destroyed has not yet been replaced. Except occasional services by the Rev. Mr. Nock, the good people of Malden were, and still are, without the ministration of their own Church.

June 12. We rode to Coalsmouth, where I preached and confirmed three persons. This congregation has also, during the past year, had the benefit of the services of the Rev. Mr. Nock. June 13. I preached in St. John's Church, Kanawha C. H. This Church, vacated by the resignation of the Rev. Mr. Nock has recently elected to the Rectorship, the Rev. Chas. M. Callaway, who I am happy to state, has signified his acceptance. As the Capital of West Virginia, and right on the line of internal improvement, intended to furnish the shortest and best connection between the Western waters and the Atlantic, the population of this city, indeed of the whole valley of the Kanawha, must receive rapid and large accessions, and afford a fine field for ministerial activity and usefulness. May our esteemed brother, and others who may be his fellow laborers, in that interesting region, share largely in the coming harvest.

June 15. On my return, I passed a few hours in Parkersburg, addressed the congregation of Trinity Church, and confirmed two persons. June 16. I preached in Christ Church, Clarksburg. It was then vacant, but has since been supplied by the Rev. Pendleton Brooke, of the last class in the The-

ological Seminary. June 17. I preached in St. Paul's, Weston, and confirmed four. This Church, then vacant, has since been supplied by the Rev. H. T. Sharp, also of the last class in the Theological Seminary. The visitation of the other Churches in the Western section of the Diocese, was postponed that I might be present at the examinations and ordinations at the Seminary. October 16. In the morning I preached in St. Matthew's Church, Wheeling, and confirmed forty-four. At night I preached in St. John's Church and confirmed six. This Church, then without a Rector, has since been supplied by the Rev. M. M. Benton, Jr.

October 18. I preached in Trinity Church, Moundsville, and confirmed five. October 19. In St. John's, Brooke county, and confirmed eight. At night in Christ Church, Wellsburg, and confirmed four.

October 21. I went to Sistersville, one of the stations at which the Rev. Mr. Tompkins officiates. October 22. I preached in Sistersville and confirmed four. About midnight I reached Cow Creek and next morning, October 23. I preached in St. John's Church, notwithstanding the hard rain, through which we rode in an open wagon, a large congregation assembled, and though some of the candidates, who lived remote from the Church, were prevented by the weather, from being present, I confirmed fifteen.

In the afternoon, accompanied by the Rev. Mr. Hyland, who kindly met me at this point, I rode some twenty miles to Parkersburg. October 24. I preached both morning and night and confirmed eight. October 25. I preached in Christ Church, Fairmont. October 26. I preached in the same Church, and confirmed six."

Bishop Whittle in his address says: "August 13. Preached and confirmed five in Wickliffe Church. August 16. In Zion Church, Charlestown, preached and confirmed thirteen. August 17. Preached and confirmed two in Grace Church, Middleway, where there was no Rector. August 18. Preached and confirmed nineteen in Trinity Church, Shepherdstown. August 19-20. Services in Trinity, Martinsburg, where thirty

were confirmed. August 21. Preached in the morning in Mt. Zion Church, Hedgesville, and at night made an address, after sermon by the Rev. J. B. T. Reed. Sunday, August 22. In the same Church, the Rector, Rev. C. H. Page, being confined to his room by a fall from a wagon, preached and confirmed fifteen, and administered the Holy Communion.

Sunday September 12. Preached at the Warm Springs, Va. September 13. Travelled twenty-five miles across the Allegheny mountains to Huntersville, Pocahontas county, where I expected to have services the next day; but found my appointment had been changed, to a point fifteen miles more distant, and that there were no candidates for confirmation, September 14. Was spent in Huntersville with Rev. Mr. Withers, visiting and conversing with the people, while the Rev. Mr. Mason went on and preached. September 18. At night preached in Union. September 19. In the morning preached in the Presbyterian Church in Union, and at night in the room used as an Episcopal church, confirmed two.

May 20 and 21, (1870). In Christ Church, Fairmont, preached and confirmed two. Sunday, May 22. Services were held morning and night in the Methodist Church, which our brethren kindly insisted we should occupy; our own building being too small to hold the congregation. May 23. In St. John's, Wheeling, but recently taken charge of by Rev. M. M. Benton, Jr., preached and confirmed five. May 24. Preached in St. Matthew's, Wheeling, and confirmed twenty-five."

Trinity Church, Cabell Parish, Cabell county, was admitted into union with the Council.

Appropriated by Diocesan Missionary Society, $300. Contributions to the same $460. Parochial reports from nineteen Churches show 1,164 communicants; 251 confirmations, 1,322 in the Sunday schools. $18,010 total contributions.

Rev. R. H. Mason reports: Lewisburg has been visited one Tuesday in the month. In Pocahontas county, regular monthly services have been held, with much encouragement.

Rev. James Grammer took charge of Grace, Middleway, October 15, 1869.

The Rev. Jos. A. Nock resigned St. John's, Charleston, November 30, 1869.

Report of Alex. T. Laidley, Secretary of Vestry and Junior Warden, St. John's, Charleston: "We add nine communicants this year. Two of them confirmed in June. There is likely to be a rapid increase of the population of Charleston and the Kanawha valley, and of the accessions, it is fair to assume that our Church will get its share. It is therefore of the utmost importance to us that the Church should no longer be vacant. Rev. C. M. Callaway will take charge in June. There is an increasing demand for missionary labor in this part of the Diocese. We have assurances that if there could be found one active, energetic minister, without a family, who would be willing to undergo some of the hardships and privations incident to this mountain country, he could be almost supported by voluntary contributions.

A report was made to the Council in 1868, which embraced this subject to a much larger extent, and if that report had been published, the clergy of the Diocese, and others interested in the subject of missionary labors, would see how important it is, that some definite action should be taken in reference to this branch of Church work."

Report of Rev. Jos. A. Nock, Coalsmouth. The present Rector took charge of this cure in February last, and hence has but a meagre report to make. He found but a small remnant of this once flourishing Parish, but these faithful few, have given him their hearty support, furthering his plans, aiding him in such way, as to make his work pleasant and profitable to the Church. The number attending the services has increased from week to week, until now a very large congregation, the greater portion males, assembles each Lord's Day to unite in prayer and praise, and to hear the Word of Life. The Parish has been without a Rector for two years, although the Church has been kept open, and services read nearly every Sunday by a lay reader. Everything looks encouraging. Services have been held once a month at Barboursville, since January last.

Rev. Henry T. Sharp reports that he took charge of St. Paul's, Weston, August 10, 1869, the confirmation class (seven) was presented by his predecessor, Rev. J. F. Curtis.

The Rev. Horace E. Hayden reports: "I have during the past year devoted nearly eighteen weeks to missionary work in the Kanawha valley and parts adjacent, preaching once a month for a part of the time at Buffalo, and Winfield, and also at Coalsmouth and Barboursville. At Buffalo I established a Sunday school of about fifty scholars, but having no male communicant to take charge of it, and very much opposition to contend with, it was discontinued in the fall. I took charge of St. Mark's, Coalsmouth, in June, last, until the vestry could secure a permanent Rector, and relinquished it in January, when Rev. Jos. A. Nock accepted a call. I preached there and administered the Communion, during the fourth week of each month, baptized four children, and presented three persons for confirmation at the June visitation of the Bishop. In August, I preached at Barboursville, organized a new Parish, and secured the appointment of a lay Reader, and the election of a vestry. This Parish has since been under the charge of the Rev. Jos. A. Nock. Since January, I have ministered monthly at Catlettsburg, Ky., reorganizing the Parish, and have been blessed so far, with excellent success in the work, a class of six having been confirmed there in April last. And at present I am unfortunately, the only Protestant Episcopal minister, on the South side of the Ohio, from Parkersburg to Newport, Ky. May the Lord speedily send laborers into the needy field.

Rev. S. D. Tompkins reports, that he holds services at Sistersville twice a month. Bishop Johns confirmed four in October, 1869. Three candidates are awaiting confirmation. Number of communicants 12; no organization.

Rev. Jas. H. McMechen reports that as heretofore he has devoted himself to educational work, and with encouraging results; meantime preaching occasionally and taking part in services as opportunity offered.

Council of 1871. Grace Church, Petersburg, Va.

Bishop Johns presiding. New names on the West Virginia list: Rev. C. M. Callaway, Charleston; Rev. Andrew Fisher, Weston; Rev. J. A. Latane, St. Matthew's, Wheeling; Rev. H. Suter, Wickliffe; Rev. Thos. O. Tongue (missionary) Wheeling.

Present from West Virginia: 10 clergy and 4 laymen.

Bishop Johns in his address says: "During the session of the last Council (Wheeling, 1870), I addressed the congregation in St. Matthew's on Ascension Day, and after the Council had adjourned, I addressed a congregation on Sunday morning in St. Matthew's, and in the afternoon another in St. John's Church, on the subject of missions. November 16. In Wickliffe Church, I preached and confirmed four. November 17. In Zion Church, Charlestown, I preached and confirmed seventeen. November 18. In Grace Church, Middleway, I preached and confirmed two. November 19. I preached in St. Bartholomew's, Leetown. November 20. I preached in Christ Church, Bunker Hill. The same morning in Trinity, Shepherdstown, after a sermon by the Rev. Mr. Avirett, I addressed the congregation. November 21. In the same Church, I preached and confirmed six. November 22. In Trinity, Martinsburg, I preached and confirmed six. November 23. In Mt. Zion Church, Hedgesville, I preached and confirmed eleven."

Bishop Whittle in his address says: "During the Council in Wheeling (1870) I made missionary addresses in both the Churches, and Sunday night, May 29, I preached the closing sermon in St. Matthew's Church. May 30. I preached in St. John's Church, Brooke county, and in Christ Church, Wellsburg, and confirmed two.

May 31. Preached in the Presbyterian Church, Sistersville. June 1. In the same Church, I preached and confirmed three. June 3. In St. John's, Pleasants county, preached and confirmed one. June 5. Trinity, Parkersburg, preached morning and night and confirmed one. November 10. Preached in the

Methodist Church, Morgantown. November 11. Preached in the same Church in the morning, and confirmed three, and after a ride of nineteen miles, preached at night in Christ Church, Fairmont. November 13. Preached morning and night in Christ Church, Clarksburg. November 14. Preached at night in St. Paul's, Weston. November 15. In the same Church made an address and confirmed three. November 16. Preached in Grace Church, Ravenswood, and after service, baptized an adult. November 17. In the same Church, baptized a child, made an address to the congregation and confirmed six. I had taken a severe cold in travelling from Clarksburg to Weston, and after struggling against it for several days, was so unwell at this point, that I was obliged to recall my remaining appointments and return home.

May 3. In Christ Church, Fairmont, preached and confirmed four. May 4th. Trinity, Moundsville, after sermon, confirmed three. May 5. Preached in St. Matthew's, Wheeling, and confirmed thirty-one. May 6. Preached in Christ Church, Wellsburg. May 7. In St. John's, Brooke county, in the morning, preached and confirmed one, and at night preached and confirmed six in Christ Church, Wellsburg.

May 9. In St. Matthew's, Wheeling, ordained Rev. Thomas O. Tongue, Presbyter, assisted by the Rev. J. F. Woods, and J. Cowpland. Sermon by myself. Mr. Tongue went to Wheeling in November as city missionary, but since Christmas had been acceptably and successfully supplying St. Matthew's, which was without a Rector. May 10. Preached in St. John's, Pleasants county. May 11. In the morning preached in Emmanuel Church, Volcano, and in the afternoon, after sermon by the Rev. W. L. Hyland, addressed and confirmed five. This church is about twenty-five miles from Parkersburg, surrounded by oil wells, and in the midst of a population of several hundred souls. Four months before, the building had not been commenced; it was now finished; a beautiful edifice, with seats for 160 persons, and having cost from $3,000 to $3,500.

Messrs. Hyland and Tompkins supply them with services,

as far as they can, but the people seem resolved to have a pastor of their own. May 12. In Trinity, Parkersburg, I preached and confirmed two. May 13. Read prayers and preached in Grace Church, Ravenswood. May 14. Rode twelve miles to Ripley, where I read Morning Prayer and baptized one adult and four children, preached and confirmed four, and returning to Ravenswood, read Evening Prayer, baptized an adult, and preached. The people in these two places are very anxious to procure the services of a minister, and pledge themselves to contribute $400 towards his support.

May 16. Preached morning and night in Point Pleasant and confirmed five. May 18. Preached in the Court House at Barboursville. May 19 and 20. Preached in St. Mark's, Coalsmouth and confirmed one. Here and at Huntington the terminus of the Chesapeake and Ohio Railroad, are good and constantly enlarging fields of labor for an earnest, Godly man, Oh! that Christians, everywhere, would unceasingly pray the Lord of the Harvest to send forth laborers into His harvest.

May 21. In St. John's Church, Charleston, in the morning, at the request of the Rector, baptized six children, preached and confirmed five; and at night baptized an adult, preached and confirmed one."

All Saints' Parish, Monroe county, was received into union with the Council, the metes and bounds to be the same as those of the county.

Seventeen Churches report 943 communicants; 108 confirmed and $21,362 contributed.

Rev. R. H. Mason reports services held with considerable regularity in Pocahontas county, with some encouragement, not only from the few members of the Church, so warm in their attachment, but from others also.

Rev. Mr. Hayden reports: Our Church building at Point Pleasant, is not yet ready for use, but we hope to enter it this summer.

Rev. W. H. Hyland reports that four of the children baptized in his Parish, were baptized by Mr. Tompkins at Volca-

no, and five of the persons confirmed were presented by him at the same place. I desire here to record my high appreciation of the services rendered by this Brother, at this and other points within my Parish, during the past year, and to express the hope that the people whom he has served with great acceptance may continue to enjoy the benefit of his ministrations."

The good people of Volcano have, with commendable zeal, erected within the past few months a handsome and commodious house of worship, at a cost of $3,500, which amount is included in my report, (the whole being $3,934). The Church is nearly finished, and was used for Divine service for the first time, on the occasion of Bishop Whittle's late visitation to the Western section of the Diocese. Application will be made by this congregation, at the approaching Council, to be set apart as a separate Parish, and I commend the same to their favorable consideration.

Report of Rev. J. H. McMechen: "About the first of September, 1870, I accepted a professorship in the West Virginia University, but owing to failing health, did not retain it longer than the end of the fall term, December 1, following. I found at Morgantown but one decidedly Episcopal family. Bishop Whittle confirmed three persons at his visitation last fall, two of whom were students. I found at the University some twelve or fifteen students, from different parts of the State, whose families were more or less inclined to the Episcopal Church. I think that Morgantown should receive at least, a monthly missionary visit, and am pleased to learn, that the Rev. Mr. Woods proposes to give to that point one fourth of his time.

On my return to Wheeling I entered into an arrangement with the vestry of St. John's Parish, to supply their pulpit for an indefinite length of time. My services in that capacity lasted from January first, to the first of May following, As I was not charged with the pastoral duties of the Parish, it does not devolve on me to report as to its condition, but I presume the Secretary of the Vestry will do so.

I am now engaged, again, in Educational work, having assumed the charge of the Lindsley Institute, a classical school of this city. It seems that providence will hold me to this kind of work, however much I may have desired, to devote myself entirely to the work of the ministry. God's will, not mine, be done."

Report of Rev. Thomas O. Tongue: "I took charge of the mission work of this Parish about the first of last December. Owing to the resignation of the Rev. C. G. Currie, I have been in temporary charge of St. Matthew's since January 1st., but expect to resume missionary duty, as soon as the services of a Rector are obtained."

Nineteen Churches report $766, contributed to the Contingent Fund. Three Churches gave $21, to the Widows' and Orphans' Fund. Three Churches gave $60, to the Disabled Clergy Fund. The total contributions to Diocesan Missions was $591. Amount appropriated in West Virginia $920.

Council of 1872. Christ Church, Norfolk, Va.

Bishop Johns presiding. New names on clergy list of West Virginia: Rev. Geo. S. May, Hedgesville; Rev. C. B. Mee, Coalsmouth; Rev. W. L. Braddock, Union; Rev. Jno. W. Lea, Ripon. Present 12 (out of 19) clergy and 4 laymen.

Bishop Whittle in his address says: "August 17. In the Presbyterian Church, Pocahontas C. H., preached and confirmed one, and after a ride of 48 miles preached the next night in Lewisburg. August 20. Preached morning and night in All Saints', Union, and confirmed five.

April 30. Preached and confirmed twelve in Zion, Charlestown. May 1. Preached in Grace, Middleway; the next day in Christ Church, Bunker Hill, and confirmed three; and the day following in St. Bartholomew's, Leetown. May 4. In Trinity, Shepherdstown, preached and confirmed three. A new Sunday school and Lecture Room had recently been erected here, of lime stone and black walnut, to correspond with the Church, and now the buildings of this Parish are surpassed

by none in the Diocese, for durability, elegance and convenience. May 5. Preached morning and night in Trinity, Martinsburg, and confirmed six. May 6. Preached and confirmed three in Mt. Zion Church, Hedgesville."

Emmanuel Parish was set apart, comprising Walker Township, Wood county, and Ritchie county.

Rev. Mr. Hyland, of Committee to revise the Parish List, reported as in West Virginia:

Berkeley county—Norborne Parish, Trinity, Martinsburg.

Berkeley county—Norborne Parish, Mt. Zion, Hedgesville.

Berkeley county—Norborne Parish, Christ Church, Bunker Hill.

Brooke county—St. John's Parish, St. John's Church.

Brooke county—Christ Church Parish, Christ Church, Wellsburg.

Cabell county—Cabell Parish.

Harrison county—Bethel Parish, Christ Church, Clarksburg.

Jackson county—Ravenswood Parish, Grace, Ravenswood.

Jefferson county—St. Andrew's Parish, Zion, Charlestown.

Jefferson county—St. Andrew's Parish, Trinity, Shepherdstown.

Jefferson county—St. Andrew's Parish, Grace, Middleway.

Jefferson county—St. Andrew's Parish, St. Bartholomew's, Leetown.

Jefferson county—Wickliffe Parish, Wickliffe Church.

Kanawha county—Kanawha Parish, St. John's, Charleston.

Kanawha county—Bangor Parish, St. Mark's, Coalsmouth.

Lewis county—St. Paul's Parish, St. Paul's, Weston.

Marion county—Christ Church Parish, Christ Church, Fairmont.

Mason county—Pt. Pleasant Parish, Christ Church, Point Pleasant.

Mason county—Pt. Pleasant Parish, Bruce Chapel.

Monroe county—Monroe Parish, All Saints', Union.

Marshall county—Trinity Parish, Trinity, Moundsville.

Ohio county—St. Matthew's Parish, St. Matthew's, Wheeling.

Ohio county—St. John's Parish, St. John's, Wheeling.

Pleasants county—St. John's Parish, St. John's, Willow Island.

Wood county—Trinity Parish, Trinity, Parkersburg.

Wood county—Emmanuel Parish, Emmanuel, Volcano.

Rev. Mr. Hayden reports: "During the past year I have held divine service frequently at Gallipolis, Ohio, a vacant Parish, and since January last, I have held services at Bruce Chapel, Mercer's Bottom, and also at West Columbia. At these two places, I will hereafter officiate regularly."

Rev. J. H. McMechen reports that during the early part of the past year he was doing missionary work in East Wheeling and on Wheeling Island.

Council of 1873. Christ Church, Winchester.

Bishop Johns presiding. Out of twenty-one clergy in West Virginia, fourteen present. Also five lay delegates.

New names among the clergy: Rev. David Barr, Coalsmouth; Rev. W. L. Braddock, Union; Rev. Edward V. Jones, Huntington.

Bishop Johns in his address says: "After the adjournment of the last Council, my first visitation was in the Western part of the Diocese. May 30. I took the 5 p. m., cars at Baltimore, and the next morning reached Fairmont, where the same night I preached in Christ Church. June 2. In the morning I preached in St. John's, Wheeling, and confirmed fourteen. At night I preached in St. Matthew's and cofirmed twelve. June 3. I preached in St. John's, Brooke county, and confirmed four. At night I preached in Christ Church, Wellsburg, and confirmed two.

June 5. I preached in Trinity, Moundsville. This Church vacant since the resignation of Rev. Mr. Woods, has recently been favored with service, by the Rev. Thos. O. Tongue. June 7. I consecrated Emmanuel Church, Volcano, preached and confirmed eight, The site of Volcano is in a deep valley

abounding in petroleum. The village seems to have sprung up in a day, in the midst of bush and thicket, which the settlers have not yet found time to remove. Happily they have found time both to finish and furnish this very neat building, all completed, without begging abroad, and have secured and comfortably provided for a minister, without any aid from the Missionary Society; all very creditable to the good people themselves, and worthy of being reported as an example to others.

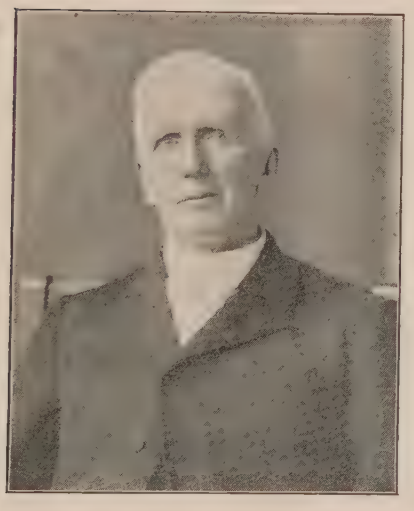
June 9. In Trinity Church, Parkersburg, I preached in the morning, and at night, after sermon by the Rev. Mr. Mee, I confirmed six.

June 10. I preached in Grace Church, Ravenswood. I am happy to say, that since my visit the Rev. C. R. Page, of the last graduating class of our Seminary, has commenced missionary services in Jackson county, and is officiating at Ravenswood and Ripley, with very encouraging prospects.

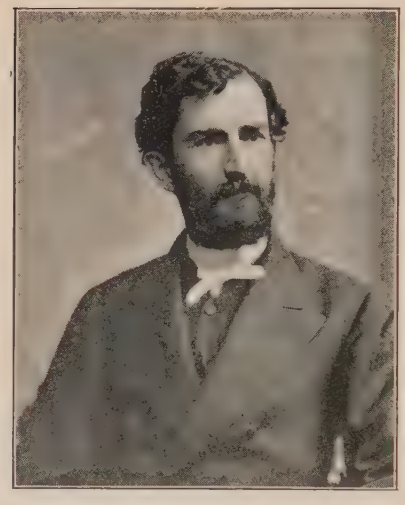
June 11. With the Rev. Mr. Hyland, who accompanied me on my visitation, and rendered me acceptable assistance, I proceeded to Point Pleasant, where I preached the next morning, and at night, after sermon by the Rev. Mr. Hyland, confirmed four.

The Rev. Mr. Hayden, who has for several years been officiating very usefully at Pt. Pleasant, and places in the vicinity, has felt it his duty to accept a call from another Diocese. A successor has not yet been obtained. June 13. I proceeded to Coalsmouth, now called St. Albans, and confirmed two. St. Mark's, at this place, is again vacant, and to an earnest and energetic minister, offers a good prospect of usefulness. June 14. Went by rail to Huntington, the new town, which has arisen so rapidly on the banks of the Ohio, and with advantages which justify the hope, of continued growth and of increasing prosperity. At night, in a large hall, after service by the Rev. Mr. Hyland, I addressed the Congregation, and the next morning in the chapel of Marshall College, I preached and confirmed four. We have as yet no Church edifice in Huntington, but the Parish is regularly organized,

REV. HENRY T. SHARP, 1870.



REV. JAMES A. LATANE, 1871.



REV. EDWARD VALENTINE JONES. 1873.

REV. WILLIAM L. BRADDOCK 1873.

thirty communicants, and, with a vestry of zealous and enterprising members. All I saw and heard impressed me so favorably, that in response to their earnest request, I promised to send them a minister as early as practicable. This promise I have performed. The Rev. E. V. Jones, of the last graduated class of the Seminary, commenced his services there in September. He officiates one Sunday in the month at Barboursville. In his report to me dated November 6, 1872, after alluding to the happy influence of a visit from the Rev. Dr. Minnigerode, and the Rev. J. S. Lindsay, he writes, 'Mr. Lowe, President of the Chamber of Commerce, New York, was much interested in our services, and the progress we had been enabled to make, and the Lord put in into his heart to secure for the prospective Church edifice, two of the most desirable lots in the city, and to encourage us with the hope of still further assistance.' From Huntington, I returned to St. Albans, and the same evening reached Charleston, Kanawha. June 16. I preached in St. John's Church, Charleston, and at night after sermon by the Rev. Mr. Hyland, I confirmed eight. The next day and night were passed on the steamboat, making our way to Parkersburg, which I reached on the morning of the 18th, and left the same evening, for Clarksburg. June 19. I preached in Christ Church, Clarksburg, and confirmed eight. My engagements at the Seminary required me to hasten home, and so deprived me of the pleasure of visiting the Church at Weston."

Statistics of the whole Diocese of Virginia: Baptisms, 1,429; confirmations 911; communicants 11,570. In Sunday schools, 9,697. Total contributions $146,581.30.

The Churches in West Virginia reported 1,012 communicants. 1200 in Sunday schools, and $15.508 contributed. Contributions by the West Virginia Churches: to Widows' and Orphans' Fund, $40.24; Disabled Clergy, $103.84; Diocesan Missions, $615.71; Education Society, $394.23; Bishop's and Contingent Fund, $604.40.

Appropriations from Diocesan Missions for work in West Virginia, $994.50.

Rev. R. H. Mason reports: "I have been officiating in Huntersville, and on Knapp Creek, once in four weeks with much to encourage me. Communicants 8. Three are candidates for confirmation. Since the last Council, Union, Monroe county, has been placed within the charge of the Rev. W. L. Braddock."

Rev. Edw. Valentine Jones reports of Huntington: The first parochial report of this new Parish dates from last September, when I took charge.

The Rev. Horace E. Hayden, of Point Pleasant, reports: "This report extends to April 1, 1873, at which time I resigned the charge of this Parish to take charge of St. John's, West Brownsville, Pa. In the Foreign Missionary contributions, is included the support of a Chinese boy, at the missionary school, Wuchang.

During the past Diocesan year, I have done missionary work only within the limits of the Parish, Mason county, at five missionary points. I have held service and preached at Mason City, Clifton, and West Columbia, places of an aggregate population of near 4,000. Every fourth Sunday in each month, morning, noon and night, until April 1st. Every fifth Sunday at Bruce Chapel, and occasionally at Buffalo, on the county line. There are three other missionary points in the Parish, which for want of time and strength, I have not visited for services. At these missionary stations the congregations are large and responses full. I always take with me a number of Prayer Books, and page out the service: I find the church is winning its way to the hearts of the people in this section, and in the upper part of the Parish, there is much promise of a good Church being organized at an early date. I have baptized five children at West Columbia, and our communicants in the three towns, West Columbia, Clifton, and Mason City, number sixteen. I earnestly pray that the Lord of the Harvest will speedily send another laborer into this field now vacant. The Church building at Point Pleasant it is hoped will be ready for use by May 1.

I would add, that in the three towns above mentioned, I have received no salary from the people, but I have secured the pledge of $100 for the coming year, with assurances of nearer $250, if the next missionary will divide his time between these three places and Pt. Pleasant.'

Rev. Samuel D. Tompkins reports of Volcano: "I had held service in this place several years before, when I was engaged in missionary work. My first visit to the place was in November, 1869. I preached in an old school house, and found five communicants. Here I held service occasionally for two years, until the Church was built, which was in the early part of 1871. There is no debt hanging over it. I continued to visit the place and hold service until the 24th of April, 1872, when, at the request of friends of the Church, I took up my residence in Volcano."

Council of 1874. Christ Church, Charlottesville, Va.

Bishop Johns presiding.

West Virginia clergy present: 15 (out of 18); also 10 laymen.

New names: Rev. Jonas B. Clark; Rev. T. H. Lacy; Rev. C. R. Page.

Bishop Johns, in his address, says: "May 27. In Zion Church, Charlestown, I preached and confirmed thirty-five. May 28. I preached in Grace Church, Middleway. May 29. I preached in St. Bartholomew's, Leetown, and confirmed two. At night, in Trinity, Shepherdstown, after service by the Rector, I addressed the congregation. May 30. In the same Church, I preached and confirmed thirteen. May 31. In Trinity, Martinsburg, I preached and confirmed six. June 1. In Mt. Zion, Hedgesville, I preached and confirmed six. Among the parochial clergy but one has been removed by death, the Rev. Andrew Fisher, late Rector of St. Paul's Church, Weston. His unobtrusive, but earnest piety, endeared him to his brethren, and secured for him the respect and affection of the several congregations which had enjoyed his faithful services."

Bishop Whittle reports services and confirmations as follows: "July 25. Presbyterian Church, Pocahontas C. H., confirmed two. July 29. All Saints', Union; confirmed one. July 30. All Saints'. October 14. St. Paul's, Weston. October 15. St. Paul's, Weston; confirmed five. Christ Church, Clarksburg. October 16. Christ Church, Clarksburg; Christ Church, Fairmont. October 17. In Trinity, Moundsville, which has long been without a Rector. October 19. St. John's, Brooke county; Christ Church, Wellsburg; confirmed three. Rev. Mr. Cowpland, the Rector, having been sick, for several weeks was unable to make any preparations for my visit, or to assist me in the services. October 20. St. Matthew's, Wheeling; confirmed nine. October 21. St. John's, Wheeling; confirmed four. October 23. St. John's, Pleasants county. I was unable to meet an appointment in Williamstown.

October 24. Trinity, Parkersburg. October 25. Emmanuel, Volcano. October 26. Emmanuel, Volcano; confirmed seven. October 27. Trinity, Parkersburg; confirmed five. October 28. Grace, Ravenswood; confirmed four. October 29. In the Court House, Ripley; confirmed five. October 30. Christ Church, Point Pleasant. October 31. Bruce Chapel; confirmed one. Christ Church, Pt. Pleasant; confirmed one. November 2. Preached morning and night in Trinity, Huntington, and on each occasion confirmed two. November 4. St. Mark's, St. Albans; confirmed two. November 5. St. John's, Charleston. Preached morning and night; confirmed eighteen (one being colored.)

November 6. Returned to Huntington, where two days were spent, in examining a candidate for Priest's orders.

November 9. In St. John's, Charleston, ordained Rev. C. R. Page, Presbyter; Rev. Messrs. Callaway, Latane, Hyland and Barr, assisting. At night, after sermon by Mr. Hyland, confirmed four."

Rev. John W. Lea says: "I have preached at Ripon regularly 1st and 3rd Sunday afternoons throughout the year.

also at Kabletown on the 2nd and 4th, during spring and summer.

A most desirable lot has been given us for our prospective Church at Ripon, and if we succeed in raising $700 more, it will enable us to erect a neat stone Church at a cost of $2,500. The success of this enterprise will greatly strengthen Wickliffe Parish and render it entirely self supporting."

Rev. David Barr (St. Albans) says: "It is my privilege to report, that this Parish has improved in several respects since I took charge of it, by God's blessing upon my labors, which began in June, 1873. The congregations are nearly always of very respectable numbers and often large. Evening services have been particularly well attended. The Sunday school, though small, is diligent and well taught; generally, the majority of the children belong to families of working people in the town, people who generally speaking, belong to other denominations of Christians. There is also a Union Sunday school in the Parish, several miles in the country, in which several ladies of the Church are doing good work. The Church building is greatly in need of repairs, the roof being in a very leaky condition, and the plastering frequently falling, in greater or less quantities. The vestry now have strong hope however, of recovering a sufficient amount from the United States government, to thoroughly repair it, if not to build a new Church, if it is thought best to do so."

The Rev. Jno. F. Woods (Fairmont) says: "There is a good parsonage in this Parish almost paid for. I give one Sunday a month to this Church, the best I can do."

The Rev. T. H. Lacy (Pt. Pleasant) says: "My report dates from October 1, 1873, when I took charge of the Parish. I found some earnest workers in the congregation, who had long been engaged in the effort of establishing the Church here, and they through the agency of their indefatigable Rector, my predecessor, who labored here for several years, had succeeded in building up a congregation, in the face of many difficulties, and largely through their own means, with help from without, they had almost completed a large and

handsome Church building. There are three points above on the river, in connection with the place, as missionary stations, which I have visited regularly on the 3rd Sunday in the month, with the apparent prospect of good, as the population, (chiefly of miners) greatly need the gospel and seem to desire the services of the Church. Only a few communicants are found among them but they are very zealous. The service is, for the most part, unfamiliar, and has to be 'paged out,' yet the congregations are encouraging. Bruce Chapel, below, has also been visited on the fifth Sunday. Four communicants are in the neighborhood, one of whom was reported above, among those recently confirmed, the remaining three were not reported. The congregations are good, and the work promising."

St. Matthew's, Wheeling: Communicants about 200. The Parish Register having been lost or mislaid this report is informal and defective.

Rev. R. H. Mason reports of Pocahontas county: "Communicants 9. The members of this congregation being scattered widely over the county, there is great difficulty in carrying on a Sunday school. But family and pastoral instruction of the young is diligently attend to."

Rev. Samuel D. Tompkins reports: "In addition to my parochial duties, I have preached several times in Sistersville, my former home. The prosperity here seems to be much better than formerly. I baptized two children. They talk of building a Church. I have visited St. John's, Pleasants county, as often as I could. I have preached several times at Eaton Station, Wood county, where we have four worthy communicants. Also at Cairo, Ritchie county, where we have some true friends, anxious to have regular services."

Grace Church (?) Pocahontas county, was received into union with the Council.

Council of 1875. St. Paul's Richmond, Va.

Bishop Johns presiding. Present from West Virginia, 8 (out of 14) clergy and 7 laymen. Bishop Johns reported, Rev.

P. Brooke accepted and since resigned, St. Albans. Rev. R. H. Mason accepted All Saints', Union. Rev. J. G. Armstrong accepted St. Matthew's, Wheeling. Rev. A. A. McDonough accepted St. Paul's, Weston, (Sept., 1874).

Also as deposed from the ministry Rev. J. A. Latane and Rev. J. H. McMechen, (they having seceded from the church).

Bishop Whittle reported services as follows:

"July 31. After services by Rev. C. M. Callaway, preached in the Court House at Hinton, and confirmed 5. Aug. 2. St. John's, Charleston; confirmed eight; Aug. 22. Mt. Zion, Hedgesville; Aug. 23. In the same church baptized a child of the Rector, and confirmed four; at night in Trinity, Martinsburg; confirmed four; Aug. 24. Trinity, Shepherdstown, confirmed one; Aug. 25. St. Bartholomew's, Leetown; Aug. 26. Christ Church, Bunker Hill; baptized a child; Aug. 27. Grace, Middleway; confirmed one; Aug. 28. Zion, Charlestown; confirmed ten; Aug. 29. Wickliffe, confirmed three; April 7. St. John's, Charleston; baptized three children and confirmed ten; the Rev. C. M. Callaway, I was sorry to find, had resigned the Rectorship of this Church.

April 8. Preached in the morning in a hall at St. Albans, and at night in Huntington, and confirmed one. The Church building at St. Albans was so much injured during the war that it has become unsafe, and the people being unable to raise the means to repair, have been compelled to abandon it.

April 10. A. M., West Columbia; confirmed five; P. M., Mason City; confirmed six. April 11. Baptized a child of the Rector in Christ Church, Pt. Pleasant, and confirmed five. In the afternoon preached in Bruce Chapel. April 25. A. M. and P. M., Emmanuel, Volcano; confirmed two. April 26. St. Paul's, Weston; confirmed two. April 27. Christ Church, Clarksburg; confirmed one. April 28. Christ Church, Fairmont; confirmed three. April 29. Trinity, Moundsville; confirmed one. April 30. Christ Church, Wellsburg; confirmed three. May 1. St. John's, Brooke county; confirmed three. May 2. St. Matthew's, Wheeling; confirmed thirty-one; St. John's; confirmed nine. May 3. New Martinsville. May 4.

Sistersville, confirmed one; May 5. St. John's, Pleasants county; confirmed one. P. M., preached in Williamstown. May 6. A. M., Trinity, Parkersburg; baptized a child of the Rector; P. M., in the same church, preached and confirmed eight. May 7. Grace, Ravenswood. May 8. In the Court House, Ripley; confirmed five. May 9. A. M. and P. M., Grace, Ravenswood and confirmed eleven."

Statistics of Diocese of West Virginia: Baptisms 1,348; confirmations 897; communicants 11,585. In Sunday schools 10,902. Total contribution, $128,187.07.

The Churches in West Virginia gave: Education Society, $465; Disabled Clergy $128; Widows and Orphans, $53.80. Diocesan Missions $232. Contingent Fund $776.50. Missionary appropriations to West Virginia, $550.

Rev. John W. Lea (Martinsburg) says: "I took charge of this parish, April 1, 1875. My report is chiefly a record of the official acts of Rev. W. D. Hanson, who resigned in November, 1874. By connecting Wickliffe Church with Trinity and Mt. Zion, Churches from April to October 1875, a considerable sum is saved to the Missionary Societies, though my own support for the six months, is thereby but slightly increased. After October, my connection with Wickliffe and Ripon, and possibly Mt. Zion Church, ceases."

Trinity, Shepherdstown, reports: Rectorship made vacant by the death of Dr. Andrews, May 24, 1875.

Rev. James Grammer (Middleway) reports: "The result of the envelope system which has been in operation now twelve months, is that the pastor's salary is paid in full, but no margin left for outside charities and missions."

Rev. Jno. W. Lea reports: "During the past year, as heretofore, I have held services in the school house at Ripon, on the 1st and 3rd Sunday afternoons. A church has been contracted for, at $2,100, and is to be completed by October, 1875. There are about fifteen communicants here, and 5 candidates for confirmation."

St. John's, Kanawha C. H., reports: Five teachers and 35 scholars at the Mission Chapel, West Charleston, under

the superintendence of E. L. Bill. $1,000 has been contributed for the mission chapel in West Charleston.

St. Mark's, St. Albans, reports: Church vacant since resignation of Rev. Pendleton Brooke. Since the latter part of September last, the Church has been unfit for use.

The Rev. T. H. Lacy (Pt. Pleasant) reports: "There are connected with this Parish, two Mission Stations, Mason City and West Columbia, distant 16 and 12 miles. There seems a good prospect for the Church in these towns. Most of the inhabitants are miners and laboring people. There are several Episcopalians among them, and of the 16 confirmations reported 11 took place there. Though some know and love the service, for the bulk of the congregations it must be 'paged out'. There are a good many others, besides these who are connected with the Church in Ohio, but reside on this side of the river, who I suppose would join the Church in their midst, if it ever becomes regularly established. At Bruce Chapel, there are three communicants. They live in the vicinity of a regular Episcopal Church, but the neighborhood is so sparsely settled, that it hardly seems to justify frequent services. Their interest however seems abiding.

At Point Pleasant, we have been struggling on, and endeavoring to pay off the Church debt, and making efforts to forward the building to completion. This whole Parish is strictly speaking, a missionary jurisdiction, but this is the strongest place in it, and through the earnest perseverence of the zealous workers here, may eventually become self-supporting and independent."

Rev. Jonas B. Clark, St. John's, Wheeling .says: "Seven hundred dollars of our total contributions ($1,455.35) was given by an excellent lady of this Parish, to redeem certain bonds held against the Parish. The balance was subscribed by the bond-holders themselves, and other benevolent members of St. John's Parish. The sum of $55.35 was raised by a few estimable and efficient young ladies of the Parish for a Sunday school library."

Rev. R. H. Mason reports five candidates for confirmation in Madison Parish, Pocahontas county.

Rev. Samuel D. Tompkins, (Volcano) reports that on account of the difficulty in business many people have left Volcano, among others some of our communicants. I had a good number of candidates for confirmation one year ago, but they left a few months since. I hold regular services at St. John's, Pleasants county, and at Cairo. The prospects in each place are encouraging. Occasionally I hold services at Sistersville, at Eaton Station, Wood county, and at Petroleum. I use the Mission Prayer Book, and have good responses.

Rev. Mr. Rambo (Bellaire, O.) reports services at Moundsville twice a month; services for the convicts in the penitentiary monthly, also monthly visits to New Martinsville (Monday mornings). Number of communicants 8.

Council of 1876. St. Paul's, Alexandria, Va.

Bishop Whittle presiding. Out of 16 West Virginia clergy, 14 were present; also 9 laymen. New names among the clergy, Rev. Edmund Christian, Moundsville; Rev. R. A. Cobbs, Charleston; Rev. Geo. A. Gibbons, Fairmont; Rev. Jno. P. Hubbard, Shepherdstown; Rev. F. A. Meade, Wickliffe.

Bishop Whittle, in his address said: "It is under peculiarly sad and solemn circumstances that we are assembled in this 81st Council of our Church in Virginia. Our venerable and beloved Bishop Johns, said to us in his address twelve months ago, 'During the past year not one of the clergy, canonically connected with this Diocese has been removed by death.' But how different the report which I must make to you today. We had hardly adjourned and while most of us were on our way to our homes, the Rev. Chas. W. Andrews, D. D., Rector of Trinity Church, Shepherdstown, who had been arrested by sickness in Fredericksburg, on his way to the Council, after a most faithful and useful ministry of forty-three years, on 24th day of May, 1875, ceased from his labors, and entered into the rest that remaineth for the peo-

ple of God. No words of eulogy are needed from me, of one so well known, not only in our own Diocese, but throughout our entire Church, and wherever known so much admired, for his superior talents, and loved for his devout and earnest Christian spirit. It is enough to say of him that he 'fought a good fight, and finished his course and kept the faith;' and we doubt not has received the crown of righteousness which the Lord, the righteous judge, has laid up for all them that love His appearing.

"The Rev. Chas. E. Ambler was the next to follow. A purer and more lovable Christian character, it was never my privilege to know. I am not informed as to the day and month of his decease. He had been for many years in declining health, but 'while the outward man decayed, the immortal man was renewed day by day.' So that when his change came, we doubt not an abundant entrance was ministered unto him into the Everlasting Kingdom of our Lord and Saviour, Jesus Christ.

"But our greatest sorrow for the whole Diocese was yet to come. Our beloved Bishop, the Rt. Rev. John Johns, was stricken with sickness on the 13th of March, and after lingering with us, amidst our hopes and our fears until midnight of the 4th of April, he finished his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. His end was not only peaceful but triumphant: God had given him for long and important service in His church. His ministry extended through a period, of within one month, of fifty-seven years; the record of his abundant labors as Bishop and Assistant Bishop during nearly thirty-three of those years, being spread on the pages of your Journals. I can add nothing to what has been published by individuals, vestries, and other bodies in regard to the character, life and work of the dear departed. I will merely testify, that he ever treated me with the kindness and confidence of a father. The better I came to know him, during my intimate association with him, for nearly eight years, the more I admired him for his varied and great abil-

ities, and loved him for his Christian virtues. But he has gone! The place amongst us which so long knew him shall know him no more forever. Surely his loss to me can never be repaired. May a double portion of his spirit rest on his unworthy successor, and may God's strength be made perfect in my weakness. May we my dear clerical brethren, be enabled by the Holy Spirit to preach Christ, as uniformly, as simply and as earnestly as he preached Him, and may we all, ministers and laymen, receive grace to follow Christ, as he followed Him. So, (and what more can we desire?) may we die the death of this eminent servant of God, and our last end shall be like his."

From Bishop Johns' Journal: "July 16. I preached in Wickliffe Church, and confirmed five. July 18. Zion, Charlestown; confirmed fifteen. July 19. Grace, Middleway; confirmed three. July 20. St. Bartholomew's, Leetown. July 21. Trinity, Shepherdstown. July 22. Trinity, Martinsburg; confirmed eight. July 23. Christ Church, Bunker Hill; confirmed three. July 24. Mt. Zion, Hedgesville; confirmed five. October 11. I left home to visit the Western section of the Diocese. October 12. Preached in Christ Church, Clarksburg. The next day was spent in reaching Wheeling. October 14. St. Matthew's, Wheeling; confirmed eight. I had no appointment for St. John's congregation. The house which they had occupied, but which never belonged to them, had been recently sold to pay the debt contracted in its erection. Whether the good people, thus unhoused will provide themselves with suitable accommodations elsewhere, or unite with St. Matthew's, I am not informed. I am, however, happy to know that the Rector of St. Matthew's proposes to enter at an early day upon the missionary work, for which North and South Wheeling seem to be prepared. Returning by Grafton and Clarksburg, I passed on to Parkersburg.

October 17. In the morning I preached in Trinity Church, and at night after a sermon by the Rev. Mr. Tompkins, I confirmed five. October 18. I preached in Grace Church, Ravenswood. This and St. John's, Ripley, vacant by the res-

ignation of the Rev. C. R. Page, have made arrangements for occasional services by the Rev. Mr. Lacy. October 20. At Point Pleasant I baptized an infant of the Rev. H. E. Hayden, former Rector of the Parish, and preached in Christ Church. The next morning, the only boat going down the river that day passed without stopping, and so deprived me of the conveyance on which I depended, for reaching Huntington in time for my appointment that night. But the enterprise of my clerical brother was equal to the emergency. Carriages were quickly provided. We were soon ferried over the Ohio; and by a rapid ride to Gallipolis reached the wharf before the boat had finished taking on her freight. I was thus enabled, to fulfill my engagement in the evening, when I preached to a large and interesting congregation at Huntington. The Churches here and at St. Albans are both vacant. United they might furnish a support for a minister, and a faithful and persistent laborer, in these fields, will not have long to wait for precious fruit. October 22. At Charleston, Kanawha, I was happy to find the Rev. R. A. Cobbs, recently elected Rector, of St. John's Church, who had hastened to the Parish, that he might be there during my visit, and assist me in the services. As he had reached Charleston but a few days before I did, there was no time to arrange for confirmation. At night I preached in St. John's, and next day at noon left for home by the Chesapeake and Ohio railroad.

From Ravenswood to Charleston I was accompanied by the Rev. Mr. Lacy, whose services were very acceptable to the several congregations."

Bishop Whittle's report: "August 14 and 15. Accompanied by the Rev. Dr. Meredith, visited Moorefield, where I preached twice in the Court House, made an address after sermon by Dr. Meredith and confirmed five. Here I found a small, but very earnest band of Episcopalians, who are carrying quite a flourishing Sunday school and are making an effort to erect a Church. In this effort I trust they may be successful, and also in some how procuring the regular services

of a minister. Entirely cut off by mountains and long distances from all intercourse with members of their own Church, they deserve the sympathy and assistance of their more favored brethren. August 20. All Saints', Union; confirmed two. August 22. Preached and confirmed eight in Christ Church, Warm Springs, four of whom were from Pocahontas county. I have received the following communication:

Resolutions of the Convocation of West Virginia:

At the 20th regular session of the Convocation of West Virginia, held in Christ Church, Wellsburg, commencing Wednesday, April 19, 1876, after a full and free discussion the following resolutions were unanimously adopted:

Res. 1. That in the judgment of this Convocation the interests of the Church in our State clearly demand a division of the Diocese of Virginia.

2. That while we would prefer a Diocesan organization, yet rather than the division should fail, we ask that West Virginia, or such part thereof, as may be designated by the Council of Virginia, be set apart as a missionary jurisdiction.

3. That we respectfully ask the Bishop and the ensuing Council to take the necessary action in the premises.

4. That in expressing our views as above, of the necessity of a division of the Diocese of Virginia, we would have it distinctly understood that we continue toward our Bishop, the same loyal affection and high esteem for his zeal and fidelity, which we have always felt. And also that for our beloved and much lamented Bishop, recently deceased, we have the most affectionate remembrance and highest veneration.

W. L. Hyland, President.

T. H. Lacy, Secretary.

It does not appear from the above who were represented in the Convocation. I should be sorry to see any of our brethren cut off from us, against their will. But if it shall be made to appear, that the ministers and people of Trans-Allegheny West Virginia, desire their territory to be erected into a

separate Diocese or Missionary District, I trust the Council will do whatever may be necessary to accomplish their wishes.

The trouble with regard to the Church in West Virginia, is not the want of Episcopal supervision. That portion of the Diocese as compared with some other portions, has received more than its share of the services of our late Bishop and his assistant. What is needed is settled ministers and money to support them. These are not to be had in West Virginia, and it is simply impossible for Virginia to supply them. There is no more reason, why our Diocesan Missionary Society should be expected, unaided, to build up the Church in that, than in any other adjoining, but separate and independent State. It belongs to the Board of Missions of the whole Church to do this work in West Virginia, as well as in Colorado and Utah, and more than in Northern California, and northern and western Texas. To the Board of Missions, therefore, in my judgment, it ought to be transferred. I commend this subject, of so much importance to the growth of our Church, on both sides of the mountains, to the serious consideration of the Council."

The application from Morgantown for admission as a Parish to be composed of Morgan, Grant and Union districts in the county of Monongalia, and to be called Trinity Parish, was granted.

The application from Hardy, to separate from Augusta Parish, and to establish a new Parish, having limits continuous with those of Hardy county, and to be called Emmanuel Parish, was granted.

Judge Sheffey, from the Committee to whom was referred the subject of West Virginia, presented the following report:

"The committee to whom was referred so much of the Bishop's address, as has reference to the formation of a new Diocese in West Virginia, and, if that cannot be accomplished, the creation of a Missionary jurisdiction of that portion

of the Diocese; the memorial of the Convocation of West Virginia, asking for the organization of a new Diocese within the limits of West Virginia, or such portion thereof as the Council may designate; and the memorial of the Convocation of the Valley, embracing the parishes and congregations within the limits of Jefferson and Berkeley, West Virginia, protesting against any line of division, which would separate them from the Diocese of Virginia, and indicating the Allegheny mountains as a proper line for the new Diocese, should one be organized; have had the same under consideration and beg leave to report: That feeling deeply the need of increased Episcopal services in the portion of the Diocese referred to; but, having before them no satisfactory or sufficient data or facts, to base a definite report upon, and deeming it proper that opportunity should be afforded to procure, and lay before the Council due information on the subject; and that the same should be procured under proper authority, It is therefore,

Resolved, That the Bishop be and is hereby, respectfully requested, to call a conference of the clergy and laity of the Parishes and congregations within the limits of West Virginia; and that he request such conference, to furnish for the information of the Council at its next session, such facts as will enable the Council, to act understandingly on the subject.

Resolved 2. That the matters referred to this Committee be postponed, for consideration at the next Council.

Respectfully, W. L. Hyland, Chairman."

Rev. James Grammer offered the following amendment: Amend the 1st resolution, by striking out the word "all," and adding at the close of the words "West Virginia" the words "exclusive of the Parishes in the counties of Jefferson and Berkeley."

Mr. A. L. Carter moved to lay the whole subject on the table. Lost.

The amendment proposed by Mr. Grammer was lost, and the report as offered by the committee was approved.

REV. THOMAS HUGO LACY, D. D., 1873.

REV. ANTHONY A. MCDONOUGH, 1874.

REV. ROBERT ADDISON COBBS, 1876.

REV. JOHN P. HUBBARD, D. D., 1876.

Reports from fifteen Churches show 997 communicants and $7,570 contributions.

The Rev. Jno. W. Lea (Martinsburg); reports that the congregation is looking forward, we trust at no distant day, to improving and enlarging the Church.

The Rev. W. H. Meade (Charlestown), reports that the work among the colored people has such elements of hopefulness as to suggest the erection of a chapel for their use. A lot, and some $200 for building have been secured.

Rev. R. A. Cobbs (Charleston) dates his report from October 23, 1875.

Rev. Geo. A. Gibbons says, that of the twenty-eight communicants reported at Fairmont, five are at Morgantown, and one at Mannington.

Rev. T. H. Lacy (Pt. Pleasant) says: "There are connected with this Parish three regular Mission stations, Hartford, Mason and West Columbia and in these towns reside thirteen of the forty-six communicants, reported, besides several others, who hold their membership in the Church at Pomeroy, who would be more than likely to join the Church on this side of the river, if a Church building in their midst could be obtained. This end, so long and so earnestly desired, seems now more nearly attained than ever. There is a strong hope, that we may attain a building by purchase, which will answer every purpose, and be obtained much cheaper, than one could be built. Could this be done that portion of the Parish would doubtless soon, or at most before a long time, be self-sustaining, and have a remarkably fine promise of growth, being a central point, as the building we hope to purchase is, in the midst of six several towns, with a population in the aggregate probably, exceeding 4,000. These points have been visited regularly, as opportunity permitted. Sometimes on Sunday, and sometimes on some day in the week, and great encouragement has been afforded."

Rev. R. H. Mason reports, that he has held service at the White Sulphur five times, and several times at Hinton.

Rev. Samuel D. Tompkins reports, that the prospects at Volcano are not as encouraging as they once were.

Council of 1877. Trinity Church, Staunton, Va.

Bishop Whittle presiding. Clergy in West Virginia: Rev. J. G. Armstrong, St. Matthew's, Wheeling; Rev. R. A. Cobbs, St. John's, Charleston; Rev. Geo. A. Gibbons, Christ Church, Fairmont; Rev. James Grammer, Grace and Middleway; Rev. Jno. P. Hubbard, Trinity, Shepherdstown; Rev. Wm. L. Hyland, Trinity, Parkersburg; Rev. Robt. F. Jackson, Jr., Missionary in Wheeling; Rev. T. H. Lacy, Christ Church, Point Pleasant; Rev. Jno. W. Lea, Trinity, Martinsburg; Rev. W. T. Leavell, Mt. Zion, Hedgesville; Rev. R. H. Mason, All Saints', Union; Rev. F. A. Meade, Wickliffe Church, Ripon; Rev. W. H. Meade Zion, Charlestown; Rev. Samuel D. Tompkins, Emmanuel, Volcano; Rev. Jno. F. Woods, Christ Church, Clarksburg. All present.

The following lay delegates were present: M. Page Andrews, Trinity, Shepherdstown; R. C. Berkeley, Trinity, Morgantown; Col. J. J. Grantham, Christ Church, Norborne Parish; James T. Lockridge, Madison Parish, Pocahontas county; James McNeer, All Saints', Union; Gen. John H. Oley, Trinity Parish, Cabell county; Dr. Spicer Patrick, St. John's, Kanawha C. H., Maj. Alexander T. Laidley, Maj. Thos. L. Broun, alternates; E. W. Staples, Emmanuel, Volcano; Judge Geo. W. Thompson, St. Matthew's, Wheeling; W. E. Watson, Christ Church, Fairmont; Nathan S. White, Zion Charlestown; J. Thornton Young, Trinity, Martinsburg.

Bishop Whittle, in his address reports: "September 3, (1876), consecrated All Saints', Union, Monroe county, preached morning and night, celebrated the Lord's Supper and confirmed six. Rev. R. H. Mason, Rector, and Rev. R. A. Cobbs, of Charleston, assisted in the services. The completion of this building, simple and unpretending, but comfortable and handsome, was the consummation of hopes long deferred, of many prayers and of persevering effort, on the part of a few zealous Episcopalians. May God ever abun-

dantly bless the labors of the devoted Rector and his faithful co-workers.

April 15. Preached morning and night in Christ Church, Clarksburg and confirmed six. April 16. Preached and confirmed two in St. Paul's, Weston, which is now vacant, Rev. A. A. McDonough having resigned the Parish, and removed from the Diocese. The last Council 'Resolved that the Bishop be and is hereby respectfully requested to call a conference of the clergy and laity of the Parishes and congregations within the limits of West Virginia; and that he request such conference to furnish for the information of the Council at its next session, such facts as will enable the Council to act understandingly on the subject'. In compliance with this resolution, on the first of March, I issued a call for such a conference. April 18. The conference met in one of the Presbyterian Churches in Parkersburg, kindly loaned us for the occasion, our own, (Trinity), Church building having been condemned as unsafe for us to occupy. The conference was well attended, two sessions were held and the best feeling prevailed. Without coming to any practical conclusion the brethren adjourned to meet again in this place. That meeting, I was not able to attend, but the conference will no doubt report its action to the Council. April 19. Confirmed four in Emmanuel, Volcano. April 20. In Fairmont, as in Parkersburg, our building being regarded as unsafe, I preached in the Methodist Church and confirmed five. April 22. A. M. and P. M., preached in St. Matthew's, Wheeling, and confirmed twenty-one.

April 23. Accompanied by the Rev. J. G. Armstrong and R. F. Jackson, Jr., visited Christ Church, Wellsburg, preached and confirmed seven, and the next day after sermon by Mr. Armstrong, in St. John's, Brooke county, confirmed one. These two churches, I regret to say, have been for sometime vacant. April 25. Trinity, Moundsville, preached and confirmed three.

The Diocesan Missionary Committee, reports appropriations made to Rev. Geo. A. Gibbons, Fairmont; Rev. R. H.

Mason, Union; Rev. S. D. Tompkins, Volcano. Total appropriations, $250. Contributions of West Virginia Churches to various funds. Disabled Clergy, $97.54. Widows and Orphans, $49.14; Diocesan Missions, $253.70; Contingent Fund, $824.

Parochial Reports:

	Com.	In S. S.	Cont.
Rev. Jno. W. Lea, Martinsburg	84	98	427
Rev. James Grammer (three churches)	39	60	226
Rev. W. Thos. Leavell, Hedgesville	46	58	50
Rev. F. A. Meade, Ripon	31	18	89
Rev. J. F. Woods, Clarksburg	47	57	19
Moorefield	14	25	1,013
Rev. Jno. P. Hubbard, Shepherdstown	90	65	446
Rev. W. H. Meade, Charlestown	186	146	1,750
Rev. R. A. Cobbs, Kanawha C. H.	95	136	130
Rev. Geo. A. Gibbons, (2 churches,) Fairmont	41	60	1,126
Rev. J. F. Woods, Moundsville	18	...	5
Rev. T. H. Lacy, Pt. Pleasant	49	67	111
Rev. R. H. Mason, Union	29	41	122
Rev. J. G. Armstrong, Wheeling	218	...	.....
Rev. Robt. F. Jackson, Jr.	30	82	72
Rev. Samuel D. Tompkins	16	30	.....
	1,033	943	$5,576

Remarks appended to reports. Rev. Jno. W. Lea—"Of the contributions $265, has been expended in improving the Church and recarpeting it, the result of the energy of the ladies of the congregation."

Rev. Wm. Thos. Leavell. "My report dates from Aug. last when at the request of the valley convocation, and by their pecuniary aid, the Parish was supplied with service every other Sunday by the present Rector."

Rev. F. A. Meade. "Mission service has been held regularly at St. John's, Ripon, twice a month. This Church is completed, paid for and ready for consecration."

Rev. R. A. Cobbs. "During the past year the ladies of the

Parish have purchased a neat, roomy, comfortable, and conveniently located Rectory. The cost was $1,980, one-fifth cash, and the remainder in three equal installments at nine, eighteen and twenty-four months, with six per cent. interest from Oct. 20, 1876. The first payment was promptly made, the second is provided for, and the others, will doubtless be forthcoming when due."

Rev. J. F. Woods, (writing of Moundsville) says: "After the death of the former Pastor, the Rev. Mr. Christian, the parish was vacant, until I took charge of it last December; since which time I have been able to give it a monthly service without fail."

Rev. R. H. Mason. "I have performed missionary duty once a month, either at Lewisburg neighborhood, where there are nine communicants, or at the White Sulphur where there are five."

General Diocesan Statistics:

Baptisms 1,448; confirmations 726; communicants 12,306; contributions $93,657.

The Rev. Dr. Gibson, from the Committee on the Division of the Diocese, reported that the proceedings of the conference in West Virginia, being laid before them they unanimously sustained its action, by recommending to the council that a Diocese be formed comprising the State of West Virginia, *i. e.*,

Resolved, That in the judgment of the Committee, should that portion of the Diocese contained in the State of West Virginia, either with or without the counties of Jefferson and Berkeley, present to the Council a petition conformed to the constitutional requirements for the division of a Diocese, it will be expedient that such application should be granted.

The Rev. W. L. Hyland, from the conference of the clergy and laity of West Virginia, presented the following report:

The committee, to whom was referred the resolution, re-

lating to the creation of a new Diocese within the State of West Virginia, by the boundary lines between the said State and the State of Virginia, having had the same under consideration, report the following as embodying the results reached by the conference of clerical and lay delegates, convened by the Bishop in the city of Parkersburg, on the 18th of April, and concluded in Staunton on the 16th of May, and adopting the same as the judgment of your committee.

The committee appointed by the conference, beg leave to report their unanimous concurrence in the following resolutions, and recommend their adoption by this conference as its final action in the premises:

1. Resolved, That in the judgment of this conference, the interests of the Church in our State clearly demand a division of the Diocese of Virginia; and the dividing line be the boundaries between the States of Virginia and West Virginia.

We further report that we have ascertained that at least $2,200 and a residence, have been pledged, within the proposed Diocese, for the support of the Episcopate, and believe that this sum can be materially increased; therefore

2. Resolved, That this conference requests, and earnestly urges, the Council now in session to set apart West Virginia as a separate Diocese.

J. G. Armstrong,
Chairman.

W. P. Thompson, Secretary.

Your committee offer the following resolution and ask its adoption by the Council:

Resolved, That the prayer contained in the resolutions tendered by the conference of the clergy and laity of West Virginia be granted, and that the Council doth hereby give its consent, to the erection of a new Diocese, to be formed out of so much of the territory of the Diocese of Virginia, as is contained within the limits of West Virginia.

Mr. M. Page Andrews offered the following amendment: Provided that no Parishes in the counties of Jeffer-

son and Berkeley, who have signified, or may signify, their desire to remain in the old Diocese, shall be embraced within the limits of the proposed Diocese of West Virginia.

Rev. John P. Hubbard offered as an amendment to the amendment: That the new Diocese be formed of so much of the territory of the Diocese of Virginia, as is contained within the State of West Virginia, as lies west of the boundary lines of Grant and Pendleton counties,

Mr. Hubbard's amendment was lost.

Mr. Andrews then offered as an amendment to his former amendment: That the new Diocese consist of West Virginia, except the counties of Jefferson and Berkeley.

It was lost.

Mr. Hyland's report, giving consent, &c., was then adopted. Clerical vote: Ayes 91; noes 4. Lay vote: Ayes 94; noes 10.

Bishop Whittle then gave his consent to the erection of the new Diocese.

Rev. John W. Lea offered the following:

Resolved, That the action of this Council in consenting to the erection of an independent Diocese of the State of West Virginia, which was passed with such unanimity, is not to be construed as disregarding the wishes of any Parishes of West Virginia, to remain with the old Diocese of Virginia, or as forcing them from us, but as the decided conviction of this Council, after hearing all that was to be said for and against it, that the good of the Church demanded this action. Adopted.

CHAPTER VI.

Digest of Annnal Councils of the Diocese of West Virginia, 1877-1901, with Extracts from the Bishop's Addresses.

Proceedings of the General Convention, Boston, October, 1878, in giving consent to the formation of a new Diocese to be known as West Virginia.

"Boston, October 9.

The Rev. Dr. Hanckel, of Virginia. As a member of the Committee on the Admission of New Dioceses, to which was referred the memorial from the Convention of the Diocese of Virginia, I desire to present the following report:

The Committee on the admission of New Dioceses to whom was referred the memorial from the Convention of the Protestant Episcopal Church, in the Diocese of Virginia, asking the consent of the General Convention, to the creation of a new Diocese within the limits of the present Diocese of Virginia, respectfully report,—

Whereas, A request has been presented to the House of Deputies from the Diocese of Virginia, that a new Diocese be erected in the present Diocese of Virginia, "to consist of the territory of the State of West Virginia, according to the State lines thereof," and,

Whereas, It appears by official documents laid before this House, that the Bishop of Virginia has consented to the erection of the said Diocese, and that all the requirements of Article V. of the Constitution and of the Canons are fulfilled and,

Whereas, The protest of Trinity Church, Shepherdstown, fails to furnish evidence to invalidate these facts, when duly considered in connection with the official documents submit-

RT. REV. G. W. PETERKIN, D. D., L.L. D., 1878.

EPISCOPAL HALL.

ted to your committee, and the counter protest of G. W. Thompson, also submitted; therefore, be it

Resolved, the house of Bishops concurring, That the House of Deputies do hereby consent to the erection of the said new Diocese, "to consist of the territory of the State of West Virginia, according to the State lines thereof."

All of which is respectfully submitted, on behalf of the Committee. J. S. Hanckel

Chairman.

The Rev. Dr. Hanckel, of Virginia. I will state that the action of the Committee, or of such as were present,—nine out of thirteen—was unanimous in regard to this report. I ask for the action of the House on the report.

The Rev. Mr. Hill, of California. I would like to ask of the chairman of the committee, from Virginia, whether they are satisfied that provision has been made for the new Bishop.

The President. The Secretary will again read the report, so that it may be heard by all, and that will answer your inquiry.

The report was again read.

The President. Under the rule, this report would lie upon the table for action under the calendar, but the Chairman of the Committee requests immediate action upon the resolution. It has been customary to grant this request from the Chairman unless some special objection is made. If I hear of no objection I shall put the question on the adoption of the resolution. If objection be made, it will have to lie over as usual.

The Rev. Mr. Hill, of California. I do not object to the consideration of the resolution, but I would like to have my question answered, for that would determine my vote upon it.

The President. The report of the Committee states that all the requisites have been complied with; and the matter referred to by the Rev. Mr. Hill is one of the requisites.

The Rev. Mr. Hill, of California. That is satisfactory.

The resolution was then unanimously adopted."

Preliminary Proceedings in Virginia and West Virginia.

A division of the Diocese of Virginia was agitated as early as 1821, but the first practical move made in the matter was at a Convocation of the Clergy in Western Virginia, some seven in all, held in Charleston, Kanawha, in 1851. The Rev. James D. McCabe, of Wheeling, had prepared a memorial, looking to a division and it was presented, but Bishop Meade, who was present, opposed the move and the paper was withdrawn.

The next meeting looking in this direction was held in Clarksburg, August 24th, 1865, but as there was no guarantee that a new Diocese could be supported, the effort came to naught.

The subject was, however, from this time continually agitated, and on November 15th, 1872, at a Convocation held in Charleston, Kanawha, Major A. T. Laidley was appointed to open correspondence with the Vestries and to report at a Convocation to be held in Volcano April 23, 1873. The response from the Vestries was so meagre and incomplete that although the meeting was held nothing could be done.

On January 19, 1874, at a meeting of the Vestry of St. John's, Charleston, another effort was made to get a full expression of the people in behalf of the new Diocese, but the effort failed, it may be chiefly on account of the opposition in the eastern counties.

In the autumn of 1875, Bishop Johns expressed himself in favor of the division, provided the support of the Diocese could be secured, and on April 19th, 1876, at the twentieth annual session of the Convocation of West Virginia, held in Wellsburg, steps were taken to bring the matter formally before the Annual Council of Virginia, meeting in Alexandria in May. That Council recommended the calling of a conference of the Clergy and Laity of the Parishes and Congregations within the limits of West Virginia, to furnish

such information as might enable the Council at its next session to act intelligently on the subject.

This Conference met in Parkersburg on April 18th, 1877. Two sessions were held; they were well attended and the best feeling prevailed. The Conference adjourned to meet in Staunton on May 16th. The result was the request to set apart West Virginia as a separate Diocese. The request was granted by the following vote: Ayes, clergy 91; laity, 94. Noes, clergy, 4; laity, 10.

Bishop Whittle having given his consent, the matter was brought up before the General Convention, meeting in Boston in October, and by them ratified. Thus the Diocese of Virginia was divided and the new Diocese of West Virginia created.

The Primary Convention was held in Charleston, December 5th, 1877, resulting in the election as Bishop, of the Rev. J. H. Eccleston, D. D. He having declined, at the first annual Council held in Charlestown, February 27th, 1878, the Rev. George W. Peterkin, of Memorial Church, Baltimore, Md., was elected. He was consecrated in St. Matthew's Church, Wheeling, on Ascension Day, May 30th, 1878, by the Bishop of Ohio, assisted by the Bishop of Pittsburg, and Virginia, the assistant Bishop of Kentucky and the Bishop of Southern Ohio.

Primary Convention of 1877.

The Primary Convention met in St. John's Church, Charleston, on Wednesday, December 5th. Bishop Whittle presided; the Rev. J. G. Armstrong preached the sermon. There were present fourteen Clergymen and fourteen Laymen.

The Rev. James Grammer was elected President, and the Rev. T. H. Lacy Secretary of the Convention, and Mr. R. J. McCandlish Treasurer of the Diocese.

On motion of Judge Geo. W. Thompson, the new Diocese was called the Diocese of West Virginia. The name "Council" was chosen for the annual meeting. Rev. James Grammer was elected President of the Council.

The Rev. W. L. Hyland, Mr. N. S. White and Judge Thompson were chosen a Committee on Constitution and Canons; they made a partial report and were continued.

On the sixth ballot the Rev. J. H. Eccleston, D. D., Rector of Trinity Church, Newark, N. J., was elected Bishop.

On motion of the Rev. T. H. Lacy, a committee was appointed to confer with the Council of the Diocese of Virginia on the relations between us in regard to Church property, etc.

Mr. R. J. McCandlish was elected Treasurer of the Diocese.

Judge Thompson stated that $2,469 was pledged for the support of the Bishop, and that $300 additional could be depended upon from Churches that had made no pledges. Judge Thompson was appointed Trustee of this fund.

On motion of Rev. Mr. Hyland, the Diocese was, pending the consecration of Bishop, placed under the Episcopal charge of the Bishop of Virginia.

On motion of Rev. J. G. Armstrong, the salary of the Bishop was fixed for the present at $2,200; and it was also stated that Trinity Church, Parkersburg, had tendered an Episcopal residence in that city.

The ballots were as follows:

CLERICAL.

Whole number of votes cast 13. Necessary to a choice 7.

	1st.	2nd.	3rd.	4th.
Rev. J. H. Eccleston, D. D.,	2	1	2	1
Rev. R. H. McKim, D. D.,	5	5	5	5
Rev. John H. Elliott, D. D.,	1	—	—	—
Rev. W. H. Meade,	4	6	6	7
Rev. Geo. W. Peterkin,	1	1	—	—

LAY VOTE.

Whole number of votes cast 15. Necessary to a choice 8.

To concur,	5
To non-concur,	10

The vote was taken again, as follows:

CLERICAL.

Whole number of votes cast 13. Necessary to a choice 7.

	1st.	2nd.
Rev. J. H. Eccleston, D. D.,	6	7
Rev. R. H. McKim, D. D.,	5	5
Rev. Geo. W. Peterkin,	1	—
Rev. J. H. Elliott, D. D.,	1	1

LAY.

Whole number of votes cast 15; necessary to a choice, 8.

To concur,	13
To non-concur,	2

Members of the Council:

Rev. J. G. Armstrong, Wheeling; Rev. R. A. Cobbs, Charleston; Rev. Geo. A. Gibbons, Fairmont; Rev. James Grammer, Middleway; Rev. J. P. Hubbard, Shepherdstown; Rev. Emile J. Hall, Pocahontas county; Rev. W. L. Hyland, Parkersburg; Rev. T. H. Lacy, Point Pleasant; Rev. Jno. W. Lea, Martinsburg; Rev. Wm. T. Leavell, Hedgesville; Rev. Richard H. Mason, Union; Rev. Wm. H. Meade, Charlestown; Rev. Samuel D. Tompkins, Volcano; Rev. John F. Woods, Clarksburg.

Mr. J. L. W. Baker, Martinsburg; Dr. C. P. Bryan, Pocahontas county; Dr. John T. Cotton, Charleston; Col. Jno. S. Cunningham, Coalsmouth; Mr. Geo. T. Kreglow, Hedgesville; Mr. E. I. Lee, Shepherdstown; Dr. James Logie, Leetown; Mr. Jas. MacNeer, Union; Mr. R. J. McCandlish, Parkersburg; Gen'l. Jno. H. Oley, Huntington; Hon. Edmund Sehon, Point Pleasant; Judge Jos. Smith, Ravenswood; Hon. Geo. W. Thompson, Wheeling; Mr. N. S. White, Charlestown; Mr. W. E. Watson, Fairmont.

Council of 1878. Charles Town.

The First Annual Council met in Zion Church, Charlestown, on Wednesday, February 27. Bishop Whittle presided; the Rev. Mr. Cobbs preached the sermon. There were present fourteen Clergymen and seventeen Laymen.

Bishop Whittle having reported, that the Rev. Dr. Eccles-

ton had declined the Episcopate, to which he was elected at the Primary Convention of 1877, on the eleventh ballot the Rev. Geo. W. Peterkin, Rector of the Memorial Church, Baltimore, was elected Bishop.

The ballots were as follows:

CLERICAL VOTE.

	1st.	2nd.	3rd.	4th.	5th.	6th	7th.	8th.	9th.	10th.	11th
Rev. W. H. Meade,	7	7	7	4	4	6	6	5	5	5	3
Rev. E. T. Perkins, D. D.,	2	2	2	2	3	2	2	2	—	—	—
Rev. Jno. H. Elliott, D. D.,	3	3	3	3	3	4	2	3	3	3	3
Rev. Geo. W. Peterkin,	2	2	2	4	4	2	3	4	6	6	8
Rev. J. S. Hanekel. D. D.,	—	—	—	—	—	—	1	—	—	—	—

Whole number of votes cast, 14; necessary to a choice, 8.

The Council took a recess until the next day, Friday, March 1st, then was taken the Lay vote.

To concur,	15
To non-concur,	2

Whole number of votes cast, 17; necessary to a choice, 9.

On motion of Rev. Mr. Hyland, an assessment at the rate of twenty-five cents per communicant was made on the parishes for the contingent fund.

Special Council of 1878. Martinsburg.

A Special Council met in Trinity Church, Martinsburg, on Wednesday, July 10th, to consider the report of the committee appointed to confer with the Diocese of Virginia in reference to Church property, etc. Bishop Peterkin presided. The Rev. Mr. Hyland preached the sermon. Present 8 Clergymen and 7 Laymen.

The Committee reported that, in regard to the Widows' and Orphans' Fund, the Disabled Clergy Fund, the Bruce Fund, the Episcopal residence and the Episcopal Fund, it was considered that West Virginia had forfeited and relinquished all right to any part of this property. Nevertheless, the Diocese of Virginia agrees to pay to the Diocese of West Virginia, the sum of $5,000, and the acceptance thereof shall, *ipso facto*, operate of all property claims of the one Diocese against the other. This was accepted.

The rights of the Diocese of West Virginia in the Theological Seminary and High School, near Alexandria, were fully recognized and two Trustees given to it on the Board, as also on the Board of the Education Society.

The Virginia Brotherhood held that the division of the Diocese operated to forfeit the membership of all the West Virginia Clergy.

Council of 1879. Clarksburg.

The Second Annual Council met in Christ Church, Clarksburg, on Wednesday, June 4th. The Bishop presided. The Rev. W. H. Meade preached the sermon. There were present 13 clergymen and 12 laymen.

Progress was made on the Canons. The Diocesan Missions Committee reported $805.36 disbursed during the year, also $800 received from the American Church Missionary Society, and $500 from the Board of Missions, all in aid of ten clergymen. The Bishop recommended the formation of a Brotherhood like that in Virginia.

From the Bishop's address: The new Diocese.

"It cannot but be with a feeling of deep responsibility that we enter upon our work in this new Diocese. Whatever difficulties may have been in the way of its formation, yet the very general feeling was, that it could not longer be delayed without injury to the Church; and I have been happy to find in my visits during the past year everywhere a spirit of hopeful interest. We must remember that the immediate result of our new and independent organization will be not to lessen, but to increase the demands of work, and we must be content to lay the foundation for future success, by patient labor now, and to cast our bread upon the waters, though in some cases we do not find it until after many days. The sparseness of our population, and the fewness and smallness of our existing church organizations, with but few exceptions, warn us not rashly to expect impossibilities, and then to be discouraged because they are not realized. Let us be content rather with a gradual and more healthy growth, as

a rule the strengthening of present Parishes, rather than the forming a multitude of new and feeble ones; the development from existing centres, rather than the multiplication of Missions sometimes worked to little profit and supported with very great difficulty.

The Brotherhood.

In December last I sent out a circular to the churches asking for a contribution toward the formation of a fund for the relief of disabled Clergy, and while the responses to that circular were not such as could have been desired, yet a beginning has been made.

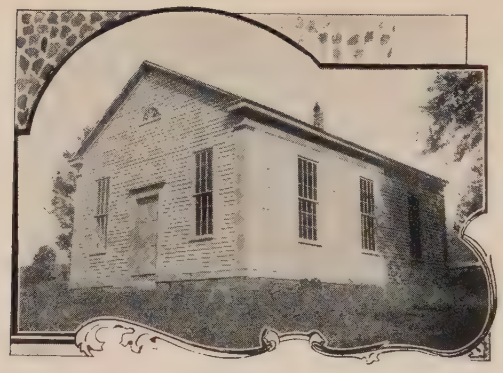
Every one must feel the importance of having such a fund. At the present time we have no Clergy who can properly be called disabled; but we cannot tell how long in the providence of God we may be in that happy condition. It is not only the part of wisdom, but also a high and sacred duty, while we have opportunity, to make provision for a necessity which may soon arise. No sight can be more sad, or more dishonoring to the Church that suffers it, than to see faithful men who have spent their strength, and often their scanty means, in the sacred ministry of the Word, on the approach of age turned adrift upon the cold charity of the world; may our Church in West Virginia be spared any such humiliating spectacle.

It is proper also, in this connection, to call your attention to the benefits which may accrue to our Church in West Virginia, from the formation of a Brotherhood like that which for some years past has been in successful operation in the Diocese of Virginia.

The objects of that Brotherhood are too well known to require mention here. I may remind you, however, of its successful working, organized at the Council in Wheeling, in May, 1870. It has during the nine years of its existence been called upon to make eighteen payments to the families of deceased Clergymen. The average amount paid to each family has been over $1,200, and to accomplish this the an-

REV. JOHN F. WOODS.

GRACE CHURCH, CRESAPS.



ST. JOHN'S, WILLOW ISLAND.

CHURCH AT ST. MARY'S.

nual tax upon each member of the Brotherhood has been a trifle over $4. It would be hard to devise another plan, which, with so little effort, would confer so great benefits as the Brotherhood has done. It is earnestly recommended to the Laity of our Church to see whether they cannot inaugurate a Brotherhood among us here in West Virginia, having, it may be, the essential features of that in the parent Diocese, but modified where necessary to meet our altered circumstances.

It is possible that the same organization might have in trust any funds that might accumulate for the relief of the widows and orphans of deceased Clergymen. What organization could better claim the name of a Brotherhood than one which sought to discharge such high trusts, the members of which, in the hour of supreme distress, should gladly come forward with their cheerful offerings to help lighten the load of sorrowing hearts, and contribute to the support of a family whose head has spent his life for the welfare of the Church of Christ in this Diocese.

I am informed that before the organization of our Diocese there were one hundred and thirty members of the Brotherhood in West Virginia. Might we not expect, now we are in an independent and more responsible position, a very large increase of membership?

We, who in God's providence are permitted to labor in the earlier years of this new Diocese, owe it to ourselves and to the Church, which will remain when we have passed away, to inaugurate such measures as will prove a help and a blessing for all time.

Legacies.

In regard to these objects of which we have been speaking, and others which, like them, seem to require, beyond stated contributions, some permanent fund which should be administered in their interest, the question may well be asked, Why are they not more frequently remembered in

that final disposition of the estate which we commonly make in prospect of another world?

The fact that superstition has sometimes thought to atone for the selfish use of means during life by the gift of those means to the Church when they could not any longer be enjoyed, this should not make us act as if we supposed ourselves, any the less responsible stewards in the final disposition of our estates at death than we are in their regular administration during life. Would it not sanctify every bequest and cause it to carry with it a blessing beyond its intrinsic value if, in the solemn hour when we make our last will and testament, in devout recognition of Him who giveth us power to get wealth, we thought of His kingdom in the world and recognized its claims?

Where large bequests cannot be made, we know it is often the custom, even for those of very limited means, to leave certain small sums to dependents and to friends out of the family, as a last testimonial of esteem and affection. There seems to be no good reason why at least so much thoughtfulness should not be shown in regard to church institutions, for which we earnestly labor in life, and in regard, also, to church funds whose maintenance and increase, as must appear to us all, are so important for the progress and welfare of the Diocese. And perhaps it may be in the power of some, by a wise and large liberality, to make such provision for the temporal needs of their own churches, or of the Diocese at large that many who come after them shall rise up and call them blessed.

Legacies have often been lost to the Church because of legal difficulties. To obviate these it may be expedient to consider the advisability of applying for the incorporation of a society or self-perpetuating committee to hold funds in trust for church purposes. In the meantime it is believed that where bequests are judiciously made, so that there be no feeling of wrong on the part of the family or other lawful heirs, in most cases the full amount would be promptly paid.

At all events, it seems clear that legacies would have a

more prominent place in our holy treasuries if we more frequently, in accordance with the Rubric in the visitation for the sick, earnestly 'moved men to be liberal to the poor,' or, in other words, since, as some one well says, by such words as 'the poor,' in the wide sense of Holy Scripture, we include every agency of charity to body and soul, legacies would more frequently come to aid us in our Church work, through the last bequests of our people. If we Ministers—as faithful men, mindful not only of the duty which a man owes to his reputation and his executors and his family in the just settlement of his estate, but mindful also of his duty to that kingdom of God to build up which in the world must always be, even to life's latest hour, next to his own salvation, his chief care and joy—would in our dealings with our parishioners, especially in prospect of the account of their stewardship to be given to God, move them to a reasonable and holy disposition of what God has enabled them to lay up in store.

The Council of 1880. Parkersburg.

The Third Annual Council met in Trinity Church, Parkersburg, on Wednesday, June 2d. The Bishop presided. The Rev. J. P. Hubbard preached the sermon. There were present sixteen Clergymen and twenty-three Laymen.

The Rev R. A. Cobbs was elected Secretary, vice Rev. T. H. Lacy, resigned.

The Brotherhood was organized.

Deputies to the General Convention, Clerical, Rev. W. H. Meade, Rev. R. A. Cobbs, Rev. R. A. Gibson, Rev. J. P. Hubbard. Lay, Mr. N. S. White, Hon. Geo. W. Thompson, Maj. Thos. L. Broun, Gen'l. Wm. P. Craighill.

The Council of 1881. Shepherdstown.

The Fourth Annual Council met in Trinity Church, Shepherdstown, on Wednesday, June 1st. The Bishop presided. The Rev. Jno. W. Lea preached the sermon. There were present sixteen Clergymen and eleven Laymen.

St. Luke's Parish, Wheeling, was admitted into union with the Council. Metes and bounds, Wheeling Island.

The Diocese consented to unite as a party in, and to, the Constitution of the Church Institutions at Gambier in the Diocese of Ohio.

Rev. R. A. Gibson and Dr. E. A. Hildreth were elected Trustees for a period of three years.

The Council of 1882. Point Pleasant.

The Fifth Annual Council met in Christ Church, Point Pleasant, on Wednesday, June 7th. The Bishop presided. The Rev. Dr. Lacy preached the sermon. The Church was consecrated. There were present eighteen Clergymen and fourteen Laymen.

It was determined to build in Parkersburg an Episcopal residence.

Mr. Cruger W. Smith was appointed Registrar, and Judge J. P. Rogers, Chancellor of the Diocese.

From the Bishop's address: "The work of building both Churches and Parsonages goes steadily forward. I have laid the Corner-stones of two Churches, and consecrated three others, during the year, and four other Churches will be ready for consecration in the next two or three months. One Parsonage has been finished, and two fairly begun.

The Clergy, also, more than ever, are trying to occupy our whole territory, and to make the smallest flocks, in the most distant parts of the Diocese, realize that they are not forgotten. In this connection, I would call attention to one difficulty connected with our peculiar and enforced methods of work, which we must try, as far as we can, to remedy. When Service is held in a Church, or at a Station regularly, Sunday after Sunday, it is a comparatively easy thing to keep up a Sunday School; but when there is no such regular Service, but only one less frequent, it may be twice a month, or even only once; then the Sunday School is apt to suffer, or be abandoned altogether, and there is a consequent loss to the Church. As far as our own children are concerned, they can be taught, and ought to be taught, at home, though I am afraid it is not always so; but we suffer positive loss

in our failure to reach and impress those other children, who are attracted to our Church, and those who find no Christian teaching or example in their own homes. We see that every now and then some earnest Christian woman solves this problem, as it presents itself to her. When she cannot have a school, she has a class. She gathers all who come to her in the quiet of her own room, and although they may miss the accessories of a more public worship, yet the children are really taught, and often better than they would be in many Sunday schools, the things that concern the Kingdom of God and the Lord Jesus Christ. Why should not we have these little Bible-classes all over the country? Why should not all the children, however scattered they may be, be thus taught, Sunday by Sunday, the Catechism which the Church has put forth for their instruction, the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his Soul's health? And why should not every Christian home be a center of influence, and a power for good? It cannot be doubted that just so far as Christian people fail thus to do this good that it is in the power of their hand to do, that they come short of their duty, and their privilege.

Temperance.

The question of Temperance still claims our anxious consideration. The evils resulting from the drinking usages of society are so great and so far reaching in their consequences, as to call for the most earnest effort for reform on the part of all good citizens and good Christians.

It is useless to disguise the fact that this question is compassed with very great practical difficulties. We believe that the Church of England has inaugurated a true Temperance movement, which gives the largest promise of blessing to their whole land. It becomes us seriously to consider how far we can adopt the plan that works so successfully in England, and what modifications of that plan are required by our peculiar surroundings and situation in this country.

The organization effected at the last Council has, I believe, not accomplished much, save the distribution of a few documents. I have requested Mr. Graham, the representative of the American Church Temperance Society, to be present during our session, and to give us such counsel as may make our Organization more efficient. Our territory is so extensive, and our Churches and Missions so scattered that in this work we shall have to depend upon local societies more than upon a General Organization.

The Council of 1883. Wheeling.

The Sixth Annual Council met in St. Matthew's Church, Wheeling, on Wednesday, June 6th. The Bishop presided. The Rev. W. T. Leavell preached the sermon. The Rev. Francis K. Leavell was ordered Priest. There were present twenty Clergymen and twenty-three Laymen. St. Luke's Church, Wheeling Island, was consecrated on Sunday, the 10th.

Greenbrier Parish was admitted into union with the Council. Metes and bounds, the county of Greenbrier (exclusive of the White Sulphur Springs Mission), and also the town of Alderson, in Monroe county.

Deputies to the General Convention: Rev. R. A. Gibson, Rev. R. A. Cobbs, Rev. W. T. Leavell, Rev. L. R. Mason; Messrs. N. S. White, Maj. T. L. Broun, R. J. McCandlish, J. P. Rogers.

Alternates: Rev. T. H. Lacy, Rev. Jno. W. Lea, Rev. C. C. Pearson, Rev. Joshua Cowpland; Col. W. P. Craighill, Mr. B. M. Ambler, Mr. E. I. Lee, Col. W. H. Hogeman.

From the Bishop's address:

Care of those Confirmed.

Among the many difficulties connected with our scattered work not the least is the proper care of those who are brought to confirmation. Infrequent services, little pastoral intercourse, imperfect acquaintance with the Church and her services and the want of suitable books to put into the hands of the people, these are some of the things we cannot but see and lament in our widely extended field of labor.

This is a most serious matter and calls for anxious thought and earnest effort. Our work is but begun when we gather into congregations, here and there, little bands of faithful people. We must have a care lest they afterward be scattered abroad as sheep having no Shepherd.

Shall not the Clergy give their earnest thought to this most important part of their work; and shall not the lay-people, godly men and women everywhere lend a helping hand? Shall not Parents and Guardians be more careful to teach the children the Creed, the Lord's Prayer, and the Ten Commandments and all other things which a Christian ought to know and believe to his soul's health, so that every home may be as the Home of God and as the gate of Heaven? And shall there not on every side be a mutual care one for another that those who have little strength and knowledge may be guided and encouraged and led on in the way they ought to go? The Commission of the Risen Saviour to His Disciples was not only to go and baptize all nations but also to teach them all commanded things. Must we not have regard for this? And may it not be possible that sometimes in our zeal for the extension of Christ's Kingdom, we may lose sight of the less inspiring and exciting, but no less important work of caring for the Christian people already in the Church, and leading them on in the nurture and admonition of the Lord?

I desire to take this opportunity to call your attention to two great evils, which seriously threaten the well-being of society; against which, therefore, Christian people should be ready ever to lift up a warning voice, and combat by every means properly in their power. I refer to Intemperance and a disregard of the Lord's Day.

Intemperance and the Lord's Day.

In regard to Intemperance, the public mind has been greatly awakened of late years, both in Church and State. Legislation is often sought and secured, to check this monster evil, and with varying success. There is much diversity of opinion as to what form, precisely, legislation on this sub-

ject should take, but without describing that here, I am fully convinced that one of our very first duties as Christian men and loyal citizens, is to try more earnestly to have the existing excellent laws on the subject enforced. If our various Temperance Societies in Church and State would put forth more efforts in this direction, as our Church Temperance Society in New York is now doing, much could be accomplished.

There is often the widest possible difference in the condition of towns in which the same law is nominally in force. It has come under my personal observation, that the existing law does prove efficient in some places to suppress as far as we can see the evil of Intemperance, while in other places the very same law appears to be of no avail. We have need to remember that laws do not execute themselves, and there seems to be no good reason why the judicious laws we have upon our Statute books, as to the regulation of the sale of intoxicating drinks, should be suffered to be disregarded any more than other laws which have the order and well being of society in view.

I do not say that nothing more in the way of legislation ought to be attempted, but I do say that the existing laws faithfully executed would greatly diminish, and in many cases break up the vice whose prevalence we all so much lament.

The second great evil of which I desire to speak is Disregard of the Lord's Day. I need not enter into any argument here to uphold the perpetual obligation of this Holy Day. It was made for man, to meet the moral and religious and physical needs of his nature; and it is recognized among us not only as a religious, but also as a civil Institution.

There is room for honest difference of opinion as to many practical details in regard to the observance of this Day, but I think all must acknowledge a growing tendency on the part of society, altogether to disregard its sacred obligations, and sacrifice any sanctity it may possess to the desire for pleasure or money. We hear much of what some are pleased to

REV. C. N. SPALDING.

ST. LUKE'S, PARISH HOUSE.

REV. HENRY HOBART MORRELL, D. D.

REV. J. GIBSON GANNT.

call the necessities of our modern life, but can you bring under such head Sunday theaters, Sunday excursion and freight trains, Sunday mails and Sunday papers, and the many forms of amusement, dissipation and traffic, with which, in some parts of the country, the people are only too familiar?

In the mad haste to be rich on the part of individuals and of corporations, demoralizing labor is often, on this Day, imposed on multitudes of practically helpless employees, popular respect for the Day is undermined, and in many cases it is believed, the Law of the Land is broken. Not only the interest of our holy religion, which rest upon this day, as on a great bulwark, but our duty as loyal citizens, having the highest good of the community at heart, must prompt us to promote, as far as we can, among all men a true understanding of the value of this sacred day to themselves, their families and to the state, and to lead them to resist whatever tends to deprive them of it, and do away with the just laws which now protect their Sunday privileges and rights. It has been well said that the cause of Sunday is at once the cause of the individual, the family, the parish, the people, the Kingdom of God; and that while we would not dictate as to how men should keep this Day, yet that the freedom of the individual must find its limits in the welfare of the community. I desire earnestly to call the attention of the Council to this important subject.

The Council of 1884. Martinsburg.

The Seventh Annual Council met in Trinity Church, Martinsburg, on Wednesday, June 4th. The Bishop presided. The Rev. Mr. Swope preached the sermon. Mr. R. G. Noland was ordered Deacon. In the absence of Rev. Mr. Cobbs, the Rev. F. K. Leavell was elected Secretary pro tem. There were present eighteen Clergymen and sixteen Laymen.

The Bishop reported $3,819.06 received from various sources in aid of churches injured by the great flood of February.

A committee was appointed to participate in the Centennial of the Diocese of Virginia, May, 1885.

There was an appropriation made of $8,000 from the Permanent Fund to the Episcopal residence. The Bishop's salary was increased to $2,500.

From the Bishop's address:

Rev. John W. Lea.

On the 15th of May, the Rev. John W. Lea, of St. Albans, was called to his rest. Apparently in robust health at the Convocation which met on the 23rd of April, there were complications resulting from a virulent carbuncle on the back of his neck, and in a little more than two weeks he was dead. At our meeting here in Martinsburg six years ago, the Missions Committee determined to offer their first original enterprise, the Kanawha Valley Mission, to Mr. Lea. The charge was accepted, and since October 1878, he has been laboring faithfully in that part of the Diocese, with residence at Coalburgh and afterwards at St. Albans. His labors were much blest and he was permitted to see and enjoy the fruits of them.

Of an ardent temperament, Mr. Lea undertook his work with enthusiasm and carried it on with vigor. He had a hearty, genuine sympathy for his fellow man, whether he met him in the drawing room or in the mine, and this was, no doubt, one great secret of his success as a minister. His heart was full of love of the Saviour, and he was ready always to speak words of warning and counsel to others.

He showed in his ministry the effect of his military training; the gallant soldier became the earnest and brave Missionary, outspoken and impetuous, but thoroughly loyal and as ready to follow those in authority as to lead others. Cut off in the midst of years and usefulness he leaves a large and dependent family. Even so, Father, for so it seemed good in thy sight.

The Flood of February, 1884.

In February, of this year the Ohio Valley was visited by a disastrous flood. Much of our Church property was dam-

aged and many of our Church people lost very heavily. In the "Church News" of February 28th, 1884, a statement was made in regard to the matter, and it is all so fresh in our minds that there is no need that I should speak particularly of it again. But it is eminently proper that I should put on record here an expression of our profound gratitude to the friends who have so generously come forward to our relief in a time of so much distress; many of them are not known to us in the flesh, but we shall gratefully remember their kindness and pray for God's blessing upon them.

The total amount received from the various funds Churches, and individuals has been $3819.06; of this sum, $526.00 has been placed at my discretion, as might seem best in the general work of the Church. This has been for safe keeping covered into the Treasury of the Diocesan Missionary Committee, to be disbursed as occasion may require, and with their advice, the balance of $3293.06, designed especially for the repairs of Churches and Parsonages, and the relief of the destitute has been disbursed, chiefly through the Ministers, resident, or in charge, as follows: Wellsburg, $525; Wheeling, $1,100, (of which the Island received $825); Moundsville, $95; New Martinsville, $245; Ravenswood, $50; Willow Island, $50; Parkersburg, $220; Huntington, $50; Hartford City, Mason, West Columbia, and Pt. Pleasant, $748.34, a total of $3083.34, leaving a balance unexpended of $209.72, which will no doubt soon find its proper destination.

The Council of 1885. Lewisburg.

The Eighth Annual Council met in St. James' Church, Lewisburg, on Wednesday, June 3d. The Bishop presided. The Rev. R. D. Roller preached the sermon. Mr. J. B. Fitzpatrick was ordered Deacon, and Rev. R. G. Noland Priest. There were present nineteen Clergymen and twelve Laymen.

A committee of nine was appointed to consider proposed changes in the Prayer Book.

Places for the annual meetings of the Council were fixed in order.

The Rev. R. A. Gibson, Chairman of the Committee appointed to represent this Diocese at the Centennial Celebration of the Diocese of Virginia, then read the annexed report:

"Your Committee, appointed to attend the Centennial Celebration of the Diocese of Virginia, beg leave respectfully to report that on Friday, May 22d, 1885, they presented themselves in the Council of Virginia. They were headed by the Bishop, and consisted of Revs. R. A. Gibson, T. H. Lacy, D. D., F. K. Leavell, R. D. Roller, Col. W. P. Craighill, Hon. Geo. W. Thompson, Messrs. Edmund I. Lee and Benjamin Hurxthall. Bishop Whittle welcomed the visitors and invited them to seats. Bishop Peterkin said in reply, that not to occupy too much of the time of the Council he had requested Rev. R. A. Gibson to prepare a paper which he would read.

Mr. Gibson then addressed the Council as follows:

At a meeting of the Annual Council of the Diocese of West Virginia, held in May, 1884, on the recommendation of a committee appointed to consider a suggestion made by the Bishop, the following resolution was adopted:

'That the Bishop appoint a committee, of such composition as to number and Order as he shall think best, to attend the celebration of the Centennial of the Diocese of Virginia and represent this Diocese.'

In pursuance, then, of the resolution aforesaid, and by the appointment of our Bishop, we, a delegation of Clergy and Laymen, appear among you on this auspicious occasion to represent the Diocese of West Virginia.

For 254 years (1607-1861) under the same political rule; for 271 years (1607-1878) in identical relations, whether hindering or helpful, with the Church at large; for 87 years rejoicing in the personal supervision and ministration of the same Bishop, we cannot, in a day or week, forget that long and eventful connection, and we promise ourselves that while remembered by us or by our children it shall not be ignored. Today the mother keeps her birthday, and the

daughter, an only child, fearless of presuming on her privileges, comes back to the homestead to pay her filial respects.

In our opinion the history of the Church in Virginia, and especially of its revival between the years 1814 and 1845—a period which includes the consecration of Bishops Moore, Meade and Johns—should be known to the Church people of West Virginia as well as to those who march under the standard of the old Diocese. To us it reads like a romance.

Contemplating the depressed condition of the Church in the infant Commonwealth at the close of the Revolution, and the failure for thirty years after of every effort to revive her, we are drawn into a realizing sympathy with the hopelessness, if not the apathy, which seemed during those dark days to have fettered her hands. Served only by ministers holding their commission from a Church identified with an alien Government; stripped of her property by the acts of her own legislators, many of whom had followed her sons in their struggle for liberty; regarded as legitimate prey by hostile Sectaries of every name; reduced in number of Parishes to less than one-half, and in Clergy to the pitiful count of twenty-eight; suffering in several instances from the immoral conduct of her ordained representatives; without Episcopal supervision, without clerical organization, without power to increase her ministry, we cease to wonder that the religion of her people took narrower forms than those encouraged by her teaching, and that scepticism and worldliness ran riot in our Zion. The necessity of an outward organization of the Church for the 'preservation of the faith, once delivered to the saints,' was never perhaps in history more thoroughly exemplified.

But to our minds the other side of this picture is not less striking nor less full of instructive lessons. The first Convention of 1785, and the consecration of Bishop Madison in 1790, were efforts after organization, which, to a great extent failed of their object. The additions to the strength of the Diocese, made in the ordination of the Rev. William

Meade and the consecration of Bishop Moore, however valuable in themselves, seemed utterly inadequate to the task of resuscitating the dying. And the burning of the Richmond Theater, in 1811, was an event as foreign as possible to our conception of the conditions of Church growth. Yet these incidents combined—conspired, let us rather say—to raise the Church in the State of Virginia from the throes of imminent dissolution to a position of commanding influence in the State and Nation. It is very wonderful, and yet not more so than the record of the awakening itself. For not like an invalid recovering from wasting illness, but like a giant refreshed with sleep, the Church spirit of the Old Dominion, throughout its borders, and by a single impulse, bestirred itself. The Valley of the Shenandoah, then a new land and full of lusty life, called to the regions adjacent to the sea, and the fertile many-fountained slopes, lying along the mountain's feet, repeated the summons and echoed the ready rply.

To a mind in sympathy with the people among whom this movement took place, and especially with the cause it furthered and whose success it assured, few epochs in our history are more affecting. Jerusalem awoke and put on her strength, careless, men say, of the beautiful garments in which that strength should be arrayed, but majestic in the earnestnes of her purpose.

In 1815 Bishop Moore made an encouraging report to the Convention; in 1830, there were one hundred organized Parishes in the Diocese; in 1845 two hundred Parishes, one hundred Clergy, and fifty persons studying for the Ministry, gave full occupation to two Bishops. A period, we remark, of thirty years, which it is impossible not to contrast with the thirty years preceding, during which the Clergy list, small to begin with, had steadily decreased until only seven could be gotten together for the important work of electing a Bishop.

The story is told in brief on the monument of Bishop Moore, which, almost hidden among the trees of Shockoe

Hill cemetery, is yet a shrine towards which the feet of every Virginia Churchman should at some time be turned. Part of the inscription runs thus: 'In the Convention that called him to the Episcopate there were only seven members; at the time of his death there were ninety-five Clergy men in the Diocese of Virginia.' Truly, God's ways are not our ways, and the indications of His providential care over His Church, afforded in the events to which this slight reference is made, we of West Virginia would not fail to recall, if for no other reason than this, that from there we may gain renewed assurance of the divine favor on a similar task, which in His name we have set for ourselves.

Nor would we forget the men whose names are identified with this noble movement. Bishop Moore—'with many distinguished qualifications for the work of revival'—gracious, eloquent, and loving. Bishop Meade, wise, untiring, indomitable, and, in the discharge of duty, at home and abroad, absolutely fearless. A born leader of men, his figure would be conspicuous in any group where he may be found. Wilmer and Norris, who brought to us from Maryland their varied gifts and acquirements in answer to our appeal, 'Come over and help us.' Balmain, generous and disinterested, occupying an advance post in the good old town of Winchester. Syme, who, by virtue of a blameless life and a commanding position on Court House Hill, held the fort in Petersburg. Buchanan, the approved preacher, the unequalled reader, the genial companion, the bounteous friend, of whom a contemporary wrote immediately after his death: 'The Saviour said, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself.' These two laws were written on the tablets of this excellent man's heart.' No Christian ever had a higher eulogy.

And side by side with these as from the section of the old State from which our Diocese is framed, we particularly

mention Benjamin Allen, of whom it is recorded that in his ministry he left few neighborhoods in Jefferson and Berkeley unfrequented, and by reason of the fact that he read, meditated, and composed, and perhaps, like Caesar, wrote on horseback, was ready to preach wherever he came. John Thompson Brooke, whose first charge was Martinsburg and Hedgesville, and whose finished sermons were written only on the pages of his wonderful memory.

Joseph Doddridge, M. D., who, besides ministering to a congregation on the hills of Brooke County, and preaching in Wheeling, confers upon Virginia the honor of sending the first Episcopal missionary into Ohio, where he organized five Parishes. John Armstrong, first Rector in Wheeling, whose ministry, whether we know anything else of it or not, has one infallible seal, his worthy son William succeeded in time to the father's work. In these men, their virtues, and the memory of their labors, we here claim a heritage, which for West Virginia and her children we desire to make perpetual.

But West Virginia is a Diocese, complete in equipment, developing in strength, already, comparative statistics being the witness, holding no mean place among the Churches. Adopting the language of the preface to the Prayer Book, we think proper to make here the grateful acknowledgment that the Church we represent 'is indebted under God for its first foundation and a long continuance of nursing care and protection' to the Church in Virginia.

It is a source of gratification to us that many of your Clergy—among them Bishop Whittle—ministered in our Parishes; that the first missionaries from Virginia, to Virginia west of the Alleghenies—the Rev. Charles Page and the Rev. William Lee—were sent by the Association of the Valley, an organization which, under the name of the Valley Convocation, by its generous disregard of State lines, still binds the two Dioceses together; that for years the occupants of most of our pulpits were assigned to their posts by

REV. GEO. W. EASTER.

RECTORY, UNION.

ST. THOMAS, WHITE SULPHUR.

ALL SAINTS, UNION.

the Bishop of Virginia; that our Clergy were from the Virginia Seminary, and our Laity took lessons in Church Legislation in your Councils. If, in this last connection, it should ever be agreed that improvements have been made on the copy, surely the teacher will rejoice in the pupil's aptness.

It is not, however, characteristic of our Western people to dwell long, certainly not exclusively, on the past. Looking to a future, to be marked by achievements greater than any we have yet seen, we value chiefly the present as the period in which our part, if done at all, is to be performed. And today West Virginia counts its relation to the old Diocese both interesting and important.

The endowment of $5,000, received when we were starting our organization, has, with other funds, enabled us to provide a substantial and commodious house for our Bishop, situated on a hill overlooking one of the most beautiful valleys in this country, and not less desirably located ecclesiastically.

The position accorded us on the Board of Trustees of the Seminary of Virginia is a gratifying one. Whether we had any voice in the management of the institution or not, we believe it would still be 'our Seminary,' but under the present organization the bond is even closer and more secure.

Our contributions for religious and theological education are handed over in bulk to the Virginia Education Society, and the act is regarded by us, not as a return for the aid afforded us by that Society, but as a recognition of its generosity.

For the benefits, therefore, which at this very time the Diocese of West Virginia is receiving from Virginia, we take this occasion of general gathering and mutual congratulations to express our obligations. In Smith's History of Virginia it is related that 'the first religious services in the Colony were held by the Church of England—Chaplain, Good Parson Hunt—under an awning and common tent.' So small was the beginning of the Church to which we give our allegiance.

How that tent has stretched! The dimensions ascribed in an Eastern story to a shelter of that kind are not worthy to be its measure—that the creation of an Oriental imagination, when folded, could be carried in the hand, but, when pitched, accommodated an army. The awning under which the Church in Virginia first gathered has spread its folds over a State!—two States!!—may we not say half a continent? And still the command comes to lengthen our cords and to strengthen our stakes. Truth is stranger than fiction. In our case, as well as in that of the world at large, the prophecy has been fulfilled: 'The little one shall become a thousand, and the small one a strong nation.'

Brethren of Virginia, the West Virginia delegation is here today to mingle with your thanksgivings for favors received in the past. We are here also to supplicate with you the Throne of Grace, that in love and in zeal we may walk worthy of the vocation wherewith as Christians and as Churchmen we are called.

Such an answer to our prayers, as we may reasonably expect, will furnish ground for renewed thanksgiving a hundred years hence."

On the next day Judge Sheffey, from the Committee appointed to prepare a reply to the congratulations extended by the Diocese of West Virginia, reported the following resolution:

"Resolved, That the Council of the Diocese of Virginia, desires to express its cordial and grateful appreciation of the Centennial greeting, so eloquently and so affectionately tendered to the Diocese on yesterday by the Bishop and other Deputies from the Diocese of West Virginia. In this, the hundredth anniversary of the orderly reorganization of the Church in her borders in 1785, the Mother Diocese with warm heart and just maternal pride returns the greeting of her daughter, and rejoices to point to her as one of her jewels; and she humbly prays that the mother and the daughter may continue to walk together in love and in the unity of common

spirit to set forward and maintain the precious 'faith once delivered to the saints.'"

Respectfully submitted,

ROBERT A. GIBSON, Chairman.

The Council of 1886. Charles Town.

The Ninth Annual Council met in Zion Church, Charlestown, on Wednesday, June 2d. The Bishop presided. The Rev. C. C. Pearson preached the sermon. The Revs. J. B. Fitzpatrick and H. T. Wirgman were ordered Priests. There were present nineteen Clergymen and sixteen Laymen.

The Bishop announced the movement for a Hospital, Orphanage and Home in the Kanawha Valley, begun in January. Receipts to date, $2,768.41.

Deputies to the General Convention: Rev. R. R. Swope, Rev. R. A. Gibson, Rev. L. R. Mason, Rev. R. A. Cobbs, Gen'l. Wm. P. Craighill, Mr. N. S. White, Mr. R. J. McCandlish, Maj. Thos. L. Broun.

Alternates: Rev. R. D. Roller, Rev. T. H. Lacy, D. D., Rev. Dallas Tucker, Rev. C. C. Pearson, Prof. R. C. Berkeley, Mr. Cruger Smith, Mr. E. I. Lee, Mr. Ben Hurxthal.

From the Bishop's address:

Church Music.

I want to say a word to the Council on the subject of the music of the Church. It is a very important subject, since so large a part of our service may be musical, and since the hymns and chants not only form a pleasing feature and afford a grateful variety in our worship, but contain also, in familiar and beautiful form, the most precious truths of the Gospel of our Saviour, Christ.

These hymns and chants are for all, and when a large part of the congregation is practically barred from using them, or systematically discouraged in trying to do so, there is great impropriety committed and great injustice done. Not to speak of music that is light and unseemly, it is far too often

the case that its newness or its difficulty, practically, excludes the greater part of the people from joining in it.

If the Book of Common Prayer is to be looked upon, not only in the nature of a guide to public worship, but also in the light of a compact between all who mutually accept it, we may well demand, in behalf of a large part of those who worship in our churches, that they be not thus debarred from taking part in the service. By what right do a few persons monopolize the magnificent verses of the Te Deum, or those sweet Psalms of David? Surely it cannot tend to edification to have the great mass of the congregation painfully and impatiently waiting, while the choir is making such intricate progress through the words of the chants, that almost every feeling of devotion is lost in a natural anxiety as to whether they will safely reach the conclusion.

Although this is, confessedly, a most difficult matter to deal with, yet the Minister must face the responsibility, and not allow so important a part of the public worship of God, to be so often shorn, as I fear it is, of all its power. I do not desire Council to take any action on this part of my address, but I do desire, in all seriousness, to bring this matter to the attention of the Clergy, and to beg them that they will try to promote the spirit and edification of our services by greater care over the music, which the Church puts under their charge.

The Bishop's Visitations.

It is impossible, in a widely extended Diocese like that of West Virginia, always to time the Bishop's visitations to each Parish, so that it will be most convenient to the Rector and most helpful to his work. On the one hand, it is an advantage to have such a time as that of the Bishop's visitation to look forward to, as it may help some persons the better to realize the necessity of decision in spiritual things, and lead them to look upon such visitation as an opportunity that ought not to be neglected. But on the other hand,

harm may be done if direct effort to bring the wanderers into the fold is relaxed at other times, and the idea gains credence that no one can formally identify himself with the Church, and thus confess Christ, except on the occasion of an Episcopal visitation. There is express provision for admitting to the Communion those who are ready and desirous to be confirmed, and I would that our Clergy more frequently availed themselves of this liberty.

Everybody ought to know that our church doors are always open, and that while we do not undervalue special instrumentalities, or the help that we find in stated seasons of special service, yet, that we look mainly to the regular ministrations of the Sanctuary, and to the preaching of the word from house to house, in the regular pastoral work of the Clergy, for the awakening and ingathering of souls. So the Parish work can everywhere be carried on without hindrance, and the people may grow into the idea that the Minister is always ready to receive them into the Church; admit them to the privileges of Communion, and enroll them among those to be confirmed by the Bishop whenever he may make his visitation.

The Council of 1887. Weston.

The Tenth Annual Council met in St. Paul's Church, Weston, on Wednesday, June 1st. The Bishop presided. The Rev. R. A. Gibson preached the sermon. There were present fourteen Clergymen and nineteen Laymen.

The Rev. R. D. Roller was elected Secretary, vice Rev. R. A. Cobbs, resigned.

The Bishop referred to the proposal to change the name of the Church as follows:

There is one point, however, which seems to demand some further mention; I mean the effort made to change the name of our Church, or at least to omit the word "Protestant" from the Title Page of the Prayer Book. I am glad to know that both propositions were steadily opposed by the Depu-

ties from this Diocese. It does not become us to denounce those who favor such a change as disloyal to our Church, or to interpret too freely their motives, except so far as they are avowed. No doubt some are actuated by the sentiment of the thing, some by what appears to them to be a severe logical necessity, some are fascinated by the vision of an all-embracing Church which scorns any name of limitations, and others thoroughly dislike the word "Protestant," and everything it implies. But we must remember that if we resent, as insulting, the dogmatism which would relegate all opposing such change to the position of ignorant and narrow minded Sectaries, we must be careful lest we also are offenders, by accusing or suspecting those who differ from us about such matters, of unfaithfulness to their ordination vows, and as cherishing secret designs to carry us toward Rome, if not actually to Rome.

It is well for us, however, to note in regard to this particular measure that it comes mainly from those who differ most widely from us in their view of the nature and functions of the Church, in the whole operation of the Divine system of grace upon the heart of man.

I am trying simply to state the facts of the case without argument. We cannot avoid being influenced in the first place by such considerations as those I have mentioned, but I trust we would have the honesty and manliness to avoid blind prejudice against any measure simply because we disagree with many who promote it. We find, however, on fuller examination that we cannot accept the arguments which are advanced as in favor of such changes, come from what quarter they may, The most formal confession of faith that this Church has made—after the Catholic Creeds—is to be found in the Thirty-nine Articles of Religion, and they are thoroughly Protestant. It would, I think, tend very much to promote good feelings and a clear understanding among those who, in the providence of God, find themselves often opposed to each other in such matters, if there

were a more distinct avowal of our general position. If there be those who would like to get rid of the Thirty-nine Articles, or modify them, so that they should contain a more exclusive definition of what constitutes the visible Church of God; should affirm a more close and vital connection between the outward and visible sign, and the inward and spiritual grace in the Sacraments, and should relax somewhat the statement that those five rites, commonly called Sacraments, are not to be counted as such, for this, among other reasons, that they have grown of the corrupt following of the Apostles, and should allow tradition to share somewhat more with the Church the authority now claimed for the Scriptures. I say if there be such persons we will not denounce them—let them speak their sentiments; but when we come to know their views on such like points as those I have just spoken of, it must necessarily be that we shall be made very cautious in following their lead in other matters. In the meantime we claim for ourselves the liberty we desire always to allow others. We will not try to narrow this comprehensive Church of ours in one direction more than in another. We affirm our adhesion to the Articles as they stand, and without the glosses which have to be put upon them to make them—as we think—teach anything else but what has been accepted as always according with the name Protestant. We are satisfied with the wording of the Sixth Article, as it sets forth the Rules of Faith. We are satisfied with the wording of the Nineteenth Article, when it defines the Visible Church. We are satisfied with the wording of the Twenty-fifth Article, when it tells us of the two Sacraments—with the Twenty-seventh Article, when it tells us that in Baptism Faith is confirmed and Grace increased by the virtue of prayer unto God, and with the Twenty-eighth Article, in which we are taught that the Body of Christ is given, taken and eaten in the supper, only after an heavenly and spiritual manner. In other words, we do not think that this grand old Church of ours has been going along in a poor, halting man-

ner, during all these years, and now is to have its doctrinal standards revised, and its Ritual changed by the introduction of things which were intelligently discarded three hundred years ago.

We are opposed to such things and shall resist the changes, and because this word Protestant has, in the course of events, come to stand for that system of faith and practice, which was in the exercise of her undoubted right, set forth as of authority by our Reformed Church three hundred years ago: therefore we mean to keep it, not only as an old landmark, but because the very sound of it is grateful and pleasant to our ears. There are other aspects of the question which could be very much enlarged upon were it necessary to do so. I will only add this, that since the adjournment of the General Convention, I have seen statements from prominent advocates of the measure, in which they acknowledge that the present time at least is not a favorable one for the change, we may therefore hope that it will not be pressed so strongly in 1889. We must, however, be on the alert, and not forget the avowed purpose of many who are encouraged by the past history of the proposed measure. In my judgment it would be inexpedient in the last degree to make any such change, compelling us to be on the defensive and making our Church an object of suspicion, where now she has the most favorable regard. We want no narrow, unreasoning conservatism, but we do want an intelligent understanding of the real questions at issue, and of what they involve. We do want, and I trust we shall always have in this Diocese, a staunch adherence to the Doctrine, Discipline and Worship, which this Church has received, and which she commits to us to hand down unimpaired to those that shall come after us.

A committee was appointed on this portion of the Bishop's Address, and reported resolutions, which were unanimously adopted as follows:

Whereas, a persistent effort, extending through a series of years and assuming several different shapes, has been

ST. BARNABAS, DAVIS.

GRACE CHURCH, ELKINS.

REV. JAMES LOGAN FISH.

made in the General Convention of the Protestant Episcopal Church in the United States to change the name of the Church, and—

Whereas, the advocates of such change claim that they are gaining ground year by year, and that in one form or another their object will after awhile be accomplished; therefore,

Resolved, That in the opinion of this Council any change whatever in the name of the Church is altogether inexpedient and unwise.

Under the name which it has borne for a hundred years, the Protestant Episcopal Church has flourished and grown beyond the possible expectations of those who organized it.

Associations, strong and tender, have twined themselves around the words which indicate our distinctive place among the Christians of America.

We are not ashamed of Protestantism, nor do we intend to adopt the views of a few foreigners among us, who attach to the word the idea of irreligion. As American and especially Protestant institutions improve these people in other respects, so we trust by God's grace to improve their views of Christianity and its historical nomenclature.

In the Church, as at present constituted, we recognize parties and schools of thought widely different and ready on any grave provocation to become antagonistic.

The name of the Church we regard as one clause of the compact by which they agree to exist together in the same organization. To change the name would be, in our judgment, to incur the condemnation of "truce-breakers."

We therefore approve the action of our Deputies to the General Convention in Chicago opposing every movement in the direction of change of name of the Church, and call upon good Churchmen throughout the land, to use their best

endeavors to convince the advocates of change that their effort is futile, dangerous and revolutionary.

ROBERT A. GIBSON, chairman.	T. H. LACY, D. D.
R. H. MASON,	R. R. SWOPE,
N. S. WHITE,	R. J. MCCANDLISH,
DR. H. MCS. GAMBLE,	G. W. HALL.

The Bishop reported as received for the Sheltering Arms during the year $1,410.15, making a total of $4,178.56.

From the Bishop's address:

Clerical Support.

I speak now especially to the Laymen as their friend and adviser and chief pastor in the Lord. It does not require very extended observation to teach any one that the heat and burden of the day falls upon the Clergy working in our Parishes and Missions. I am not going to urge any plea for them on personal grounds, however strongly such plea might be made, but I would have you esteem them very highly in love for their work's sake, and I would have you more distinctly understand, and more constantly remember, that there is, perhaps, no one direction in which you can so effectually labor for Christ and His Church, as by the hearty and liberal support of those who are set over you in the Lord, and by a cordial co-operation with them. The Clergy are not to be regarded as objects of charity. Putting it on the very lowest ground, the laborer is worthy of his hire. And this, not only because of support pledged and service rendered, but especially because of divine appointment. For even so hath the Lord ordained that they who preach the Gospel should live of the Gospel.

The Council of 1888. Huntington.

The Eleventh Annual Council met in Trinity Church, Huntington, on Wednesday, June 6th. There were present fifteen Clergymen, and fifteen Laymen. The Bishop presided. The Rev. Mr. Gibbons preached the sermon.

Special mention was made of the death of Rev. R. A. Cobbs,

Hon. Geo. W. Thompson, Major J. C. Covell and General Jno. H. Oley.

In givng summary of progress since the formation of the Diocese, the Bishop reported as built, thirty-two churches, three school houses, a hospital, an Episcopal residence and eleven rectories. In four other places lots have been secured and money collected for rectories, and in five other places lots have been secured and money collected for church buildings. In all this work about $180,000 has been expended.

Mr. R. M. Browne, of Wheeling, was elected Trustee of the Episcopal and Permanent Funds, in place of the late Judge Thompson.

A committee was appointed to consider proposed changes in the Prayer Book.

A committee was also appointed to codify the Canons for publication.

Resolutions were passed, urging the Bishop to suspend for a time his visitations, and appropriating $500 for his expenses on such trip as he may find it convenient to take.

Received for Sheltering Arms, $1,471.82. Total receipts, $5,650.38.

From the Bishop's Address:

Review of Progress.

During the ten years which have elapsed since I took up the work in West Virginia, I have visited every county in the State, even those where we have no organizations and no membership of our Church. Out of the fifty-four counties there are still twenty-two where we have no organization of any kind, and eleven in which, so far as I know, we have not even a single communicant. Many of these counties are, however, reached by occasional services, and so the way is being prepared for us to be established. Our plan has been simply to try and care for our scattered people as we had the opportunity. Wherever there have been even a few

who desired the ministrations of their Church, we have done all we could to help them. In this way we are now represented by organizations of some kind, in sixteen counties, where, ten years ago, we had no such foothold, and no doubt the next few years will still farther spread the influence of our Church. We have come into these various Christian communities not as selfish intruders, but because our presence has been needed and desired; and it is pleasant and helpful to think that now, after these ten years of aggressive work, that there is a more kindly feeling towards our Church among the people of West Virginia than ever before. I trust that in all our future activities we shall still keep the unity of the spirit in the bond of peace.

The general history of our churches has been one of healthful progress, with the exception of three or four, which, owing to a variety of circumstances, some of them beyond their control, have either stood still or gone back, they have moved steadily forward, and now, at the end of these ten years of independent Diocesan life, having raised and spent perhaps as much as $180,000 in the way of self-equipment—building thirty-two churches, ten rectories, three schools, a hospital and an Episcopal residence—we ought to be in condition to do a great deal more than ever we have done here in this vineyard of the Lord.

System in Temporalities.

A point I have insisted upon time and again, but one which demands renewed consideration and still more decided emphasis, is the necessity for more systematic effort in doing this work. I speak frankly for myself and for my brethren of the Clergy, when I say, that I do not think we want to shirk any work that rightly belongs to us, but that we feel that we ought to be relieved more and more from the grinding care of serving tables.

Even the inspired Apostles found these business details too much for them, and appointed chosen persons to look

after such matters that they might give themselves continually to the ministry of the Word and to prayer. This is what I plead for today, for the Clergy. Let us be relieved from business matters that do not properly come under our care, that we may the more give ourselves to the ministry of the Word and to prayer, and I feel sure that our efficiency will in every way be increased.

I have time and again had Vestries to tell me that the great need of their Parish was a Minister who was, as they called it, a great worker in all the temporal business of the Parish, in raising money for their support, improving Church property, and such like matters; or, to put it in other words, they really wanted a man who could and would do what is the express duty of the Vestry to do. No one can tell, unless he has tried it, how such details of business, entering into and filling up a man's life with their daily recurrence, absorb his time, divert his energies and so cripple his work.

I am pleading not for the personal comfort and feelings of the Ministry, although that is not beneath your notice, but I am pleading for your own churches that you may experience the reviving power of a Clergy, that can give themselves more continually to the ministry of the Word and to prayer.

There are many noble examples of devotion in these matters; we have Vestries that are models of faithfulness, who are ready always to act promptly and wisely, who put no extra care upon their over-taxed Minister, but are ready to do their part, and have the good sense and the grace to manage all the temporal affairs of the Parish with system and effect. It is one of the most important purposes served by our Annual Councils that the influence and example of such men may be brought to bear upon others that they, too, may be stimulated and guided in their own work.

The business affairs of most of our Churches are, in themselves, too insignificant to be really burdensome or difficult

to any one who will undertake to transact them with a ready mind. I appeal to the Diocese to remove from our midst all cause of reproach on this account.

Losses.

When our Tenth Annual Council met in Weston, one year ago, we were all pained to miss from its sessions our efficient Secretary, the Rev. R. A. Cobbs. Few of us perhaps thought that he would so soon be called away to his rest and reward. On Tuesday, June 28th, in the Rectory at Charleston, he was gathered unto his fathers, "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable, religious and holy hope." I took occasion in the sermon I preached at the time of his funeral, to express more fully my sense of the great loss the Diocese has sustained in his death.

Since our last session we have also lost the faithful custodian of our Episcopal Fund, Judge George W. Thompson. He took great interest in the formation of the Diocese, and was present as a Deputy from Virginia at the General Convention of 1877, which effected it, helping by his testimony and influence to bring about the result. Since that time Judge Thompson has served repeatedly in our Diocesan Councils, and in the General Conventions, as his failing health permitted. Although for some years past his eye was growing dim and his natural force abated, he always had a keen interest in everything connected with the progress of our Church in West Virginia. Of a profoundly philosophical mind, he retained to the last a simple faith in the Gospel of Christ as the power and wisdom of God.

We have had also to lament the loss of Major J. C. Covell, of Romney. It is chiefly to his energy and zeal that we are indebted for the erection of St. Stephen's Church. But important as he was to us in our work, he filled his chief measure of usefulness as the Principal of the State school for the

Deaf, Dumb and Blind. He united in a remarkable degree the qualifications necessary for such a difficult post of duty. He had rare administrative ability and great personal influence with the pupils. He took the liveliest interest in the religious welfare of the scholars, and used his great gifts for their benefit with a faithful assiduity. Himself the son of a clergyman, he had been intended for the church, but I doubt not found his true call to duty in the work which he carried on for so many years with such brilliant success.

Nor can I fail, standing in this presence today, to mention one other name from the list of those who have, during the year, passed from our midst. Very suddenly, in the month of March, General John H. Oley received the summons and laid his earthly armour down. Long before I came to West Virginia, General Oley was in the front of every movement looking toward the establishment of our Church in Huntington, and he retained the post of labor and of honor to the last. His loyalty never wavered and his interest did not flag. He could always be depended upon to do with his might what his hands found to do; and as his many personal letters to me show, he took most intelligent and judicious views of our Church work, and was ready to co-operate with every effort for the advancement of the Kingdom.

The example of these last two gentlemen named, is especially worthy of note and of imitation by our laymen throughout the Diocese. I trust it will not be lost by them. I mention them in this address because they furnish a standing refutation to the objection so frequently urged, that the ordinary pressure of business is sufficient excuse for failure in work for Christ and the Church. During the nine or ten years I have known General Oley and Major Covell, it would have been difficult, if not impossible, to find any two men more constantly and laboriously engaged than they have always been. As all who knew them well, perfectly understand, their duties were of the most continuous and exacting character; and since these duties involved the interest and

welfare of others their requirements were all the more imperious. I say it again, and with deliberation, that I do not believe, that any two men in the State, have been under a greater pressure of business cares and responsibilities than these two men during the ten years past; and yet they were not only active, but foremost in work for the Church, They gave of their means and time and influence to the advancement of Christ's kingdom, and by their example may well incite even the busiest of our laymen to renewed activity in the work their hands find to do. This is just what the Church needs today in all our congregations, earnest, devoted men who take such interest in the progress and have such confidence in the stability of the Kingdom of God in the world that they can be depended upon themselves to do and to make others labor steadily and hopefully where God has placed them.

We speak of the loss we have sustained by the death of true and good men, but the work must not suffer harm, it must go on and with increasing ardor. If in this world, men are found brave enough to step to the front and fill up the gap in the wavering column as it charges right on upon the deadly guns, shall not men be found in the Kingdom of God brave enough and true enough, to take up the work their brethren have laid down and carry it on, even in the face of opposition and indifference. Let us see on every side the steady purpose and the hopeful courage that become the Christian soldier, who believes and trusts in the exalted Saviour, his ever living Lord.

The Council of 1889. Shepherdstown.

The Twelfth Annual Council met in Trinity Church, Shepherdstown, Wednesday, June 5th. Present twelve Clergy and ten Laymen.

From the Bishop's address:

The Sheltering Arms.

I regret that I cannot make a more satisfactory report in

CHURCH OF THE HOLY SPIRIT, SUMMIT POINT.

ST. BARTHOLOMEW'S, LEETOWN.

CHRIST CHURCH, BLUE RIDGE.

ST. JOHN'S, RIPON.

regard to this important and interesting work. In our anxiety to turn to good account that which had been done, we tried during the last fall, without having any assured support, to open our doors, and we found that it was not practicable. Since that time measures have been adopted—with good promise of success—for raising $1,800 or $2,000 per annum, which we estimate will be necessary for running expenses. The Clergy of the Diocese have fallen in very cordially with these plans, and, we believe, that with a little more patience and energy we shall soon see our wishes realized.

The total amount of money raised to date has been $6,755.05. What, with the buildings erected, and those already on the place, repaired, the renewing of fences, and the putting the land in order, we consider the property worth fully $6,000 today. We trust the time will come, when for the work of blessing it does among a large and needy population, it will be counted ten times as valuable.

Diocesan Finances.

The financial condition of the Diocese will be fairly presented to the Council in the reports of the Treasurer, who continues to deserve our cordial thanks for the ability and faithfulness with which he discharges his troublesome duties.

It is the custom in many Dioceses to have regular days fixed for all Canonical Offerings. There are certainly advantages about such an arrangement, as it seems to insure some system where often there is none, and yet I know that in a Diocese like ours, there are some practical difficulties in the way of its adoption. Many of our Churches are open only once, or at the most, twice during the month, and so it would appear to be impossible to select any Sunday, or Sundays, when all our congregations could unite in any plan. And so there would be failure in the system just where it was most important to have it enforced. In the meantime, whatever we do, we must trust more and more to the growing inter-

est of our people, and above all to the faithfulness of the Clergy in keeping their charges up to their Canonical obligations. The envelopes, with a brief explanatory circular enclosed, have already served a good purpose, and may be made still more helpful. Custom seems to have set apart Christmas Day for our offering for the Widows' and Orphans' and Disabled Clergy Fund. In regard to other objects, I suggest that it would be the part of wisdom to distribute the offerings judiciously, through the year, and not suffer them all to accumulate during the closing months, when preparations are being made for the Council, and when there is in consequence often more or less hurry and confusion. These are certainly very obvious and common place observations, but yet called for by the general conduct of our Parochial Administration, as shown in the Annual Reports.

I know that the circumstances of our congregations are so different, that hardly any one rule will avail for all, and I know too, that the condition of many is such that they seem compelled in a great many ways to live from hand to mouth, and to maintain themselves as best they can. Still I believe it will be found in all cases a most important means of discipline and training, if our Clergy everywhere will systematically and persistently try to put the responsibility of all business affairs upon the Vestries or committees, on whom the duty properly falls. While I suppose that it is hardly possible to avoid in some cases the use of the offertory to meet current expenses, yet it does not seem to be an ideal arrangement; and I do object to using it as a make-shift for every emergency. I think that the officers of the congregation ought to be able to provide for the ordinary expenses of the Church, in the use of the usual business methods, and leave the offertory free for meeting the regular Canonical requirements, and for special offerings for the relief of the destitute and the spread of the Gospel. Then might we hope, that when we worship in the sanctuary, our alms as

well as our prayers, may go up as a memorial before God.

As I meet you thus my Dear Brethren, year after year in our Annual Councils, and as we go over together the records of our common work, and note its progress and prospects, I am well aware that there are peculiar difficulties and discouragements, and particularly in connection with the more feeble Churches and the outlying Missions, which sometimes press heavily upon the heart of the worker. In addition to the natural inertia of our human nature toward spiritual things, and the common indifference and opposition of the heart to the doctrines of grace, and to the life of religion; in addition to these which must be expected by every one who would anywhere, do anything in this world for Christ and His Church; in addition to these are special difficulties and discouragements to be expected in a work like ours. In many places there is not only no strong traditional feeling in favor of our Church, but there seems none in favor of religion and no high tone to elevate and anchor society. People do what is right in their own eyes, and have little regard for any authority that would guide and control them. Public opinion works subtlely, but yet really against the claims of religion and of the Church; and even when individuals so far emancipate themselves from its control as to come and take their stand on the Lord's side, it is often very hard to beget in them any sense of personal responsibility for the work of Christ in the world.

There is a very low sense of the obligation of the Lord's Day, and of public worship, and even many Christian households have no family altar, around which to gather the children and consecrate them, day by day to the holy service of God. The Church organizations are often weak, and for lack of spirit and interest with difficulty drag their slow length along. The condition and prospects of the Church of Christ in the world, are matters that do not seem to be upon the hearts and consciences of the people, and as a consequence, not only are general obligations neglected, but too often the

ministrations of the Clergy are received as a matter of course, and apparently with no thought that they deserve, and that they need compensation for their time and labor, and this in forgetfulness of the Gospel precept, that even so hath the Lord ordained that they who preach the Gospel should live of the Gospel. These things taken in connection with the isolation of the Clergy, their wide fields of labor, involving in many cases wearisome journeyings, and long absences from home, give a peculiar aspect to our work in this new and truly Missionary Diocese.

The thought of all these things that seem to be against us, should cause us the more carefully to study the true sources of our strength in the work which God has given us to do. It is His work we are doing in this sinful world, and doing it not in any way of man's devising, but along the lines marked out for us in the Church which Christ founded, and which He still guides and will guide by His Spirit until time shall be no more. If we feel the weight of our responsibility, we ought also to feel the sustaining inspiration of a Divine Commission, and be strong in the realization of a Divine Promise. Whether these people among whom we dwell, will hear or forbear, we are to preach to them Jesus Christ and him crucified, still steadfastly believing that, in spite of all opposition and hindrance, come from what quarter they may, this Gospel is the power and the wisdom of God. Let us take a larger view of the broadening conflict, learn to look beyond the narrow bounds of our own small fields, watch and rejoice in the tokens of Gospel triumph in every land and among Christians of every name, and so we, standing it may be on some lonely picket post, or holding with difficulty, some part of the line where the tide seems to set all against us, will yet maintain a good heart, for we know that in doing our part where He hath placed us, we are as truly serving the Lord Christ, as if in the most conspicuous sphere, and we have an abiding

faith that the kingdoms of this world shall yet become the kingdoms of our Lord and His Christ.

Deputies to the General Convention: Rev. L. R. Mason, Rev. Dallas Tucker, Rev. T. H. Lacy, D. D., Rev. R. D. Roller, Mr. E. I. Lee, Mr. R. J. McCandlish, Mr. B. C. Washington, Mr. W. S. Laidley.

Alternates: Rev. C. C. Pearson, Rev. J. Brittingham, Rev. S. S. Moore, Rev. J. S. Gibson, Mr. J. D. Logan, Mr. J. P. Rogers, Mr. Ben Hurxthal, Dr. W. F. Lippitt.

The Council adopted the following memorial:

In Memoriam. Nathan Smith White.

Born in Montgomery county, Maryland, November 6th, 1807.

Died in Charlestown, W. Va., November 5th, 1888.

He was a graduate of Princeton College and studied law at Yale.

From the time of his settlement in Charlestown, in 1840, Mr. White was closely and actively associated with the Church, and all Christian work.

He was Vestryman in Zion Protestant Episcopal Church for more than forty five years and Warden for over twenty years; he was also attached to the Sunday School for forty five years, and Superintendent for twenty five years.

Before the Diocese of Virginia was divided, he was delegate from Zion Church to the Virginia Council; and since the erection of the Diocese of West Virginia, he was always sent to represent Zion Church.

From the organization of the Diocese he was a member and Secretary of the Standing Committee, a Trustee of the Virginia Seminary, and Deputy to the General Conventions of 1880, 1883, and 1886.

Firm in faith, active in good works, he had the witness of God's Spirit, and died honored of men and accepted of God.

From the Bishop's address:

Losses.

During this same period of which I have been speaking, we have had to mourn the loss of many faithful laymen, who did their part nobly and left behind them the fragrance of honored names in the Church of Christ.

And in speaking of these, I am sure that I voice but the common feeling of the Council, when I say that we specially mourn the absence from our midst today, of the late Mr. Nathan S. White, of Charlestown. He was so identified with his parish and with the Diocese, that we can hardly think of either and not have him in mind. Witnessing a good confession before the world, his life was an epistle known and read of all men, and by it he being dead yet speaks to us. The Diocese has lost a trusty counsellor to whom it was always wont to turn. One, who, whether in the Standing Committee, or the Annual Council, or the General Convention, always justified our confidence and won our esteem. His faith in the Kingdom of Christ was steadfast and his interest was unflagging. Taking hold of every good work as he had opportunity, he did with his might what his hands found to do. It was he to whom the Bishop of Virginia especially referred me, when eleven years ago, I was seeking for information and counsel, in regard to the work to which I had been called. There has been no time since that, that I have not felt the value of his counsel and the charm of his friendship. Surely in thinking of such an one we may bless God for his good example, and though not for ourselves, yet for him rejoice that he now rests from his labors.

We ought to feel that we are but entering upon the work that was so dear to all these good people, who have gone before us, and resolve, by God's help, to devote ourselves with renewed ardor to its hopeful prosecution. We do not live in the past, but it is helpful sometimes to refer to it, to recall more distinctly our spiritual descent, and the lines along which we are working, and realizing that we are compassed

about with so great a cloud of witnesses, we ought to run with greater patience the race set before us.

"Thursday, January 17th. In accordance with the wishes of my brethren so kindly expressed in my Council at Huntington, that I should, for a time, give up all official duties, and in the use of the means which they so liberally provided, I sailed this day from New York for Bermuda, where I remained until nearly the middle of February. I very thoroughly enjoyed the change of air and scene, and the temporary cessation from my work, was, no doubt, in every way beneficial; and I trust I have been all the stronger for it in taking up my duties again. Certainly, dear brethren, I can never forget this trip, as associated in my mind with your thoughtfulness and care for me, and your very generous appreciation of what service I have been able to render the Diocese. It may not be improper for me to put on record here, as in my judgment it ought to be recorded somewhere, that I thought it no misappropriation of your bounty to apply that which was over and above all expenses of my trip, to the purchase of a new set of Official Robes, which I have worn for the first time during the sessions of this Council. My first set, which were the gift of Memorial Congregation, Baltimore, being well worn in eleven years' service.

During my stay in Bermuda, I officiated in Pembroke, Trinity, Paget, and St. Mary's Churches. It was a real pleasure to take part in such hearty services. In the matter of attendance on Divine service, hearty responses, and plain congregational singing, these brethren set us a good example. What a different thing our service is when the people generally take part in it. How helpful, how inspiring, how edifying! When will we learn to avail ourselves of our great advantages, and in our constant practice, show the people among whom we live, what we can so easily show them, if we would, the beauty and the power of the service of our Prayer Book? The order of the services was everywhere like our

own here in West Virginia, no craving for novelties, no straining after effect, but manifestly the cordial acceptance and use of that which the Church has by authority prescribed.

The Council of 1890. Charleston.

The Thirteenth Annual Council met in St. John's Church, Charleston, Wednesday, June 4th. Present eighteen of the Clergy and thirteen of the Laity.

From the Bishop's address:

Mr. R. J. McCandlish.

Tuesday, February 25th. I took part in the services at the funeral of the late Mr. R. J. McCandlish. In his death our Church, in common with the whole community, sustained no usual loss.

Few men have ever, in the midst of life, given more thought and love and care to the progress of the Kingdom of God in the world, or shown themselves more ready to do with their might what their hands found to do for Christ and His Church. Singularly gentle in his disposition, and modest and unassuming in his whole nature and bearing, yet it was always manifest that he was unfalteringly true to his Master, that his duty to Him was the supreme purpose of his life. The very laborious work which for years he has done for this Diocese, in the management of it's various funds, was cheerfully undertaken and faithfully done. No detail was neglected and it was evident to all who were associated with him in such matters, that these duties were not, with him, mere matters of routine, but that his heart was thoroughly in the work. His simple Christian character made him a tower of strength in the community where he lived, an ornament to the Church he loved, and a living unanswerable evidence of the reality and power of our Holy Religion. Three score and ten years filled up the measure of his honorable, useful, unselfish, Christian life. The Parish loses its beacon light, the Diocese misses its ever faith-

ROBERT J. MCCANDLISH, FIRST TREASURER OF DIOCESE.

LAWRENCE E. SANDS, TREASURER OF DIOCESE.

ful servant, and the Bishop mourns his trusted friend and wise counsellor. But all these are only human voices which are more or less selfish in their expressions. Standing here in the house of God today, where we learn to know the end of man, we may hear the voice from Heaven that says, "From henceforth, blessed are the dead who die in the Lord; even so saith the spirit; for they rest from their labors; and their works do follow them."

Mr. Jno. M. Panetti.

The Diocese has met with a serious loss in the death of Mr. Jno. M. Panetti, a member of the present senior class at the Seminary. At my instance Mr. Panetti was stationed during the last summer at Ravenswood as Lay Reader, and rendered most efficient and valuable service. We looked forward to his ordination this summer, and had every reason to believe that he would prove a great addition to our working Clerical force. To the great grief of his friends he was taken suddenly away from us on Christmas morning last. The Faculty of the Seminary and his fellow students have all united in hearty tributes to his memory. We had hoped to have him long among us, as a co-laborer in this part of the Lord's vineyard, but the Master has removed him to the higher activities of Heaven. May we all, like him, have our loins girded and our lights burning, and be as faithful servants who watch for the coming of their Lord.

The Prayer Book.

The labors of the General Convention have resulted in further changes in the Prayer Book which are now obligatory upon our congregations. It is confidently expected that at the next General Convention this work of revision will be brought to a definite conclusion. I think that what has been done, has been wisely done. The effort has been made, and with success, to make our services more flexible and better adapted to the varied conditions of our work in our widely scattered territory, and as far as possible to the exigencies

of time and occasion. Now, that in response to what seemed a popular and reasonable demand, such changes have been made, and the powers that be have fairly kept "the happy mean between too much stiffness in refusing and too much easiness in admitting variations in things once advisedly established," it would seem that our rubrical law as thus revised ought to have additional authority and obligation.

It is well known that during the last few years various customs, some of them inoffensive and it may be beautiful in themselves, have grown up under the sanction of rectors and congregations. Some of these new customs have been adopted, or at least allowed, and some have failed to secure the recognition sought for, by their advocates. Under these circumstances it may fairly be claimed that the Church has pronounced judgment upon these matters, deliberately grafting some of them into her ritual and as deliberately rejecting or disallowing others. I think then, that more than ever, we have the limits of ritual prescribed in the Prayer Book, and that we are all bound by it, not only as by a law for ourselves, but as by a compact between the clergy and the people that the public services of the church shall be conducted in the manner prescribed and in no other way.

I confess that I feel disposed to be more than ever jealous for this our common law, and I think we make a great mistake and trespass on the liberty of our people when we take advantage of our official position to bring any kind of pressure to bear upon our people, to do or submit to that in our public worship, for which express authority is not found in the Book of Common Prayer. I know of no congregational liberty to have any use or custom of ther own, which has not its proper warrants in the common law and written rubrics of the church.

I freely recognize that there may be special meetings, councils, convocations, missionary and evangelistic meetings, Sunday School gatherings and others of like character, but

the proper liberty allowed on such occasions does not affect the principle that I insist upon, that for the usual and regular public worship of our congregations, the Book of Common Prayer, in its services and ritual directions is that which ought to guide us in what we do, and that to the exclusion of other things however beautiful or appropriate or edifying they may be. The church has undertaken to judge for us what is beautiful and appropriate and edifying for public worship, and she expects us cordially to accept her decision and submit our judgment to her's.

We all have need to think more seriously of the nature and great purpose of the public worship of Almighty God. Good old George Herbert says, "The end of preaching is praying." To this, some one has added that "the end of public worship is not only spiritual devotion at the time, but holy, living and practical application afterwards." We are to be doers of the word and not hearers only. The worship is not to end in itself as if external homage were all that were required of us. It must have issue in quickened spiritual power and practical duty. No barren or unproductive worship is acceptable. The end of worship is to stimulate to obedience. "To hear," in the language of the Old Testament signifies to obey, *i. e.*, to hear with the inner ear. Thought is awakened that it may lead to action. The sense of the Divine presence summons to duty. Obedience is the proper vesture of the thoughts and feelings roused in the sanctuary.

And yet it must be confessed that many are disposed to "measure the benefit gained by the enjoyment they feel," and the entertainment experienced. They expect always in preaching to hear "something new and striking," having no special care for the manifestation of the truth to the heart and conscience; and they desire a service, as they say, "rendered with aesthetic taste"—which may be all very well in itself, but which, nevertheless, often sadly diverts and distracts the mind. Certainly our worship must be reverent.

Bishop Ryle well says that, "Nature, reason and common sense, should teach us that there is a manner and demeanor suitable to mortal man when he draws nigh to his Almighty maker. It is not for nothing that it is written, God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about Him.' Evangelical religion does not object to handsome churches, good ecclesiastical architecture, a well ordered ceremonial, and a well conducted service." Still, for all these things we must remember that we are not dependent on our own taste or judgment, but have the way marked out for us by competent authority. I am led to make these remarks because I believe, that by reason of the weakness of our mortal nature, we are all in danger of losing sight of the true end of our assembling ourselves together, and expecting to be pleased and entertained rather than "brought nearer God and made holier, humbler, better Christians."

Poor human nature easily goes astray. There is an outward service and worship that seems devout, and yet has no heart in it. So it was said of those who came to hear Ezekiel preach. "They come unto thee as the people cometh and they sit before thee as my people, and they hear thy words but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." It is this tendency in human nature to substitute what some one calls "Religiousness" for "Righteousness", that ought to put us on our guard for our own selves, and make us careful, as far as we have the power, to lead others on to worship the great God who is a Spirit, in spirit and in truth.

I am convinced that some fall into a snare from a desire to make the services of the sanctuary attractive. It is possible for a popular lecturer, who touches upon all the topics of the day, to draw crowds of people on the day of rest when there is nothing else to draw them, and to cause them to have a certain familiarity with, and interest in, religious truth. But the triumphs of the Gospel are not achieved by

popular lecturers. We must expect to find a constant opposition in the natural heart to the doctrines of grace and to the life of religion, but we must still preach the word, be instant in season and out of season, reprove, rebuke, exhort with all authority.

The word of God's grace to man in Jesus Christ is the great power to move the heart of man and to change the face of the world. Any apparent success achieved, except along these lines of endeavor is delusive, nay worse, for it may lead minister and people to rest in the form of godliness while the true power is wanting. Humbling as it may be to confess it, we cannot deny but that "There is a semi-sensuous delight in religious worship imposingly conducted which may be felt by the least conscientious as well as by those that are sincerely devout. The soul that is devoid of true reverence towards God may be rapt into a spurious elation, while in rich and solemn tones the loud voiced organ peals forth His praise. The heart that never felt one throb of love to Christ, may thrill with an ecstacy of sentimental tenderness while soft voices, now blending, now dividing, in combined or responsive strains, celebrate the glories of redeeming love."

I feel sure that we all might do more than we now do to further the great ends of public worship, by giving more thought and time to the suitable and orderly rendering of our services along the well defined lines of our authorized ritual, bringing out more fully the richness and variety of the provision the Church has made for her children, both in the Prayer Book and Hymnal; and may I not say especially by exercising a wise discretion in such control of the music as shall tend to the edification of the people.

The Council adopted the following memorial:

In Memoriam. Robert J. McCandlish.

Born in Norfolk, Virginia, January 27th, 1820.
Died in Parkersburg, West Virginia, February 22nd, 1890.

His early life was passed in Norfolk, Va., where he united with the Church and became interested in its work.

Removing, towards middle life, to the western section of the State, he passed the remainder of his days in Weston and Parkersburg.

In both places his active interest in the church caused his speedy election as Vestryman, in which office he served almost continuously. He represented both parishes in the Council of the Diocese of Virginia, prior to its division. At the time of his death he was, and had been for many years, Senior Warden, of Trinity Parish, Parkersburg.

He was actively instrumental in promoting the erection and organization of the Diocese of West Virginia, and has been generally sent to its Councils as Delegate from Trinity Parish, Parkersburg. He has also, generally represented the Diocese in the General Conventions of the Church.

In addition to these labors and honors, he discharged faithfully and judiciously the responsible duties of Treasurer of the various Funds of the Diocese of West Virginia, from its organization to his death. His wisdom in counsel, his integrity of character, his earnestness of purpose, qualified him in an eminent degree for the trusts reposed in him.

Modest and unassuming in bearing, gentle and loving in disposition, he was honored by all who had dealings with him, and beloved by all who knew him. "Full of days and of honour," he now "rests from his labors, and his works do follow him."

The Council of 1891. Parkersburg.

The Fourteenth Annual Council, met in Trinity Church, Parkersburg, Wednesday, June 3rd. Present eighteen of the Clergy and fifteen of the Laity.

From the Bishop's address:

The Rev. John Ambler.

Wednesday, March 4th. I attended the funeral services of Rev. John Ambler and made a brief address. We have sadly felt the loss of this faithful, earnest man of God. Although

older than any of his brethren in the Diocese, save one, he was abundant in labors. In addition to serving several places regularly, he was indefatigable in ministering to vacant churches and in hunting up the scattered sheep. In this work he was a kind of general missionary, and was far more useful and efficient than his modest opinion of himself allowed him to think.

Mr. Ambler preserved the freshness and vigor of youth in a remarkable degree. He manifested to the last an unflagging interest in our work, and an earnest purpose to do cheerfully whatever was laid upon him. In the providence of God it was granted to him, no doubt, according to his desire, to die with his harness on. He had no period of inactivity, but was called immediately from his work to the great reward. May we be ever ready, as he was, to obey the summons when it comes, and while we wait for it, follow him as we believe he followed Christ.

The Council adopted the following memorial:

In Memoriam. Rev. John Ambler.

Born in Fauquier county, Virginia, April 3, 1821.

Died in Moundsville, West Virginia, March 3, 1891.

Prior to the war, he was United States Marshal under Judge Brockenborough, Federal Judge of the Western District of the State of Virginia. Throughout the war he was engaged in active service in the Confederate Army. He entered the Ministry of the Protestant Episcopal Church when over 51 years of age, late in life it is true, but was privileged to serve his Master in this calling for eighteen years. About fourteen years of this time were spent in the Diocese of Virginia, and the remainder in the Diocese of West Virginia, where he laid down his life in the service. He was ordained in 1873.

"Mr. Ambler was a conspicuous example of old-fashioned integrity and simplicity of character. With a genuine love of all that was pure and high and noble, he had a genuine scorn of all that was low, mean and small in any way; and

so he moved in and out among us like a grand old man, as he was—his life an epistle, known and read of all men. In his ministry he was singularly faithful and laborious. Personally he was modest and retiring, always ready to do cheerfully whatever was assigned to him, and to lend a helping hand wherever it was needed. We thank God for his good example, and we gratefully cherish the fragrant remembrance of all our associations with him. He has obeyed the summons, 'Come up higher;' he has heard the welcome, 'Well done, good and faithful servant!" May his words of counsel, now that he is absent from the body, come back to all his hearers with fourfold power and produce in them yet, an abundant harvest to God's glory and their salvation. He died a good soldier of the cross, in full possession of his faculties, and with perfect resignation to his Master's will." "The Lord alone did lead him." Deut. 32.12.

The Council of 1892. Martinsburg.

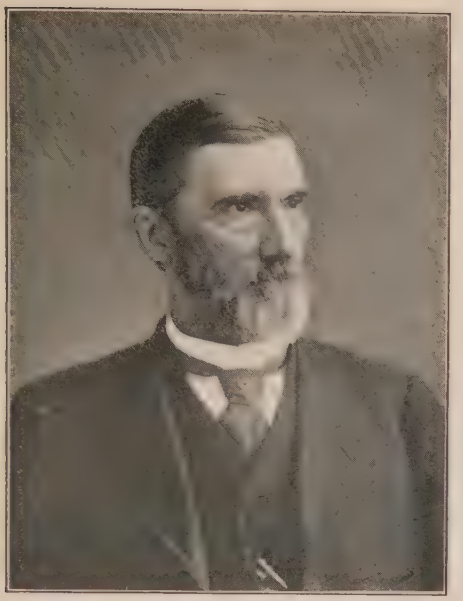
The Fifteenth Annual Council was held in Trinity Church, Martinsburg, Wednesday, June 1st. Present twenty-two of the Clergy and twenty-nine of the Laity.

From the Bishop's address:

Scattered Members.

Sunday, October 4th. A. M., held service in the open air at Dingess, Logan county, and P. M., in the Court House at the County seat. This county is developing rapidly, being made accessible by the extension of the Norfolk and Western Railroad. Monday, 5th. Boone Court House. This trip of about one hundred and fifty miles through the country, gave me opportunity of having the services of our Church among many people not at all accustomed to, and yet kindly welcoming them. It has been my growing conviction, that, if we mean to take a larger hold upon the people of the State, the clergy must do a good deal of this pioneer work.

Sunday 11th. A. M., Presbyterian Church, Winfield. P.



MAJ. J. C. COVELL.

RECTORY, ROMNEY.

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M., Methodist Church, Frazier's Bottom. P. P. M., Methodist Church, Buffalo. These places I thus visited, after quite a long interval. I found seven communicants in the three places, all of them anxious for renewed services. Such fields have large promise for the faithful, patient workman. The results are often far greater in proportion than in the more settled parishes. I give it as my deliberate judgment, after some years of observation and experience, that while the settled churches ought not to be neglected, yet that the general interest of our church throughout the State would be much promoted if more of their many services were bestowed upon their scattered brethren. In this matter of preaching the Gospel in the regions beyond our own Church organizations, and to the people outside of them, there seems to be need of a new departure, to use substantially the words of another. "Every Church or parish is to be considered as a fort which must be garrisoned and held." It is importanf to secure and maintain for it a commanding influence in the community where it is located, but this not for its own welfare and aggrandizement, but also that it may be a source of spiritual supplies for others, a base of operations from which to move upon the regions and the people beyond. We must not allow ourselves to be taken up simply with perfecting and enlarging our present church organizations. It is not enough simply to hold the fort. It is not enough that pulpit and choir give forth their accustomed tones, Sunday by Sunday, and that hearers occupy the pews in sufficient numbers to maintain the stated services of the church. This is all very well as far as it goes, but it does not go far enough. The Church must march out of the fortified camp into the open field, and it must do this in order to find and meet the people, to whom it has a message to deliver. To adhere more strictly to the figure, the Church must leave the fort, and march out into the open field in order to find and meet the enemy. No matter how excellent the ammunition and deadly the rifle, the foe will

not suffer unless they are in range. But in too many cases those who need to be won for Christ keep wholly out of reach of that elegant piece of black walnut furniture, with its plush upholstery, and ponderous gilt-edged copy of God's word, which we call "the pulpit."

Shall we then be satisfied with performing the time honored evolutions, of a religious campaign? God forbid that we should be so.

We must indeed maintain with utmost faithfulness the preaching of a bold strong gospel in every established pulpit; but we must do more than thus try to hold our present possessions; we must go forth to those that do not come to us. We must, as it were, go out into the highways and hedges and compel them to come in. We shall find the field for such laborers in the crowded, but neglected parts of our larger towns. We shall find it in the smaller towns. where there are yet many unattached to any Christian Church—apparently, outside of any active Gospel influence—we shall find it too in the rural districts, where oftentimes a monthly, or less frequent, service, and an annual protracted meeting, is the only religious influence that reaches the people from one year's end to another. There is large room, believe me, in such fields, for Christian energy, and zeal, and for consecrated service; the minister who engages in such evangelistic work is stronger for his own home duty, and the congregation that gladly spares him, and bids him Godspeed in his efforts, and helps him with with such personal aid as he requires, will find it true in its own experience, that " it is more blessed to give than to receive." I repeat it, the Church must not be satisfied simply to care for itself. If we have the heart for it, we shall find a vast deal of distinctively Christian work to do all around us, which shall be at once the best exercise for our own Christian life, and the most powerful evidence to the world that the Church is of God. So when John the Baptist sent Disciples to our Saviour to ask "who art thou?" He said, "go and shew John

the things you see and hear. The blind receive their sight, the deaf hear, the lepers are cleansed, the lame walk, the dead are raised, and the poor have the Gospel preached to them." It has been well said that "the Church is the preacher's force, not his field." The question is, what force have our Church organizations in the communities where they belong? Do they stand for God and righteousness? Do they help to inspire the people with faith, hope and love? Are they so organized around Christ as a living Saviour that they are continually showing forth His life and light to all the world?

Education.

The question of what we would do in West Virginia for the education of our youth, under Church influences is one that has been constantly present to my mind, and has occasioned much anxious thought. Several essays have been made looking to such education for our girls, but so far without permanent success. My more particular attention has recently been directed to a similar effort in behalf of our boys and young men, and there seems to be no insurmountable obstacle in the way of its accomplishment.

We have an interest in the High School near Alexandria, and some of our West Virginia boys have availed themselves, and no doubt will continue to avail themselves of the many advantages furnished by that most excellent Institution. But under any circumstances this number will always be small as compared with the many who need such training; the distance and the expense both will tend to confine the benefit of this school to a comparatively few.

Under these circumstances I have entered upon the enterprise of founding at Morgantown, the site of our State University, such an Institution as would accomplish the religious ends we have in view, while at the same time utilizing without cost to ourselves the common provision the State makes for the intellectual training of her youth. The idea is to have in Morgantown a Hall, which shall be a Home

for students, in which they shall live under greater safeguards than are now altogether possible, and also come under such religious influences as their parents would prefer, while at the same time freely enjoying the superior educational advantages the State affords. In this way the young men of our congregations, who attend the State University, would have a religious home of their own choice, and come under the constant influence of their own Church; and they would also at the same time be coming into contact with the larger life of the Commonwealth in which they live, and be meeting from day to day from all parts of the State, young men of every religious name, with many of whom they will be associated in after life.

This whole question is one about which there is not sufficient consideration. I want to say a word or two on the subject today, and in doing so, shall freely avail myself of the contemporary discussion of the subject in our church papers.

Some may say by way of objection to doing anything in the direction indicated, that it is not the business of the college to teach religion, or to be an ecclesiastical propaganda, that we send our sons to college for an education. But we must not fall into the error of supposing that an education is mental only. The ideal college cannot be considered merely as a place of instruction, a place for filling the mind by means of books and lectures. Mere learning is only intellectual lumber, unless it be shaped and inspired by social and spiritual ideals; or at best, without these it becomes the mere instrument of a money getting, sordid and selfish life.

The theory that religion is related to the family and the Church, and must be impressed upon each generation through these divinely appointed agencies, while for the school and the State, there is an entirely different range of duty and responsibility, is plausible and, with some qualification, true. But the school is not a Divine institution, as are the family, the Church and the State. The school is simply an expedient,

to do what naturally belongs to the family to do. It is, or should be, really an extension of the family, a sort of co-operative family arrangement for securing better advantages of intellectual culture and discipline for the young, than can be provided in the separate homes.

Where students live at home, there is very little that the school or college needs to do, but to furnish the means for intellectual culture, and the matters for self improvement.

Just here is where the mistake is made, and where theory fails. Students do not, as a rule, live at home, after the completion of a very elementary course.

Those who are preparing for college often go away to Boarding School, at an early age, and thence to College. They leave the family, and the school must take the place of the family, or the divine order of education is degraded to a human invention for mere instruction. Absent from the family, the student is absent from the Church, or, at least, has little to lead and hold him in his religious life, unless the school itself supplies the lack, becomes *in loco parentis*, and provides for his social and religious welfare as well as for his intellectual training.

We are not now discussing the relation of the Church to the day or to the public school, but its relation to the schools, which are also, for the time, the homes of the boys and girls, of the young men and young women, who are separated from father, from mother and pastor. It is evident that such schools should be, as nearly as possible, all that the home should be. They take the place of home, and they must undertake to do all that devolves upon parents to do for their children. Youth who are far from the shelter of the parental roof can no more imbibe their religious principles from the family circle, than they can from that source derive social culture. They have a right to look to the school for the entire round of human development, for manners and morals and religion, as well as for physical and mental training.

These words which I have freely quoted set this subject before us with sufficient clearness; the course I have indicated seems to be the most feasible and promising for us to pursue in West Virginia, if these really great interests are to be cared for. I trust we may be able to push it to a speedy completion.

Church Hall.

I place here upon record the communication I have addressed to the Regents of our University, bearing upon this matter:

"Parkersburg, W. Va., Jan. 28th, 1892.

To the Regents of the University of West Virginia:

I desire to establish at Morgantown, in connection with the Episcopal Church, (of which I have the supervision throughout the State), but under the sanction and with the co-operation of the Regents and faculty, *a Hall* or *Boarding House*, which shall furnish a home for those who may desire, in connection therewith, to avail themselves of the educational advantages of the University.

The question has come to me, time and again, as to my duty in the matter of helping in the education of the young men and boys of the Episcopal Church, who are growing up, in some sense at least under my care. During the past ten or fifteen years there have been quite a number of these who have patronized some of our church schools and colleges in other States, *e. g.*: Gambier, Ohio, Washington, Pennsylvania, Alexandria, Virginia, Louisville, Kentucky, &c. This has been because the institutions at these places furnished to parents and guardians, more of a Church home for their wards than seemed possible for them to have, under the present arrangements at Morgantown.

Of course, I know that it is perfectly competent for any Church to found its own high school and college, and some of them think it expedient to do so, but after having given some consideration to the subject, I have concluded to throw my own influence, and to try to direct that of my peo-

ple, on the side of the State University, which is the fitting crown and climax of our public school system.

It is competent, also I know, for any one to put up a Boarding House at Morgantown, and secure what patronage they can, but I prefer to undertake the special work I have in hand under the sanction, and with the co-operation of the Regents and Faculty, in order that we may secure more readily the recognition and patronage of the public, and may for the internal administration of the house enjoy the prestige and authority of the University rules and regulations.

The Hall or Boarding House proposed would furnish all needed accommodations to the students, under greater safeguards than perhaps now are possible in many cases, and also under such religious influences as their parents would prefer, and yet leave them entirely amenable to all general University rules, and also perfectly free to avail themselves of all the educational advantages which the State affords.

The internal administration of the Hall, and the general care of the students in their daily lives, hours of study, &c., would be in the hands of a warden, appointed by myself or by some other authority of the Episcopal Church, but acting in accordance with such general rules and regulations as would meet with the approval of the faculty, and would then be considered by the student, as of University authority.

The effort would be to provide the best accommodation in all departments and to make a safe and attractive home for all who would choose it as a residence.

The gain of such co-operation, as I thus seek from the University authorities, would be to me, a more general recognition on the part of the public, and a more efficient internal administration of the Hall; and to the University the more cordial interest and united patronage of no inconsiderable portion of our people throughout the State.

While the Episcopal Church would undoubtedly be ben-

efitted by having a religious home, thus provided for its young men and boys, yet, since the recognition and co-operation desired, on the part of the University could be granted by some general enactment in regard to all authorized Boarding Houses, there would be no room for suspicion of favoritism. Nothing is asked for this enterprise, that might not, with great gain to the University, be given with a free hand to all alike. It would not indeed be unreasonable to cherish the hope that the example of the Episcopal Church in this matter, might stimulate other Churches to take similar steps, and result in a wide-spread revival of interest in the State University.

While I have not the financial ability at this time to attempt to found a separate Episcopal College, I am free to say that neither have I the inclination to do so. I would rather gather the young men of my Church, at the State University, where, having, as is proposed, a religious home of their own choice, and coming under the continued influence of their own Church, they may yet come into contact with the larger life of the commonwealth in which they live, and meet from day to day, from all parts of the State, the young men, of every religious name, with many of whom they will be associated in after life; this better comes up to my idea of real University education.

I make known this plan to the Regents as a first step, as I would like to have the encouragement of their approval before I undertake to raise the money needed for the enterprise. I commend the scheme to their favorable consideration, and if any objections are made, I would be glad to answer them as far as I can, or to give any additional information that may be needed.

Respectfully Yours,

GEO. W. PETERKIN."

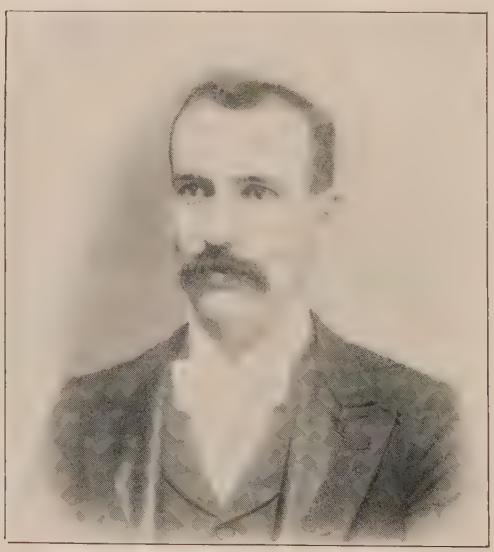
Parish Boundaries.

The Committee on Metes and Bounds of Parishes appointed at the last Council submitted the following report. The

CHRIST (MEMORIAL) CHURCH WILLIAMSTOWN.

GOOD SHEPHERD, PARKERSBURG.

REV. KENSEY JOHNS HAMMOND.



REV. JACOB A. HIATT.

report was received and the recommendations adopted. The Committee was continued.

To the Fifteenth Annual Council of the Diocese of West Virginia, assembled at Martinsburg, 1st June, 1892:

The undersigned appointed by the Fourteenth Council of this Diocese at Parkersburg in June, 1891, a committee to consider the question of Metes and Bounds of Parishes, with the view of organizing the Diocese on definite Parochial lines, respectfully report as follows:

Your Committee entered upon the work assigned them, endeavoring to get such information as would enable them to make a satisfactory report; but soon found they would not be able to do so for the present Council.

They were surprised, after examining the Digest of the Journal of the Councils of the Diocese of Virginia, and the Journals of this Diocese, to find how little accurate information of the formation of parishes and their boundaries seems to have been preserved. In their investigations they have come across some interesting facts about the early history of the Church and Parishes in that portion of the State of Virginia now comprising this Diocese, which it seems well to them to give to the Council, not as of any practical information or use for the matter now under consideration; but as a good starting point for some future committee to work from, until the matter can be brought down as a continuous whole to the present, with the possibility that a continuous and complete record may in the end be obtained.

On the 10th March, 1655, the General Assembly of Virginia directed that all counties not yet laid out into Parishes, should be divided into Parishes the next County Court after publication of the Act. 1 Henings Statutes, 399 and 478.

In 1660-61, it was enacted that Counties and Parishes should be limited within certain natural bounds and precincts, in two years thereafter, by consent of the inhabitants or judgment of the greater Courts. When natural boundaries were wanting they were to be limited by marked trees,

to be renewed every two years in Easter week. 2 Hen. 18.

Parishes could thus be laid off by the consent of the inhabitants, but there seems to have been no provision for preserving the records of the boundaries.

Up to this time, and for some seventy odd years longer, there seems to have been no Parish in any portion of what now constitutes this Diocese. For St. George's Parish, which was co-extensive with Spottsylvania County, terminated at the river beyond the high mountains on the Northwest side thereof, and down same until against the head of Rappahannock. St. Mark's, which was taken from St. George's, terminated at the western boundary of St. George's.

Although Orange County was formed in 1734, from Spottsylvania, and was bounded on the North by the Grant of Lord Fairfax, and westerly to the utmost limits of Virginia, yet the limit of the Church's jurisdiction was the river beyond the high mountains, the Shenandoah, and not till 1738 do we find any Church organization in any portion of the present Diocese of West Virginia. In November, 1738, the two Counties and *Parishes* of Frederick and Augusta were formed.

Frederick County and Parish, was composed of all the land beyond the top of the Blue Ridge, and to the North East of a line from head Spring of Hedgman river to the head spring of the "Potowmack" River. 5 Hen. 78.

Augusta County and Parish was composed of all the rest of said land beyond the top of the Blue Ridge, Northerly, Westerly and Southerly beyond the mountains to the limits of Virginia. 5 Hen. 78.

In 1753 all that part of the County and *Parish* of Augusta within the bounds of Lord Fairfax grant called the Northern Neck, was added to the County and *Parish* of Frederick.

And Frederick Co., as thus added to was divided after 1st May, 1754. All that portion lying to the Westward of ridge of mountains called the Great North, or Cape Capon

mountains and the Warm Spring mountains to "Potowmack" River to be *Hampshire Co.*

Hampshire Parish, 1st May, 1756. Frederick Parish was divided into Frederick and Hampshire, Parishes to correspond with the Counties. 6 Hen. 376.

Hampshire Parish seems to have been unusually delayed in being organized, for in 1761, we find an act, providing for an election of a vestry, reciting that the election ordered for 1st July, 1756, was prevented by an invasion of the French and Indians, and again in 1762 an act reciting that the election held under the last act was illegal, dissolving the vestry and ordering a new election.

Botetourt County and Parish. In 1769, Augusta County and Parish was divided into two counties and parishes. The Southern portion being Botetourt Co. and Parish, and the Northern portion remaining Augusta Co. and Parish. Botetourt evidently comprised a large part of the southern and middle portions of this Diocese. 8 Hen. 395.

Fincastle County. In 1772, Botetourt County was divided, and Fincastle Co. formed. The southern portion of the present Diocese of W. Va., which had been in the southern part of Botetourt falling in Fincastle. But in this act nothing was said of the division of the Parish. So Botetourt Parish still extended over Fincastle County. 8 Hen. 600.

Norborne Parish. In 1769, Frederick Parish was divided into three Parishes, Frederick, Norborne and Beckford. 8 Hen. 425.

All of that part of this Diocese which was in the original Parish of Frederick fell at this division in Norborne Parish, the southern line of which was a line from the top of the Blue Ridge, running seven miles northeast of Winchester to line of Hampshire County.

In 1772 Berkeley County was formed from Frederick Co. but the dividing line from the Blue Ridge to Hampshire Co. ran 1½ miles farther north than the line of Norborne Parish

as above, and by the same act Norborne Parish was made to conform to Berkeley Co. 8. Hen. 597.

Augusta County and District of West Augusta. In 1776 the boundaries of the District of West Augusta were ascertained—it being that portion of the County of Augusta lying north and west of a line beginning on the Allegheny mountains between the heads of the Potowmack, Cheat and Greenbrier Rivers; thence along the ridge between Cheat, Greenbrier, and by Tygart's Valley Rivers to Monongalia River, up same and west fork thereof to Bingemen's Creek, up creek to head; thence direct to head of Middle Island Creek, and thence to Ohio River—the residue of the old County of Augusta to the line of Botetourt county remained the County of Augusta.

The District of West Augusta was at this time divided into the three counties of Ohio, Yohogania and Monongalia. But nothing said in this act about Parishes—so the old Parish of Augusta still extended over all this territory. 9 Hen. 262.

Montgomery County and Parish. In 1776 Fincastle was divided into three counties, Kentucky, Washington and Montgomery—and the Parish of Botetourt was divided into four Parishes to correspond with the counties of Botetourt, Montgomery, Washington and Kentucky. 9 Hen. 257-261.

It is thought by your committee that all that portion of this Diocese which was in Fincastle fell at this division in Montgomery and was thus in Montgomery Parish, but a small portion of the extreme southern part may have been in Washington County and Parish—they have not had opportunity to investigate this.

In Acts 1777, by act to take effect 1st March next, part of Augusta County and Parish were added to Hampshire County and Parish, but the Parish still conformed to the county.

Greenbrier County and Parish. In Greenbrier County and Parish formed out of Botetourt and Montgomery counties and Parishes—bounded in the main as follows: Beginning

on the ridge between the eastern and western waters (Allegheny mountains) where lines between Augusta and Botetourt crosses same; thence N. 55 W. to the Ohio River; beginning again at same point of beginning; thence along top of ridge passing Sweet Springs to Peters Mountain; thence along same to Montgomery county line; thence along same mountain to "*Kanhawa*" on New River and down same to Ohio. 9 Hen. 420. The northern line supposed to join Ohio county.

Hardy County and Parish. In 1790 Hardy County and Parish were formed from Hampshire County and Parish—Parishes to correspond with the counties. 13 Hen. 189.

Harrison County. In 1784 Harrison County was formed from Monongalia; but nothing said of Parish.

Here closes the first part of the history of Parishes in this Diocese; for it seems that no other Parishes were formed by the legislature; and soon after this, to-wit. on the 24th January 1799, the legislature repealed all laws relating to the "late Protestant Episcopal Church."

At this time therefore the territory now included in this Diocese was covered by and embraced in the following Parishes:

1st. *Augusta Parish*—Covering all the territory of Ohio, Monongalia and Harrison counties and any portion of Yohogania, if any, which might be in the present State of West Virginia.

This was by virtue of the formation of the old Parish of Augusta; but your committee is of opinion that in fact there was no Parish organization in any portion of this territory, and practically there was no Parish therein.

2nd. *Hampshire Parish*—Co-extensive with the then Hampshire county.

3rd. *Norborne Parish*—Co-extensive with the then Berkeley county.

4th. *Montgomery Parish*—Co-extensive with the then Montgomery county.

5th. *Greenbrier Parish*—Co-extensive with the then Greenbrier county.

6th. *Hardy Parish*—Co-extensive with the then Hardy county. With possibly a small portion of the southern part of the present Diocese covered by Washington Parish, and a small portion of the western portion covered by the old Botetourt Parish, but we have not looked into this thoroughly.

The Church and State having thus parted, we have to look to the proceedings of the Church as to future changes in the Parishes, and we find the information very meagre as to the early action of the Church in these matters.

From the Digest of Councils of the Diocese of Virginia, we find the following regarding Parishes in the present Diocese of West Virginia:

Parishes in *Wood* and *Jackson* counties were admitted in 1846. No boundaries given, but probably the same as those of the counties.

Trinity Church, Martinsburg, was admitted in 1848; no mention of any alteration in the parish, it being Norborne Parish.

Trinity Parish, in Marshall county, *St. Paul's Parish* in Putnam county were admitted in 1850, no boundaries mentioned; but probably same as those of the counties.

St. Matthew's Church, Wheeling, we find from Bishop Meade, Old Churches, &c., of Virginia, was organized in 1819, but there is no record of its admission as a Parish.

He says that St. John's Parish, Wheeling, was organized in 1849, and embraced all south of Wheeling creek; previous to that, St. Matthew's embraced all of Wheeling.

Your committee thinks probably the two Parishes embraced all of Ohio county. St. John's Church of Wheeling was admitted in 1850, according to the Digest above.

Wetzel Parish—In Wetzel county, admitted in 1851. No boundaries, but probably the whole county.

St. John's Parish, Pleasants county, *Ravenswood Parish*,

Jackson county, were admitted in 1852, no boundaries given; St. John's was possibly co-extensive with Pleasants county.

Ravenswood Parish was evidently taken from Jackson Parish above; but no division line is given.

Pt. Pleasant Parish—Mason county, admitted in 1868. No boundaries given but probably those of the county.

Trinity Church, Huntington, admitted in 1870. No mention of Parish.

All Saints' Parish—Monroe county, admitted in 1871. No mention of boundaries, probably same as county.

In 1871 a petition was granted for the division of Trinity Parish, Wood county, (probably the Parish mentioned above as formed in Wood county, 1846;) but no boundaries are given.

In 1872, said Trinity Parish was divided, the new Parish being called Emmanuel Parish. No division line given.

Grace Church, Pocahontas county, admitted in 1874. Nothing said of Parish. Madison Parish is in Pocahontas, but we have no data of its formation or boundaries, probably co-extensive with the county.

Trinity Parish—Monongalia county, *Emmanuel Parish*, Hardy county, admitted in 1876, No boundaries given.

Trinity was probably co-extensive with Monongalia county.

Emmanuel was evidently taken from the old parish of Hardy, but no division line given.

This closes the second period of the history of the Parishes in this Diocese and brings us to the formation of the Diocese of West Virginia.

The foregoing list we know is very incomplete, but it is all we have been able to find from any record as yet, although we know there are many old Parishes still in existence not mentioned therein, because, as yet we have not been so fortunate to find record concerning them.

This brings us to the present, and until we have a report

from the Rectors of the present Parishes or their Vestries, we are unable to proceed.

We recommend that the aforesaid authorities, do furnish the information necessary to make a complete report, which can be done by the next Council.

We want now, the boundaries of the present Parishes.

All of which is respectfully submitted.

ROBT. DOUGLAS ROLLER,
S. S. GREEN,
W. S. LAIDLEY.

Deputies to the General Convention:

Rev. R. R. Swope, D. D., Rev. Dallas Tucker, Rev. R. D. Roller, Rev. S. S. Moore, Messrs. W. S. Laidley, Col. Wm. P. Craighill, B. M. Ambler, E. I. Lee.

Alternates: Rev. J. Brittingham, Rev. Henry Thomas, Rev. T. H. Lacy, D. D., Rev. Geo. A. Gibbons; Messrs. W. E. Watson, W. G. Harrison, I. H. Strider, Capt. W. B. Colston.

The Council of 1893. Clarksburg.

The Sixteenth Annual Council met in Christ Church, Clarksburg, Wednesday, June 7th. Present nineteen of the Clergy and twenty-two of the Laity.

From the Bishop's address:

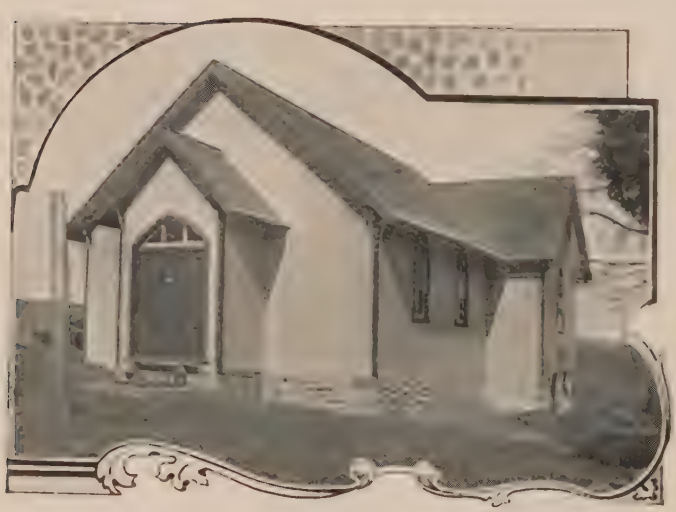
Rev. R. H. Mason.

On Thursday, May 25th, the Rev. R. H. Mason, late Rector of All Saints', Union, entered into his rest. He had been for a year or two residing in Virginia and officiating at Basic City, showing there, as always throughout his ministry, an earnest desire to be about his Master's business. He sometimes spoke of growing infirmities, but his generally cheerful spirit and his constant and keen interest in the progress of the kingdom of God, kept us from realizing what we can now understand, how that his strength had been for some time failing. Mr. Mason was widely known throughout the Diocese, having served in the ranks of the Clergy from its organization, and wherever known, he was loved and hon-

REV. W. B. EVERETT, M. D.

ST. JOHN'S RECTORY, HARPER'S FERRY.

OLD ST. JOHN'S, HARPER'S FERRY.



ST. JOHN'S, HARPER'S FERRY.

ored. He was ever ready to depreciate himself and his work, and counted it his chief privilege to spend and be spent for Christ's sake. He preached the truth and lived it, so that in his daily walk and conversation, he was an Epistle known and read of all men. Tenacious of his own opinions, he had a large hearted charity for others. He loved the Brethren, and as much as in him lay, sought to do good unto all men. To varied knowledge and a thoughtful mind, he united the simplicity of a child, so that the learned and unlearned, the ancient and the little child all found delight in his society. All Saints' Church, Union, is a monument to his unwearied Missionary zeal. He fostered the work there at great personal self-sacrifice, when each visit involved a long and laborious ride across the mountains from the Warm Springs, Virginia, where he then lived. And to his intelligent and faithful earnestness we are also largely indebted for St. Thomas' Church, White Sulphur Springs. To establish these churches, our dear Brother labored long and arduously and we have entered into his labors. Of singularly gentle and pure spirit, he commanded the confidence and respect of all his Brethren. When he was with us we might say of him, as the Master said of Nathaniel, "Behold an Israelite indeed in whom is no guile," and now that he is no longer here to share the joys and trials of the common work he loved so well, we can write his Epitaph, "He walked with God, and was not, for Good took him."

Mission to Brazil.

I have been asked by the American Church Missionary Society to take charge of their work in Brazil, and the Presiding Bishop has enforced the request by appointing me to the duty. Such oversight, as is necessary, will involve at least one trip to that distant country, which will perhaps consume as much as four or five months' time. As far as I have been able to learn from the general opinion expressed in regard to the matter, and after consultation with the Standing Committee, it seems to be my duty to accept the

charge thus committed to me, and to endeavor to meet the responsibility as best I can. When first proposed, the duty seemed something, I could not venture to undertake, requiring as it does such long continued absence from the Diocese, which though never more encouraging than at present, yet calls for constant care and supervision on the part of the Bishop. Various considerations have, however, modified my first impression upon the subject. The request was from a Society which has been, and still is, most liberal in its appropriations to our Missionary work in West Virginia; the Presiding Bishop has expressed himself clearly in favor of my going, and others of my Brethren among the Bishops, notably the Bishop of Virginia, to whose Canonical Jurisdiction our four Clergy now in Brazil belong; take the same view, and my friends and Clergy generally throughout my own Diocese think that I ought to go. I have therefore consented to do so, and I shall trust that the Mission thus undertaken will be for the glory of God and for the good of his Church. I have always thought that this work in Brazil had special claims upon us, not only because it had is origin, and has so far drawn its workers from Virginia, but because of the effort to establish closer commercial relations between our own country and that great South American Republic. It is surely time that the Christianity of North America was beginning to make itself more felt in the southern part of the Western World, and that we should do our part in trying to bring this whole Western Hemisphere into captivity to the obedience of Christ.

As far as my own work in West Virginia is concerned, I may frankly say that I have tried to give myself to it. By the blessing of God I have been kept in such full health that four weeks' time is the full measure of all I have taken for anything that could be called recreation in the fifteen years during which it has been my high privilege and honor to labor in this field, where as I believe the Holy Ghost has made me your overseer. I have thoroughly enjoyed the work, and desire nothing more than that if it be the will of

God, I may be permitted to prosecute it with uninterrupted diligence during the years that are yet to come. But I would avoid the folly of thinking myself necessary to the work, and I know that when a man is continuously in his place from one year's end to the other, he is in some danger of falling into this error. I would feel that I can safely commit the work here, for the time, into the hands of an intelligent and devoted body of Clergy and Laity, and that no interest will materially suffer. It may be in God's providence that this will be the way to make the great body of the Church, realize more than they otherwise would do, their own responsibilities, and the possibilities of their united and vigorous efforts.

I ask the united prayers of my people for my safe voyage to and from that distant field, for God's blessing and guidance for the work which I am commissioned there to do, and for such refreshment of mind and body by this extended travel, that I may be able on my return, to labor in my own beloved Diocese of West Virginia with the greater vigor and efficiency. Certainly dear Brethren I shall carry you and yours in all your manifold labors, in your various fields, constantly on my heart, and shall pray the good Lord to bless you severally as you have need.

Trusting that while I am on my journey to hear from time to time of your well being, and shortly to see you again face to face, and to carry on again, with renewed energy, our common work, I give you this charge as I go to a distant land for a little time, "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he purchased with his own blood. And now I commend you to God and to the word of His grace which is able to build you up and to give you an inheritance among all that are sanctified."

The Rev. Dr. Moore offered the following, which was unanimously adopted by a rising vote:

The Council having learned through the address of the Bishop that he has been selected for the oversight of the

Missionary work of the Church in the Republic of Brazil, and that, pursuant to the duties of this new call, he will probably sail for that country in the course of a few weeks, and desiring to put upon record its appreciation of the value of his services, both in his own Diocese and wherever else they may be rendered; Now, therefore, be it

Resolved, That we, the members of this Council, speaking for ourselves and for his people throughout the Diocese, do tender to him the assurance of our affection and of our prayers that he may have a prosperous journey and be safely restored to us. We bid him Godspeed in this work and trust that in doing it he may find, not only opportunity to minister to those to whom he goes, but also some relaxation for himself from his abundant labors, such as his unwearying devotion to the Diocese during the past fifteen years, has nobly earned for him. His care for the Diocese and his unfailing and affectionate interest in all his people have so endeared him to us all that we feel our words superfluous, when we say to him that our prayers will be with him in all his journey and with our thoughts will follow him by day and night, on land and sea.

Parish Boundaries.

The Rev. R. D. Roller read the following report of the Special Committee on Metes and Bounds of Parishes.

To the Sixteenth Annual Council of the Diocese of West Virginia; Assembled at Clarksburg, 7th June, 1893:

The undersigned Committee on Metes and Bounds of Parishes, appointed by the Fourteenth Council, and continued by the Fifteenth Council, respectfully report:

In the report made by your Committee to the Fifteenth Council, and which is published at page 34 in the Journal of said Council, an account of the formation of Parishes in the territory comprising this Diocese, from its first settlement to the date of the organization of this Diocese, was given, so far as we could obtain information; which report

is asked to be read in connection with and as a part of this report.

Your Committee having exhausted all the records and data to which they could gain access, addressed a circular letter to each of the Rectors in this Diocese, and to many of the leading Laymen, asking information as to when and by what authority their parish was organized, what change has been made in its boundaries, what are its present boundaries, as ascertained or claimed, and how they obtained their information.

Many of the letters were answered; but your Committee regret to say that in only a *very* few instances was any information obtained, owing to the imperfect manner in which the early records were kept. Hence, our report on the matter under consideration, must be very incomplete, and inaccurate.

Resuming then, our account of the formation of Parishes from the organization of this Diocese, the period to which it was brought in our former report, we have:

St. John's Parish, Wheeling, Ohio county, ceased to be a Parish in 1877. We therefore report its territory as having reverted to, and now comprised in St. Matthew's Parish, Ohio county.

St. Luke's Parish, Wheeling, was admitted in 1881, and comprises the whole of Wheeling Island, in Ohio county.

Greenbrier Parish—The old formation of Greenbrier Parish seems to have been disregarded, probably because there may not have been any Church organization there, since the report of all laws relating to the "late Protestant Episcopal Church," in 1799. And in 1883 it was admitted by the Council of the Diocese, its boundaries to be all of the county of Greenbrier (except the White Sulphur Springs Mission) and the town of Alderson in Monroe.

Nelson Parish, in Jefferson county, was admitted by the Council of this Diocese in 1888, its boundaries to comprise so much of Jefferson county as is embraced in Middleway

Magisterial District, and all of the Kabletown Magisterial District, West of the Shenandoah Valley Railroad.

We also report the following as old and recognized Parishes although we can not ascertain when they were organized, nor their exact boundaries.

Kanawha Parish, Kanawha county, which we report, from our best information as embracing all of Kanawha county, except that portion embraced in Bangor Parish; Kanawha Parish having been formed when the county was very much larger than at present, it is probable that the original Parish lines embrace portions of other counties, formerly in this county, but as it would be impracticable to follow these lines, we limit its boundaries to the present county, excepting Bangor Parish as above.

Bangor Parish, in Kanawha county, boundaries not known, except that Davis Creek is claimed as its Eastern boundary on the South Side of Kanawha river; whether any portion of the county North of the river is claimed as being in its boundary we do not know.

St. Andrew's Parish, in Jefferson county, boundaries supposed to be those of the county, except Nelson Parish, as above bounded.

From our former report, and the foregoing in this report, we give the following table of Parishes now existing in this Diocese, in which we drop the old Parishes of the Colonial Government; for although together they covered the whole of the territory now comprising the Diocese, yet in large portions thereof there are no Church organizations, and they are considered as waste places, and as fast as they can be occupied are admitted as new Parishes:

Parishes.

Name.	Date.	Territory and Bounds.
All Saints'...	1871.	Monroe county, except town of Alderson.
Bangor.....		Portion of Kanawha county, West of Davis Creek.

Name.	Date.	Territory and Bounds.
Emmanuel....	1872.	Portion of Wood county, around Volcano.
Emmanuel....	1876.	Hardy county, Old Hardy Parish of 1790, was what may have been taken from Hardy county.
Greenbrier....	1883.	Greenbrier county (except White Sulphur Springs Mission) and Alderson, in Monroe county.
Kanawha.....	1788.	Kanawha county, except Bangor Parish.
Madison.....		Pocahontas county.
Norborne.....	1769.	Berkeley county.
Nelson.....	1888.	Portion of Jefferson county, Middleway Magisterial District, and that portion of Kabletown Magisterial District West of Shenandoah Valley Railroad.
Pt. Pleasant..	1868.	Mason county.
Ravenswood...	1852.	Part of Jackson county.
	1846.	Parish in Jackson county.—No name.
St. John's.....	1852.	Pleasants county.
St. Luke's....	1881.	Wheeling Island, Ohio county.
St. Andrew's..		Jefferson county, except Nelson Parish.
St. Matthew's.		All of Ohio county, except St. Luke's Parish.
St. Paul's.....		Lewis county.
St. Paul's.....	1850.	Putnam county.
Trinity.....	1850.	Marshall county.
Trinity.....	1846.	All of Wood county, except Emmanuel Parish.
Trinity.....	1876.	Monongalia county.
Wetzel.....	1851.	Wetzel county.

There must be Parishes in such counties as Harrison, Cabell and Marion, but of these your Committee has no information.

There are probably other Parishes in the Diocese, but your Committee has no information concerning them.

We could very properly close this report here; but in view of the fact that some questions have been asked your Committee, as to the good of this report, and as to the good of the Parish organization or division of territory. We take the liberty of making a few remarks and suggestions. History and experience has demonstrated that in carrying on government of any kind or seeking the establishment, and acceptance of any system or belief, over a large expanse of territory, the work can be more thoroughly and effectively accomplished, by dividing the territory into small and defined districts, and even sub-districts, and committing the care of local matters therein to the inhabitants thereof, and incidentally imposing on them the obligation of an earnest and faithful attention thereto, or of being left behind in the race.

For these and other reasons we see the same policy has been adopted from the first in our Church organizations, by the division of the territory occupied by it into Dioceses, and the division of the Diocese, into Parishes or other districts.

Independent of the foregoing, the Protestant Episcopal Church in the United States, of which this Diocese is a part, in paragraphs 1 and 2 of section 6 of Canon 14 of Title I, in the Digest of Canons, has recognized the Parish organization in such terms, as to make it almost obligatory on the Church in the various Dioceses to divide them into Parishes.

Canon 10 of this Diocese, in spirit, certainly, if not in letter, requires the division of the Diocese into Parishes, And as the Diocese is composed of the whole State of West Virginia, your Committee recommends:

That the Parishes heretofore reported by them as now existing in the Diocese, be continued and recognized as such, until altered or divided as provided by Canon 9.

That in counties where there are more than one Parish, the boundaries whereof are not defined as in Kanawha and

REV. JAMES N. DEAVER.

ST. PHILIPS, CHARLES TOWN.

REV. WALTER L. BURWELL.

Wood counties; let the Rector and Vestry of the several Parishes agree upon boundaries, and report the same to the next Council as the boundaries of their respective Parishes.

That the rest of the Diocese be divided by this Council into Parishes corresponding with the boundaries of the several counties, whether there is any Church organization therein or not.

That the Secretary of the Council and Registrar make and keep a Parish list.

All of which is respectfully submitted.

ROBT. DOUGLAS ROLLER,
S. S. GREEN,
W. S. LAIDLEY.

The Council adopted the following memorial:

Rev. Richard H. Mason.

"Alive Forevermore."

The Council of the Diocese of West Virginia, at its session held in Clarksburg, (June 7th to 10th) 1893, having appointed the undersigned a Committee to express the sentiments and feelings of the Council in view of the death of that earnest, faithful and beloved "Man of God", the Rev. Richard H. Mason; we desire to testify that, in our judgment, there has been lost to the Diocese and to the Church Militant, one of the very most noble, pure hearted, unselfish and devoted of all God's children on earth.

Our beloved brother knew well what it was to "endure hardness as a good soldier of Jesus Christ". He was so entirely devoted to winning souls for Christ that he counted his life as nothing to promote this end. So over the most untraveled roads, in the intensest cold of winter and heat of summer, he went on the glad errands of mercy to carry the "Story of the Cross," and sound on many a mountain and in many a valley "the good news of the Kingdom." A man endowed by nature with many rare and excellent gifts, he was also a man of uncommon erudition. His reading was extensive, his learning was profound, his knowledge

was accurate, but after we have said all this, it still remains true that for Richard H. Mason, his most conspicuous trait was his "unselfishness," and his sturdy and stalwart devotion to Duty. No matter what his friends or the world might think, he always had the courage of his convictions and would do what he believed to be his duty, no matter what the consequence. He was a member of the Council from the very organization of the Diocese, and ever ready "to spend and be spent" for the promotion of the "love of Christ," and the planting and nourishing of the Church that he loved so much better than his own life. He died at the Warm Springs, Bath county, Virginia, May 25th, 1893, after a painful and lingering illness. He had been for the latter years of his life laboring so far as able, within the Diocese of Virginia, but still held his canonical connection with this Diocese. He was ordained in 1853. After 40 years spent in the ministry, after 40 years of laborious service, he is at rest, and has won his Saviour's approving smile, and heard His loving voice say "well done thou good and faithful servant, enter thou into the joy of thy Lord." "Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit that they may rest from their labors, and their works do follow them."

He leaves a wife and one daughter to whom the Diocese extends tenderest sympathy in this sad hour of affliction.

For the Diocese,
T. H. LACY,
W. S. LAIDLEY.
Committee.

The Council of 1894. Wheeling.

The Seventeenth Annual Council met in St. Matthew's Church, Wheeling, Wednesday, June 6th. Present sixteen of the Clergy and thirty-two of the Laity.

From the Bishop's address:

Mission to Brazil.

"Thursday, 6th July. On this day, after constitut-

ing the Standing Committee, the Ecclesiastical authority, to act during my absence, I left my home for New York in order to take passage for Brazil, via England, on Saturday 8th. This visit was in pursuance of the Mission undertaken by appointment of the presiding Bishop, to look after our Church work in that distant country. Of this I spoke in my address to the Council in 1893, and I present with this address my formal report and record of my visit, and request that they be printed in the appendix of this Journal, as giving information concerning matters that ought to interest all our people. Under these circumstances it is not necessary that I should speak particularly of my visit to Brazil. My absence extended to Saturday, November 25th, when I landed in New York upon my return, thankful to God for His providential care during all the dangers of the way, and also that it had been my privilege to lend a helping hand in the great work of preaching the Gospel, to those poor, who in that distant Southern land, are scattered abroad as sheep having no Shepherd.

During this extended trip besides the services rendered in Brazil, for which see appendix "C" to this Journal, it was my privilege to preach twice on the steamship Berlin, en route from New York to Southampton, viz, on Sundays the 9th and the 16th of July; also twice on the steamship Clyde, on the voyage from Southampton to Rio de Janerio on Sundays the 6th and 13th of August; and three times on the steamship Trent, on the return voyage from Rio to Southampton, viz., on Sundays October 22nd and 29th and on November 5th. I also preached in the English Chapel in Rio de Janerio on Sunday, October 15th.

Having reached New York on Saturday November 25th, I proceeded to Richmond, Va. Here on Sunday 26th I preached in St. James Church, and on Thursday 30th of November, Thanksgiving Day, I preached in Grace Church, Richmond.

Vestrymen.

It is not unusual to hear complaints made of our Vestry

system, indeed some persons openly advocate its abolition. Whether we hold such views or not, the fact of frequent complaint ought to make us look well to the working of the system, and endeavor to make it as efficient as possible. So far as I know, no one in this Diocese desires to see the prevailing method of managing the temporalities of our Churches by Vestrymen, and other like officers seriously modified, much less altogether discarded, and even if any did, there is not much likelihood that any such result can be attained, nor has it been made to appear as yet that it would be desirable. Our wisdom then, while we have the system, is to make it thoroughly efficient in training the Vestrymen themselves, and also in developing the aggressive power of the Church. There are some anomalies which have crept into our administration which it seems to me, call for correction by the voice of the Church speaking through the Council—if they be not in the power of the Vestries themselves.

As to qualifications of Vestrymen and other Church officers, there has been for some years considerable difference of opinion, some persons desiring to see the office restricted to communicants, and others opposing such restriction. That question has been practically settled for the present at least by the failure to establish any such test. The qualification of Vestrymen is now that of an Elector, and all such as are communicants, twenty-one years of age and over, who for six months next preceding the election have been *bona fide* members of the Parish in which they offer to vote, and all persons twenty-one years of age, and over, who for the same space of time have been regular worshippers in the same and regular contributors to its support by pew rent, or subscription or by some method by which they shall be known to the Treasurer of the Vestry, and relied upon as such.

As far as being a regular contributor is concerned the Canon expressly rules out those who simply put something in the collection from time to time. A regular contributor

is one who gives to the support of the Church by pew rent, or subscription, or by some other method, by which he shall be known to the Treasurer of the Vestry, and relied upon as such. Of course there may be some difference of opinion as to who are to be regarded as regular worshippers, but I think that one who, with abundant opportunity goes only once or twice during the year, can hardly be called such.

Just along these lines there is great laxity of practice. I might say also, that while it may never have been determined precisely what the term communicant legally and technically involves, I should think we could hardly avoid the conclusion that in its analysis it must mean one who communes. And the Rector of the Parish must in the exercise of his responsibility as in the sight of God, finally determine whom he can properly call communicants in his charge. It would seem then that the Rector and the Treasurer are the two persons, and the only two persons who can authoritatively pronounce upon the qualification of electors and Vestrymen, and it would seem as if the simplest way to discharge this duty was for them to give a list of all such to the three judges of election.

The main trouble, however, often arises after the election, from the failure on the part of those elected to attend Vestry meetings, or to take any part in the administration of the Church, and the trouble is frequently carried over from year to year by the re-election of the old Vestry, simply because no one cares to take the responsibility of turning down one who has served it may be for many successive terms; and so it comes to pass that we have a number of Vestrymen who are mere figure-heads, and indeed worse than that, because they not only will not themselves attend meetings, but by their membership they increase the difficulty of securing a quorum. In my judgment there ought to be no relaxation of effort to get a Vestry meeting regularly, from time to time, as may be determined, and if, without suitable excuse tendered, any one be absent for so many

consecutive meetings, then his name ought to be dropped, and the remaining members ought to have the option, whether to fill the vacancy, or to accept the reduced number, if not less than three, as a complete organization. If one will not by active interest advance the cause of the Church, he ought not to be allowed simply by his neglect to hinder it. To continue on the Vestry month after month, and year after year, one who has ceased to be even a casual attendant, or who is openly and avowedly a member of another religious organization—one who can not or will not attend the Vestry meetings, is calculated seriously to hinder the progress of the Church and to bring the administration into contempt. In my judgment there ought to be regular stated meetings of the Vestry—quarterly meetings at least, but better bi-monthly or monthly, and if these official bodies were continually purged of careless and neglectful members in the manner suggested above, or some other suitable way, which ought not to give offence, we should have a much more efficient administration of our temporalities, than we now enjoy. If in any given Parish you could not find enough persons sufficiently interested to keep up such an organization, there could be no better evidence that the congregation did not deserve a parochial organization and ought to be relegated to the position of a mission. I have heard Rectors complain that they could not secure a Vestry meeting during the year; such failure formally reported to the Council ought in itself to be sufficient to void the charter. When we secure such a body as a Vestry ought to be, with stated meetings, then we can bring them up more and more to something like a proper realization of what their responsibilities are, and get them to assume more entirely the temporalities of the Church, relieving the ministry from their frequent serving of tables, that they may give themselves continually to the ministry of the word and to prayer, and releasing the offertory also from the heavy charges that are now put upon it for current expenses, and so leaving it free

to meet the demands of the missionary and charitable work of the Church.

The Council of 1895. Charles Town.

The Eighteenth Annual Council met in Zion Church, Charlestown, on Wednesday, June 5th. Present twenty-two of the Clergy and 37 of the Laity.

The Diocese made an assessment upon Parish and Mission Stations, for the Bishop's salary and Contingent Fund, for the current year ($3,445.00).

A Permanent Committee was appointed to consider the question of the Division of the Diocese; the Committee of the last Council having reported that they could not find any practicable method of support for a new Diocese.

From the Bishop's address:

The Rev. Dr. Nelson.

"Saturday, 27th. Took part in the funeral services of the Rev. Dr. Kinloch Nelson, one of our professors at the Theological Seminary of Virginia. I had stopped off to spend a day with him, and to visit the Seminary, when he was taken ill and died in a few hours. Dr. Nelson was my life-long and valued friend and had served the Church and the Seminary with fidelity and success. Without guile and without pretense, he bore the fair flower of a stainless life, and showed himself a workman that needeth not to be ashamed. The Trustees will miss his steady, faithful services, and the students, both of the Seminary and High School, his ready sympathy and earnest work for their good. May the many men he has helped to send out into the ministry be ever faithful to the truth which he taught them.

The Annual Councils.

Virginia Church Councils have long been different from others, in that they have been held to represent more than the mere business of the church. This, however needful, can hardly be made attractive to many persons, and does not

tend greatly to spiritual education. I have, however, been apprehensive for some years that the old custom was weakening in its hold upon our people. I cannot tell why, unless it be under the influence of that restless desire for change which seems measurably to affect us all, and that distinctively modern notion that all time is lost except that which is employed in the outward activities of our organized efforts. I have so far as I could, resisted the innovation which has shown itself among us from time to time, to make our annual Councils simply a gathering for the transaction of routine business, and I find myself sustained in this effort by the action of the councils in other Dioceses. Outside of Virginia they are beginning to see that there has been wisdom in our time honored custom, and are casting about for such adaptation of it as may suit their own condition and circumstances. So you will find at a recent convention in the Diocese of New York, there were special arrangements made for purely religious services, over and above all the business sessions. Such was the feeling in regard to the helpfulness of these services that it was declared that the day and hour marked an epoch in the history of the Diocese. The editor of the *Churchman* in calling attention to this change of their usual programme said: "It is of the greatest importance that the Annual Convention of the Diocese of New York should be the supreme opportunity of the year for the consideration of great questions, and the quickening of the spiritual life. The experiment made this year has proved most encouraging, and it may well be that it may be suggestive to others who have felt the need of something to lift their own Diocesan Conventions with greater efficiency and value."

It is not too much to say that we Virginia Churchmen have from time immemorial been working along these same lines, and have found our annual meetings to be precious seasons of refreshing and revival. I do not think we need any committee to give us a programme, or suggest topics for discussion. Let us continue to assemble in the Church, as has

REV. DALLAS TUCKER.

PARISH HOUSE, CHARLESTOWN.

OLD ST. GEORGE'S, CHARLES TOWN.

ST. ANDREW'S, ON MOUNTAIN.

been our wont, for divine service, and to hear the preaching of the word, not only transacting faithfully the matters of business which properly come before us, but claiming the promise that where two or three are met together in Christ's name, they shall have Him present with them.

Death of Maj. A. T. Laidley.

Just as I am finishing this address, the news comes to me of the death of the venerable Maj. A. T. Laidley, of St. John's Church, Charleston. Maj. Laidley was identified for many years with the church in Virginia before the division, and was one of those who early saw that the formation of a new Diocese in the new State was urgently needed in the interest of church extension. Since that time, although infirmities of age have been growing steadily upon him, he has always shown the liviliest interest in every department of our church work. Of singular simplicity of character and devoted loyalty to the Master and His Church, he has been in his daily walk and conversation an epistle known and read of all men. Who can, through years, have witnessed his touching devotion to his church, and not have recalled to mind as applicable to him, David's words: 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' We are the richer for the good examples of all those who depart in the true faith of God's holy name. As the Fathers in Israel are called to their rest, let the sons cheerfully take up their work, knowing that by God's good hand upon us our labor shall not be in vain in the Lord.

Deputies to the General Convention: Rev. S. S. Moore, D. D., Rev. J. Brittingham, Rev. R. R. Swope, D. D., Rev. R. D. Roller, D. D. Messrs. B. M. Ambler, W. S. Laidley, Judge Frank Beckwith, Genl. W. P. Craighill.

Alternates: Rev. W. H. Neilson, D. D., Rev. Jno. S. Gibson, Rev. W. L. Gravatt, Rev. G. A. Gibbons; Messrs. E. J. Lee, Dr. G. A. Aschman, Mr. J. D. Logan, Mr. J. H. Strider.

Committee on Parochial Reports.

The Rev. B. M. Spurr presented the following report from the Committee on Parochial Reports:

We your committee on parochial reports, respectfully beg leave to submit the statistics hereto attached, also to bring to your careful attention the following items:

That whilst there are many reports that are carefully drawn and completed, it is deeply regretted that men with the standing which the clergy should have, should deem it of too small importance to make either correct or decent looking reports.

In at least two items of our general summary—based on the reports—we are convinced that the increase is simply the result of fuller reports, and not an actual large addition of property, that is, that we have not added thirty churches and chapels during the year; but if we have the number reported now, we had most of them in 1894, the result being simply obtained from more accurate reports.

Again, our summary shows a decrease of twelve in the number of teachers from last year's report, which may or may not be true, because your committee know of several schools of which we have no report whatsoever.

Further, that whilst we report a large increase of schools they are reported as having been run without expense, a most unusual example of Christian benevolence.

We deplore the fact that many of the brethren having several places in charge, refuse or have not done their plainly indicated duty of making a proper summary, according to the plainly printed directions found at the foot of the printed report blanks.

We wish now to call your attention to a very few of the inaccuracies, so that you may judge intelligently of the actual condition of the reports.

One clergyman reports, that he has no church building, and yet is in possession of 120 sittings, which we are left to infer he stores in the rectory, so as to have them handy

for the open-air services which he evidently conducts in true apostolic fashion.

One brother enjoys quite a pension, for he reports a good salary received, a considerable communicant list, but has no services during the year. This would lead us to expect the brother to be slick and well filled, but instead he looks weary and worn. We infer his conscience is troubling him.

A reverend brother reports, that he has a Sunday school of 770 females. We have always known that the ladies were largely in the majority in both Church and Schools, but we are surprised that this good brother has coralled so large a number of the fair sex; but we are very much disturbed when we notice that he has only 200 sittings for the divine ones, and sincerely hope that we are correct in surmising that he has borrowed the 120 sittings which the afore mentioned brother has stored in the rectory.

In at least three parishes marvelous things have occurred during the year.

First, One reports that last year they had 11 communicants, have added 7 during the year, but that they now have none. We conclude this to be simply a matter of "Translation."

Second, Another says, that they never had a communicant before, that none have been added during the year, but that they have 90 now. His cry is evidently "Eureka."

Whilst a third brother's care-worn look of anxiety is fully explained, when we notice that he reports himself as a missionary in charge of two Churches and 278 chapels without any assistant or means of lightening his burden.

From these and many other items which might be given, we believe we rightly conclude that the Council should take some action which would promptly end such a display of incapacity, if from carelessness-in-excusable; whilst if from lack of knowledge, easily remedied.

We therefore move, That each clergyman make it a matter of honor and do his level best to make a proper and accurate report according to the demands of the canon.

Council of 1896. Moundsville.

The Nineteenth Annual Council met in Trinity Church, Moundsville, Wednesday, June 3rd. Present twenty-seven Clergy, including Rev. Lucien Lee Kinsolving, of the Brazil Mission, twenty-five laymen.

From the Bishop's address:

Old Zion Church, Etc.

Monday, July 1st, '95. In company with Mr. Gibbons I visited the old Zion Church, North River, and preached. This was my second visit to this old Church. The first was made on September 13th, 1894, and I have reason to believe, as I said in my address to the last Council, that it was the first occasion of our service held there for sixty years. On this second visit a Prayer Book with suitable inscription was left upon the desk, not only for our own use on future occasions, but to act the part of a missionary in one of the waste places where we cannot have the voice of the living preacher. Monday, 16th. Addressed a meeting of the Woman's Auxiliary in the Chapel of Zion Church, Charles Town and at night confirmed one in St. John's Church, Harper's Ferry, after sermon by the Rev. Mr. Gibbons. This visit was of special interest to me, as I felt it would be the last service I should hold in the old Church which, in its restored condition, the congregation had been using for about fourteen years. After some conflict of opinion and many natural regrets at the severing of old associations, it had been determined that the time had come to part with the old St. John's, and put up a chapel in a more eligible location. In my address to the Council of 1883, I find the record of the Consecration of this Church on Friday, December 1st, 1882, accompanied by this statement, "This building which was never in a condition for consecration before the war owing to a debt upon it, was during the war entirely dismantled; literally nothing was left of it save the walls and the roof." The total cost of repairs was about $1,000. In returning now

to the original plan of putting up a chapel on a more eligible lot, we find that our labor of restoration has been by no means lost, because selling the old Church for $500, the remaining $500, spent in the work of restoration really represents the rent for fourteen years—a result that is in every way satisfactory. I believe the building of a chapel in a more accessible place than the site of the old Church will have a marked and immediate effect upon the progress and stability of the congregation.

Council of 1897. Point Pleasant.

The Twentieth Annual Council met in Christ Church, Point Pleasant, Wednesday, June 2nd. Present twenty-eight clergy and thirty laymen.

St. Paul's Church, Sistersville, was admitted as a Parish. Limits, Tyler county; name Tyler Parish.

The Woman's Auxiliary reported $174 raised for Diocesan Missions.

On motion the Rev. Mr. Spurr was appointed with two laymen from each convocation, to visit each Church which receives assistance from the Missionary Board, and make a house to house visitation, in order to secure a more adequate support for the minister.

A committee reported, that in their judgment, it was not expedient to attempt to revive the Brotherhood.

From the Bishop's address:

General Missions.

As is well known the Board of Missions has had the general subject of the better and more regular support of our missions under advisement for a long time. The deficits of the past two years have naturally had rather a depressing effect upon the Church, and although they have been happily overcome, still, in the failure, as yet to put the work upon any better basis, or to adopt any better system than that which has prevailed in the past, the Board does not feel safe from a recurrence of such deficits in the future. They are

continually embarrassed by the fact that while they have to make definite pledges and contracts with their missionaries, they have no fixed income with which to meet these obligations, and they can not but feel that oftentimes pressing local demands—Diocesan and Parochial—tend to reduce the contributions to missions far below what they ought to be, and what the Board has a right to expect them to be.

Under these circumstances the Board earnestly desires to have the more cordial co-operation of the whole Church, and to this end seeks to create and diffuse through the Church such a sense of personal responsibility as will result in larger, more regular and more general offerings for Missions. They do not think that this subject has received, in time past, quite the consideration it deserves. After all, the Board is but the agent of the Church, appointed to attend to details for which the whole body cannot possibly arrange; and it is hardly generous or fair for the Church to leave it to administer so large and complicated a trust, without more definite instructions upon the particular points of the pecuniary obligations it should incur to carry on its work. The Board feels that it is comparatively powerless in the presence of so many and such pressing local claims as are continually before the Church—both diocesan and parochial. They are, therefore, seeking to enlist as their most efficient auxiliaries those regularly constituted authorities, whose more decided interest and help would, we believe, revive our mission work in all the Churches.

The difficulties in the way of formulating a definite plan, which should admit of general application, have been very great. Perhaps the best that could be done has been done, and I desire now formally to make it known to the Diocese and request their cordial co-operation.

The Board of Managers presents the following plans as at least a step, towards the solution of the Missionary problem.

"Resolved: That the Bishop and Convention or Convocation of each Diocese and Missionary District, be requested

to constitute, in such a manner as they think best, an Auxiliary Board of General Missions to act in behalf of this Board within their own limits and whose duty it shall be in the behalf of their respective Dioceses or Districts to notify this Board, before the time of its annual appropriations what sum they expect and will endeavor to contribute for the next fiscal year."

It is for this Council to determine what they can and will do in the premises. Missionary zeal is in danger of being smothered, under the pressure of local needs. After all, many of these are of very secondary importance. If our enthusiasm for Church extension, our desire to be co-workers with Christ in hastening the coming Kingdom were but equal, to that we have to promote the comfort and beauty of our Churches, we would exercise more self denial in order that the Lord's work be not hindered. The Churches generally are far more ready to receive than to give help, and yet, the Master has said it is more blessed to give than to receive. I want to remind you of what many seem to forget, that we ourselves have been such large beneficiaries of the general Church, to the extent of about $35,000, during these nineteen years of our Diocesan existence. Does not loyalty and gratitude to the Church and the Master, loudly call for our more hearty support of that administration which has been and still is holding up our weak hands and strengthening our feeble knees, and ought we not to have a high ambition to help to extend to others the blessings we ourselves have so plentifully enjoyed?

I want to add yet this word, that while recognizing these principles we must not be impatient about the details which alone can make them effective.

We recognize faith as the great principle, and the constraining love of Christ as the great motive power for this mission work with which we are entrusted, and we pray God mightily to increase our faith, and to pour His love in larger measure into the hearts of our people everywhere. Meantime we ask

them all, and beseech them in the name of the Lord Jesus, as brethren engaged in a common work, to come to the help of the Lord against the mighty; to strike hands with us in a more cordial and intelligent and binding co-operation, that we may make the most of the opportunities God is now so graciously giving us, and that this our missionary work may be done not only zealously, but so decently and in order, that while it may be evident that we are laboring with both hands earnestly to extend the Kingdom, it may be equally evident that in all our administration of these sacred trusts we are providing things honest in the sight of all men.

Mr. E. I. Lee.

Since the last session of the Council, the Diocese has experienced serious loss by the death of the late Edmund I. Lee, of Shepherdstown. He always represented his congregation in the Council, and generally was sent by the Diocese as a deputy to the General Convention. He was also a member of the Standing Committee and a trustee of the Theological Seminary and High School. In the discharge of all these duties, as in all the relations of life, both public and private, he was foremost in every good word and deed, a knightly Soldier of the Cross without fear and without reproach. I have taken occasion elsewhere to express for myself and for the Diocese our high appreciation of his character, and services, and our profound sense of the loss we have sustained by the removal from our midst of so good a man and so faithful and earnest a laborer in the cause of Christ.

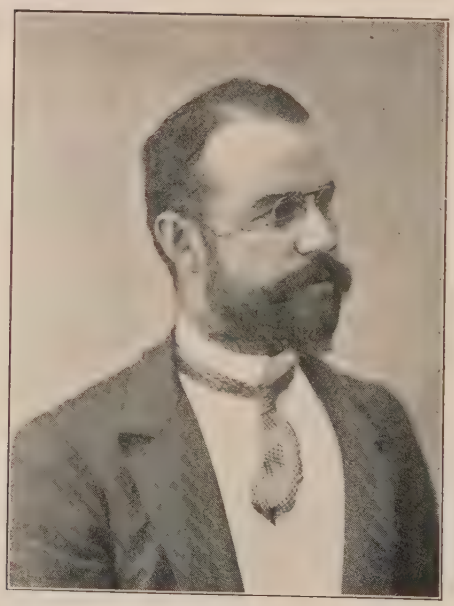
Bishop Newton.

While I am preparing this address the news is brought me of the sudden death of the Rt. Rev. Jno. B. Newton, Bishop Coadjutor of Virginia. It is but a little over three years since I took part in his consecration, and I had indulged the hope that he might be spared for long years to bear up the weight of that great Diocese, and ease the burden from the shoulders of Bishop Whittle. But in the providence of God

BRUCE CHAPEL.

CHRIST CHURCH, POINT PLEASANT.

REV. J. HOWARD GIBBONS.



REV. ROBT. UPSHUR BROOKING.

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this was not to be. In the prime of his life and the full tide of his powers, his Master has called him to lay his work down and come up higher. Justly loved and honored, not only by his own people, but by all in the community, he has left to the church in the three Virginia Dioceses a bright example of simple Christian character, devotion to his Master, and faithful work. May we all be ready even as he was, for in such an hour as we think not the Lord will come.

Council of 1898. Weston.

The Twenty-first Annual Council met in St. Paul's Church, Weston, on Wednesday, June 1st. Present twenty-nine clergy, including Rev. Wm. Cabell Brown, of the Brazil Mission, and thirty-four laymen.

The Rev. Dr. Roller, offered the following preamble and resolution which was adopted.

Bishop Coadjutor.

Whereas, The strain is too great upon our Bishop, by reason of the overwhelming duties and cares required by the large extent of territory, and increasing number of places requiring Episcopal supervision and administration in this Diocese; therefore,

Resolved, I, That this Council seriously and earnestly consider the question of a coadjutor Bishop for this Diocese.

II, That this subject be made the special order of the day for Thursday at 3 p. m.

III, That the Committee on Assessments be requested at that hour, to state, 1st, How much of the Annual Episcopal Fund can be relied upon for this purpose, beyond the present requirements. 2nd. How much more, if any, can this fund be made to yield for this purpose, and 3rd, To make any recommendation they deem advisable to carry out this object.

From the Bishop's address:

Church Workers' Conference.

Monday, June 4th. This was devoted to a conference of

Church workers, at which I presided in Trinity Church, Shepherdstown, and made the opening address, and administered the Holy Communion. The programme had been prepared by the Rector, Rev. Dr. Neilson, with great care and judgment and he was happy in securing the co-operation of his neighbors, both clerical and lay. Addresses were made by the Rev. Messrs. Gravatt, Thomas and Willis, and admirable papers and addresses were furnished by various members of their congregations. I cannot but think that the public exercises of a conference like this, supplemented as it was by a social reunion, in the enjoyment of a most cordial hospitality on the part of Dr. Neilson's congregation, must be productive of great good.

Thursday, 17th. In the absence of the Bishops of Ohio and Southern Ohio, I attended, by special invitation, the commencement exercises of Kenyon College, Gambier, Ohio, and was delighted with all I saw and heard. Under the vigorous administration of President Pierce this Institution bids fair to enter upon a new career of usefulness. A large part of our Diocese is near enough to Gambier to make it a very convenient college home for our boys, and I am glad to know that quite a number have availed themselves of its privileges in times past. Our two trustees, the Rev. Mr. Young and Mr. Joseph DuBois, both of Wheeling, attended the meeting and received a cordial welcome.

Sunday, April 10th, Easter Day. Ascension, Hinton. It was a great pleasure to meet this congregation in their new Church building. With great energy they set themselves to the work of reconstruction, and after calling out their own strength they received aid from different parts of the Diocese to the extent of $577.87. This cordial response on the part of a large majority of our congregations, many of which were no stronger than the point they were helping, forcibly illustrates how we could continually be mutually helpful in a great many ways. The truth is, that to buy a lot or build a Rectory or Church any small Mission, involved

in all difficulties of its inception, ought to be able to depend upon the sympathy and the practical support of all the Church organizations of this Diocese. The tax upon them would be very light. The help and encouragement to the smaller Churches and Missions very great. There is hardly a year passes when there are not at least four or five of such instances of greater or less urgency in which help could be given that it would seem by all rules of interest and Brotherhood and obligation ought to be given, and which, would greatly advance our Church work and greatly promote the common spirit of the Diocese.

Summary.

I must confess to a certain hesitation when I come to sum up, in a few cold figures a statement of the work to which I have given my time and best energies during the year. It seems such a hard way of stating the case, as if the machine had been set in motion and then checked at the delivery of such and such a tale of bricks. It seems such a material way of dealing with Spiritual things, or at least with that which ought to represent Spiritual things. So many visits, so many sermons and addresses. So many persons confirmed. What does it all amount to? Well, it may be anywhere along the line from a great success to a stupendous failure. I make up the record, and then dear friends with thankfulness to God that it has been given me to labour another year uninterruptedly in His vineyard, and in this part of His vineyard, that He has given me so many opportunities of guiding and counselling others. I pray that His blessing may be upon all that has been said and done in His name, and that all of it, however, faltering and unworthy it be, may be taken up and worked into His precious plan of good for this Church and Diocese. During the year I have paid 182 visits to 112 places in West Virginia, and have besides on official business of various kinds paid 32 visits outside the State. I have held 255 services of which 42 were at points outside of West Virginia. On the various occasions I have

delivered 291 sermons and addresses. I have attended 71 public and private meetings of various kinds, and on 75 occasions confirmed 308 persons, consecrated one church and ordered two Deacons Priests.

Deputies to the General Convention: Rev. Geo. A. Gibbons, Rev. S. S. Moore, D. D., Rev. J. Brittingham, Rev. B. M. Spurr, Mr. Jos. Trapnell, Mr. W. S. Laidley, Mr. B. M. Ambler, Dr. G. A. Aschman.

Alternates: Rev. Jno. S. Gibson, Rev. C. C. Pearson, Rev. W. H. Neilson, D. D., Rev. R. D. Roller, D. D., Gen. Wm. P. Craighill, Mr. J. Howe Peyton, Mr. L. E. Sands, Mr. W. G. Peterkin.

The Bishop reported, that he had appointed Rev. B. M. Spurr, Archdeacon of the Diocese.

Council of 1899. Huntington.

The Twenty-Second Annual Council met in Trinity Church, Huntington, Wednesday, June 7th. Present twenty-six of the Clergy and twenty-eight of the Laity.

From the Bishop's address:

St. Paul's, Weston.

The first days of June (1-5) were spent in attendance on our Twenty-First Annual Council in St. Paul's Church, Weston. The occasion furnished opportunity for the members of the Council to see and enjoy the beautiful new and commodious Church, which through the joint labors of the Rev. Dr. Lacy, the late Rector, the Rev. Mr. Burkhardt, the present Rector with cordial support and co-operation of the whole congregation had been recently completed. The total cost has been about $11,000, and at this time all was provided for save about $2,000. Since then I understand that more than half of this has been paid. Not only is the new Church larger and more beautiful and substantial than the old, but it has accommodations for the Sunday school and for work in various departments which prove to be most helpful, if not absolutely necessary. It is gratifying to

find increasing attention paid to these things, as our congregations begin to realize that for the successful prosecution of our work something is needed beyond the mere audience room for Sunday services.

During the Council, we had our usual missionary meetings, which serve in such a marked degree to keep "the great commission" more distinctly before us. The Rev. Wm. Cabell Brown, represented the work in Brazil, which has since been wonderfully strengthened by the consecration of the Rev. Lucien Lee Kinsolving as its first Bishop. This relieves me of all further responsibility for the official conduct of the work. I am glad under such favorable conditions to lay down the commission which I have held since the spring of 1893.

Sunday, February 19th, 1899. A. M. and P. M., Trinity, Morgantown, confirmed six. I was glad to find the Episcopal Hall, under its new Warden, Rev. Thos. E. Winecoff, in good condition, more and more winning for itself the confidence of the University authorities and of the whole community. It would be gratifying if our Church people through the State realized somewhat more their responsibility in the matter, and that it was their part by sympathy and co-operation to stand by the Hall. We have not had all the patronage we had a right to expect, partly no doubt because parents have not thought much about it, and partly also because they have not been disposed to exercise that authority over their sons which would prevent them from following college friends off to some boarding place, where they might be freer from wholesome supervision and restraint.

Each year's experience confirms me in my judgment as to the importance of this institution, and I find that others are looking forward to the establishment of similar Halls.

Notwithstanding all our efforts to the contrary I fear that many of the boys still regard the Hall as a mere boarding house, and have heretofore allowed themselves a freedom which has been beyond their true liberty, and has very much complicated the problem of administration. Such matters

will, however, we trust, soon regulate themselves and our increasing experience in the internal management of household details will secure continually more efficient and helpful service towards the great objects of the Hall. The Warden has devoted himself with zeal to the work, and unites with me in a cordial desire to make this Institution in every way helpful to our young men at college, and not the least instrumentality a great State University may gladly foster, for advancing the cause of true Christian Education, and elevating the tone and temper of our young men throughout the State.

Summary.

150 visits paid to 90 places in the Diocese. 28 visits paid to points outside; sermons and addresses, 244; services and meetings other than above 53.

Confirmed 247 of which number 137 were presented in fields distinctly missionary.

The total number confirmed since the organization of the Diocese has been 4,658. Being an average of 211 per year for the whole term, or 180 for the first eleven years and of 243 during the second term of eleven years.

It may seem to some that with such a number of confirmations that our communion list ought to be much larger than it is—the reports this year show about 4,300 communicants, —but we are apt to forget the large losses year by year. Leaving out of view the losses for the year just past, which at this time of writing I cannot determine,—it appears that under the head of losses by death, removal and names erased the total for 21 years sums up 3,824. No doubt but that a good many of these removals, are only from one church to another, in the Diocese, our reports do not show to what extent this is true, but after making all due allowance for this it must be evident that year by year losses to the Diocese are very considerable.

The Sheltering Arms Hospital.

This Institution, though not formally connected with the

Diocese is of interest to us all, not only because we all unite, through our Thanksgiving Day offerings, in its support, but because such work so truly illustrates the genius of our religion and the spirit of the Master. How better than by caring for such an Institution, can the church show that she heeds the Master's words, not only to preach the Gospel, but to heal the sick.

During the past year 144 patients have been cared for. The number of inmates on May 19th, the date of annual meeting, being 25. The physician in charge and the nurses and the matron have devoted themselves with commendable faithfulness and efficiency to the discharge of their delicate and difficult duties, and to them is due our gratifying measure of success.

The Institution has been carried on during the past year at an expense of about $4,300, and we have been enabled by gifts and otherwise to make a substantial improvement, in heating all the buildings with hot water, at an initial expense of about $1,500, and an annual saving henceforth in fuel and service.

Although the income last year was not quite equal to the expenses, yet by virtue of special gifts mentioned above, and of a convenient surplus from the last year, we have been enabled promptly to meet all our obligations and make a fair start on another year.

The total number of patients cared for up to May 19th, (since the Hospital was opened) reaches the large number of 780; and all who have in any wise helped in this work may feel the greater satisfaction when they reflect that the general condition of the patients has been such, that in their own humble homes, they have, as a rule, been without the possibility of such comforts and conveniences as alleviate sickness and pain, and make recovery sometimes, even possible. Only those acquainted with the manner of life of most of our patients, can estimate the vast amount of suffering relieved, and the great good done in such care of patients,

as has resulted in their speedy restoration to health and strength, and consequent ability to resume work for the support of their families.

I trust that our people will not grow weary of this charity, but that they will continue, on the day when they assemble to thank God for mercies vouchsafed to them, to show their thankfulness, in part at least, by remembering the Sheltering Arms, with gifts of money and provisions and clothing. "He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again."

The continued progress, if not the very existence of our Diocesan life is dependent upon the faithfulness and energy with which our various churches, large and small, face their duties. Human nature is the same all the world over, and there can be no doubt but that a habit of dependence is fostered by continual aid, there can be no doubt but that there is often practical imposition on the Diocese by those places that receive aid. The sentiment seems to prevail that as the public money is going "we might as well have our share of it," and this judgment is confirmed by instances that might be cited of the most rapid and abnormal development on occasion. Just here is the problem, how to throw this responsibility just where it belongs without working hardship in the case of faithful men. I believe that just as one of the greatest political heresies is, that under the influence of which the people look to Congress and other public bodies to legislate them into prosperity, so one of the greatest troubles we have in the church is the habit of looking to the Bishop and the Diocesan Committee and the General Boards to assume our own part of the burden we ought to bear. There ought to be a far more resolute putting of our own shoulders to the wheel, and an honest pride in being independent, at least there ought to be a greater readiness than appears, to take up from time to time more and more the matter of our own support and cease to be pensioners on the Church's bounty.

GEN'L JOHN H. OLEY.

GRACE CHURCH, KENOVA.

GRACE, KENOVA.

Bishop Coadjutor.

Since the Canons require that before an election of a Bishop Coadjutor, the Bishop of the Diocese shall consent in writing to such election, and that also, in such consent shall state the duties which he assigns to the Bishop Coadjutor when duly elected and consecrated. I hereby formally give my consent to such election and specify as the official duties which in general and for the most part I desire to assign to the Bishop Coadjutor. Visitations, confirmations and ordinations as may be agreed upon from year to year, such occasional offices as the laying of corner stones, and the consecration of churches and chapels, attendance on the convocations, and other general Church meetings, visiting vacant churches, and such other work as it may seem to me possible and expedient to put in his hands.

Let me say further that it is only fair to the Presbyter you may elect, and just to the Diocese, that he should have full knowledge of the condition of our work and the purpose for which we seek to secure his services.

We cannot penetrate the darkness of even the near future and tell how it will be next year or the year after. Still it is proper to state distinctly that it cannot be said that the Bishop of this Diocese is unable by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, but that we do what we do, on account of the extent of the Diocese. It is a move not so much to maintain the existing work as to extend it. No doubt different theories prevail as to the exact work which a Bishop ought to do. If any man thinks that his ministry is fulfilled simply when all the organizations, large or small, strong or weak, are visited, he may have a perfect right to his opinion, but in my judgment such a man, whatever his qualifications, is not the man we are looking for, for Bishop Coadjutor of the Diocese of West Virginia. We want one who is willing and glad to do pioneer missionary work, to go out through the length and breadth of the State, and seek and search

for our scattered people, and lay foundations upon which perchance others will build; we need a man who will have ready sympathy for the missionary; though in the smallest and most unpromising field, and will show a large patience and a wise discretion in laboring in places where the church is but little known, and where perhaps only his successor will see it established.

It is my earnest hope that with such division of labor, as an additional supply of mental and physical strength will make possible, that not only more places may be regularly visited, but also more effective work may be done everywhere all over the State. When the Bishop has more time at his disposal than he can now possibly command, he can cultivate closer personal relations with the people, and so bring his personal as well as his official influence to bear upon the churches, for the maintenance and advancement of the work. In other words, when the Bishop appears to the people more in the character of a chief Pastor rather than of an occasional visitor, I believe that his power for good will be greatly increased and all his efforts made more effective.

In regard to the general question of a Bishop Coadjutor, I do not propose now to discuss it at length. Without any request from me, and I may say very unexpectedly, this matter was brought up at the last council, and it was with great unanimity determined to make application to the Church for permission to elect a Coadjutor. This permission has now been obtained, and so far the way is open before us.

The movement, though not inaugurated by myself, has my cordial approval, and will receive my hearty support. I fear, however, that owing to various unforseen circumstances and a little hesitation to vigorously and promptly push so large an undertaking, that the Diocese does not find itself in the financial condition it expected. After a good deal of preliminary general discussion, the Committee on Assessments reported that $500 could be depended on from current receipts for the salary fund, and the Council undertook to in-

crease its Permanent Fund from $4,000 to $20,000. Had this been done promptly, and the money so placed as to be now yielding an income, the amount so realized, together with the surrender by the present Bishop of such part of his salary, as after conference might be agreed upon, would have enabled the Council to proceed at once to an election. As it is, I cannot tell what is the best to be done. I trust the whole subject will receive your most careful consideration, and that the great Head of the Church,—the Master, to whom we all stand or fall,—will in such wise guide us that we may do that which shall best strengthen the Diocese and advance His kingdom.

Conclusion.

So far is the record for the year, and yet how incomplete and unsatisfactory all such records must be. We may omit things of greatest moment, and put down and emphasize what has but little value. There is however no escape from such incomplete and unsatisfactory record; it is the best that we can do in this line, and something seems necessary to round out and mark the successive stages in our work.

Entering upon our twenty-second year, we have as it were passed our majority as a Diocese, and now have our work more distinctively than ever before us. What has been done in these years past has been done often amid very great difficulties, and that too with but few resources. To give ourselves the proper equipment of Churches and Rectories and such like necessary things has been for us an exacting task, and yet by the good hand of God upon us, we have managed to get together and spend in this way not far from $400,000 or an average of $20,000 per annum.

This work, as a rule, has been well done, and done once for all. It is now part of our plant. We have the use of it, and ought to reap from it great advantages in our work year by year. If for their local needs the congregations, large and small, have made such noble provision during the past twenty-one years, shall we not hope for the Diocese, of which

they are all an integral part, that they will now be ready to desire more liberal things, and that we shall be able with the greater vigor to carry on all our general work. We have many tokens of God's favoring hand upon us,—not only in the growth of our communion, both in numbers and influence, but in its general activity in Christian work at home and abroad, and that during all these years of labor and of aspiration we have been at unity among ourselves. Surely such things are to be taken as the evidence of God's blessing. We thank Him and take courage. We go out to the work of another year pledged to a more hearty co-operation with one another, and a more faithful and constant service for the master. The time is short. Let the one life we have be given to Christ, and we shall keep it unto life eternal."

Bishop Coadjutor.

The undersigned, members of the Special Committee appointed to memorialize the General Convention or the Bishops and Standing Committees of the various Diocese, respectfully report that on August 10th, 1898, we sent to the Bishops and Standing Committees a petition for their consent to the election of a Bishop Coadjutor for the Diocese of West Virginia, in the following terms, viz:

PARKERSBURG, W. VA., 189..

To

Your consent is asked to the election of a Bishop Coadjutor for the Diocese of West Virginia. The ground, upon which this application is made, is the inability of the Bishop of West Virginia, by reason of the extent of his Diocese, to discharge his Episcopal duties.

The Annual Council of the Diocese, in session June 1-4, 1898, appointed the undersigned a committee to present this request, with the reasons therefor, to the Bishops and Standing Committees of the Church.

The Diocese of West Virginia embraces the entire State. It has an area of 24,780 square miles and a population, according to the census of 1890, of 762,794. The increase in

the preceding decade was nearly 145,000. It is believed that it has been larger during the present decade, so that a moderate estimate would place the present population at 900,000. Its distribution over the Diocese is more general than in many other Dioceses of larger territorial extent. In many sections of the country settlement has followed the lines of railways, and broad regions, to which these have not penetrated, are little settled, if at all. But the people of West Virginia are widely distributed over the entire State. There are 55 counties, of which the least populous has nearly 5,000 inhabitants and the most populous fewer than 45,000. There are no large centres. Wheeling, the largest city, has only about 35,000 people, and only three other towns contain as many as 10,000 each. These conditions impose upon the Bishop constant travel and long journeys in his ministration to those under his care, while, owing to the geographical configuration of the State and its physical features, this travel is tedious and often difficult. The greater portion of the surface is mountainous and is traversed by many bold streams, which cut their way far back into the upland regions. Railway construction is difficult and, except for the three great trunk lines, which cross the State, few roads have been built. Save upon the western border, in the valley of the Ohio, there are no completed roads, connecting these lines. Hence it is often necessary for the Bishop, in the discharge of his duties, to take wearisome journeys of considerable length over poorly constructed mountain roads. The extent of travel required to cover the field may be inferred from the fact that the clerical and lay delegates in attendance upon the recent session of the Council, which met at the most central point probably in the Diocese, averaged a journey of about 500 miles each.

Within this far-reaching territory there are now about 4225 communicants. The clergy officiating therein number thirty-six. There are seventy-six churches and chapels and many points, as yet unsupplied with either, where services

are held, regularly or occasionally. The Bishop enumerates 152 places, which he regards as needing regular Episcopal care to the extent of one visitation at least in the course of each year. There are also other places which he has visited occasionally and to which he feels that more attention ought to ge given than he has been able to give. For these reasons we ask your assent to our petition. We request you to send your reply to Rev. S. Scollay Moore, Chairman of the Committee, Parkersburg, W. Va.

Respectfully,

S. SCOLLAY MOORE, Chairman.
JOHN S. GIBSON,
W. S. LAIDLEY,
JOSEPH TRAPNELL.

With this petition we sent also the accompanying tabulated statement prepared by the Bishop of the Diocese and showing its growth under his administration:

Diocese of West Virginia.

Contributions to Diocesan Missions.	Total Money Raised.	General Contributions.	Diocesan Contributions.	Parochial Expenses.	Number of Communicants.	Teachers and Scholars.	No. Sun. Schools.		Salary Fund. Field.	Diocesan.	Convocation & Parish.	General Board.	Am. Church Mission Soc.	Total.	Rectories.	Contributions to Diocesan Expenses.
								REPORT OF 1878.								
								24,645 sq mi. population (1870) 442,000.								
$ 254	$12310	$ 364	$1152	$10749	1277	878	14	THE DIOCESE. 14 clergy, 24 churches & chapels, 20 other points.	$ 9400	$ 650	.....	300	$200	$10550	10	$ 834
								REPORT OF 1898.								
								24,645 sq. mi., population, (1890) 760,448.								
								Convocations.								
657	14033	714	2299	11020	1186	1100	19	EASTERN CONVOCATION. 3,670 sq. mi. 86,496 pop. 10 clergy, 19 churches & chapels, 14 other points.	4289	525	400	700	300	6214	10	867
339	8356	45	686	7625	451	262	5	CENTRAL CONVOCATION. 5,870 sq. mi. 175,951 pop. 8 clergy, 8 churches & chapels, 17 other points.	4050	450	.....	100	.....	4600	5	344
1183	37708	1284	4245	32179	1308	1409	14	NORTH WESTERN CONVOCATION 4,055 sq. mi. 184,048 pop. 8 clergy, 20 churches & chapels, 17 other points.	9025	575	300	.....	250	10160	6	1535
437	11672	358	1455	9859	873	991	16	KANAWHA CONVOCATION. 5,300 sq. mi. 192,067 pop, 6 clergy, 16 churches & chapels, 23 other points.	4070	700	100	500	.....	5370	5	517
291	11361	188	898	10275	407	509	9	NEW RIVER CONVOCATION. 6,750 sq. mi. 121,856 pop. 6 clergy, 14 churches & chapels, 26 other points.	3254	575	.....	100	350	4279	5	231
$2907	$83130	$2583	$9583	$70958	4225	4271	63	38 clergy, 77 churches & chapels, 97 other points.	$24698	$2825	$800	$1400	$900	$30623	31	$3494

Of the 38 Clergy 4 are not canonically resident, but are laboring in the Diocese.

Special Council. 1899. Clarksburg.

The special Council, called primarily to elect a Bishop Coadjutor, met on July 26th, 1899 in Christ Church, Clarksburg, The Bishop presided and the Rev. J. Addison Ingle, of our China Mission preached the sermon.

There were present twenty-eight clergy, all entitled to vote save one; and fifty-eight laymen, entitled to vote.

On the sixteenth ballot, the Rev. W. L. Gravatt, Rector of Zion Church, Charles Town, received a majority of all the votes cast by each order, and on motion of Rev. Mr. Gibbons, the election was made unanimous.

The Council of 1900. Shepherdstown.

The Twenty-Third Annual Council met in Trinity Church, Shepherdstown, on Wednesday, June 6th, 1900. Bishop Peterkin presided. There were present, besides the Bishop Coadjutor, twenty-four of the Clergy and twenty-seven of the Laity.

From the Bishop's address:

As to Election of Bishop-Coadjutor.

It is with no ordinary pleasure that I meet you today, my Brethren and Friends, at this our twenty-third Annual Council, for I cannot but feel that since we last met, we have entered upon a new and most hopeful period in our Diocesan life. The great problem of securing proper Episcopal services for a widely extended, sparsely settled and rapidly developing Diocese—a problem that has confronted us most seriously during the past few years, has at length been happily solved. The deliberations of the twenty-first and twenty-second Annual Councils, were happily consummated in the special Council, meeting in Christ Church, Clarksburg, on Wednesday, July 26th, 1899, at which time the Rev. W. L. Gravatt, Rector of Zion Church, Charles Town, was chosen Bishop Coadjutor. This election was reached by the absolutely free and untrammeled action of the Diocese, in dependence upon that Divine guidance which is still realized

RT. REV. WILLIAM LOYALL GRAVATT, D. D.

in the Councils of the Church, and I heartily congratulate you upon it. No choice could have been more grateful to me personally, none, I believe, more acceptable to the Diocese, or having larger promise of usefulness. As the Diocese has of its own motion, and without pressure from me, taken this important step, I may properly say that I think they have shown both wisdom and courage; wisdom in making provision for a growing work before its increasing burden resulted in the disability of the Bishop, and courage in undertaking what larger and stronger Dioceses have deemed beyond their power. We now need to bend our energies to the work before us, that the happy result may justify so unusual a measure. Until such time as we can get closer to the primitive model of small Dioceses, measurably within the capacity of one man to oversee, we shall need such helps as Bishops Coadjutor, even for those not physically disabled, that they may be something more than confirming machines and traveling agents. Will you not pray for your Bishops, Brethren, that they may be wise and faithful in every relation and service, helpful to clergy and people, and in all things ensamples to the flock.

Wednesday, July 26. Attended special Council in Christ Church, Clarksburg, called to elect a Bishop Coadjutor, and transact such other business as might be brought before them. This Council proved to be the largest ever assembled in West Virginia; there being present 27 clergy and 58 laymen entitled to vote; and I am sure they feel under great obligations to the Rector and congregation in Clarksburg, for the cordial welcome they extended, and the hospitable provision made for their entertainment. The session was marked throughout by manifest interest and equally manifest good feeling. The Council was in itself distinctly encouraging. Considering the condition of our congregations as widely scattered over a very large territory, so that attendance was on the part of clergy and laity accompanied often with great personal sacrifice, we may properly count that attend-

ance as large and enthusiastic. As the balloting through the hours of the afternoon and evening showed, the result, at length reached, was no forgone conclusion, but one to which we may feel that we were divinely led in the careful and intelligent use of our judgment and experience. We thank God and take courage, consecrating ourselves anew to the work which the good Lord has called us to do in this part of His vineyard.

Rev. W. T. Leavell.

Sunday, November 5. In Mt. Zion Church, Hedgesville; preached a sermon memorial of the late Rev. W. T. Leavell, for many years the Rector of this Church, and the oldest presbyter in the Diocese. As was to be expected on account of his age (83) Mr. Leavell had not been strong for some years, but with wonderful energy and unfailing interest he had kept up his work to within a few months of his death. As his judgment and decision were largely instrumental in forming the Diocese, so his hopeful spirit and ready help were a constant source of strength. We all looked upon him as our Father in the Church, and we thank God for the good example of this His servant, who now rests from his labors.

Consecration of Bishop Gravatt.

Friday, November 10. By appointment, in Zion Church, Charles Town, took part in the consecration of Rev. William Loyall Gravatt as Bishop Coadjutor of the Diocese of West Virginia. The Bishop of Virginia presided, and he, with the Bishop of Washington and myself were the Consecrators. The Bishop of Lexington and the Bishop Coadjutor of Virginia presented, and these all, with Bishop Penick, united in the laying on of hands. The Bishop of Lexington preached the sermon. Thus in not quite twenty-two years after my own election in Zion Church, the same building, though greatly improved and beautified, witnessed the consecration of a well learned and godly man to aid me in the growing work. Hitherto hath the Lord helped us.

Conference of Foreign Missions.

Saturday, April 21. Saturday, 28. As an appointed Delegate, during these days I attended the Ecumenical Conference of Foreign Missions in New York. Such meetings are well calculated to raise the tone and temper of the whole church, and inspire thoughtful earnest minds everywhere with a more intense desire to advance the Master's Kingdom. Perhaps the most noteworthy feature of this great gathering, as many men of widely different church politics, and various confessions of faith met day after day, was their manifest thorough loyalty to Christ, the Common Master of us all. The spectacle of so many men and women from all parts of the world, and representing so many different organizations, and such a varied constituency, cordially uniting in brotherly consultation, that they might profit by each others' experience in the mission field, and sustain one another by the deeper realization of their Christian fellowship, and gain such knowledge of the conditions and prospects of the general work as to enable each factor to be most judiciously placed and most efficiently used, was in every way helpful and inspiring.

What we all need to learn, far more than we have ever yet done, is that the making Christ known upon earth is not only a duty but the paramount duty of the Christian church today. Too often the case is that the churches, as well as individuals, have it in mind to do something more in the mission fields, when they have satisfactorily met some local need, which though pressing in a certain sense, i. e., gratifying to the taste and perhaps comfort of the people, has after all really but little to do with the coming of the Kingdom. Would it not be well, sometimes at least, to weigh over against the comfort and satisfaction to be derived from new carpets, and better organs and stained glass windows and frescoed walls, and embroidered hangings and jewelled plate, and all that sort of thing, the immediate pressing duty of the Church to carry the Gospel to the pres-

ent generation, so rapidly passing away. I fear that our people generally do not greatly care much for the coming of the Kingdom—do not greatly pray or labor for it; and I say this because whatever people may give or do, some marks of proper concern are entirely wanting. Compare, e. g., their interest in secular matters with that which they manifest for the Kingdom of God. Do you not suppose that the most, if not all, of our 3,000 families in the Diocese, take one or more secular papers to keep them abreast of the times in local matters, and the great march of events throughout the world? But how few of them, comparatively, take any proper means to inform themselves about the condition and progress of Christ's Kingdom, and the loud calls for laborers to go into His vineyard?

I do not know how many of our 3,000 families take any of our church papers, but the General Secretary of our Board of Missions tells me that only 25 copies of the Spirit of Missions were taken in West Virginia last year. I must confess that I was both mortified and grieved at the statement. Such number is utterly inadequate to inform our people, as they ought to be informed, as to the great campaign, and to guide them in any way of helpfulness. If to embue men with the missionary spirit you must acquaint them with the missionary enterprise, how can you expect under the condition of things I have described, that our people can know what God is doing for the world, and hear His calls for their service?

I suggest that the clergy make more and determined, persistent efforts to increase the circulation of the Spirit of Missions; and further that the elected and appointed members of the Missionary Council, from the Diocese, constitute a standing committee which shall have under consideration the whole question of our more cordial co-operation in the general Missionary Work of the Church at home and abroad, and by such methods and agencies as may commend themselves to their judgment, that they seek to stir up the wills of our people to

a more determined and Christ-like purpose, and call forth their energies for a more faithful and self-sacrificing service.

Summary.

I have paid 114 visits to 89 places in the Diocese, and had 35 services and meetings outside. Sermons and addresses 175, confirmed 88. I may add that the number confirmed by the Bishop Coadjutor has been 146, making the total number confirmed since the organization of the Diocese 4,892, which is perhaps rather more than the present number of our communicants. Some persons have expressed surprise that our number of communicants should not be very much larger, but they fail to realize how great the loss is year after year by death and by removals. In the years of our Diocesan life this loss would amount to no less than 3,000.

The Special Fund.

In making report of my special fund, I can only call attention to what I have, time and again so often said before, that although its work is quietly done, I believe that there is none more effective in its general results. It is designed to meet those special emergencies, for which no other provision is made, and so with the intimate knowledge I get in regard to necessities of all kinds, from the fact that I am behind the scenes. I make appropriations as needed directly to supplement small salaries or deferred payments, to meet extraordinary expenses, travelling or otherwise, to have needful printing done, and helpful literature distributed, to help build and improve Rectories and Churches, to help the Diocesan Missions, or the Sheltering Arms Hospital, to assist young men studying for the ministry, to supply vacant churches and to do many other things that touch our work, as occasion may require.

Offertory.

It is gratifying to believe that the general scheme for the offertory, which I have been putting forth in gradually per-

fected form, from time to time, during the last few years, is growing in favor. As I have frequently said, the details are more or less immaterial—the great principle is what I desire to see accepted and applied, and I am convinced, from my experience and observation, especially during the last year, that the plan is steadily gaining ground. On further consideration it will be found to commend itself, not only because on every Sunday without regard to their attendance on services, it rallies to the support of the designated object the whole numerical strength of the Diocese, as compared with the half, or third, or fourth, or less part now reached, but also because by putting the responsibility of the local maintenance of our services where it belongs, that is on the Church officers, it encourages, if not compels them to such active and thorough work as must tend to the increase of their interest and the constant development of their efficiency. The business interests of the Church should not be made dependent on the chances of a public meeting, any more than any other business interest—it is not good business to make them so. The officers who are from time to time appointed or elected to superintend and provide for the finances of the congregation, ought to know their constituency—they have six working business days in which to approach them, and secure their co-operation. In this way they can do it more decently and effectually, so that when we assemble to worship Almighty God we shall be able to confine ourselves to that worship, and not take advantage of the occasion to pay up our dues for certain things we have bargained for, under the colour of having our alms as well as our prayers, go up for a memorial before God. So we are to call out our whole strength for the benevolent and aggressive work of the Church, and so we are to train up our people to an intelligent and business-like administration of their affairs.

Diocesan Missions.

The general subject of our Diocesan Missions will be

brought before you by the report of the Committee, which will in due time be read. Nothing demands your more deliberate and careful consideration. The great problem before all missionary Boards is "How to extend needed help to weak congregations, and at the same time develop that self-help which the congregations themselves must exercise for their proper growth, and which the exigencies of our aggressive work imperatively demand?" There is danger of error in both directions. We may err if we adopt a too liberal policy, and on the other hand we may err if we are too economical and exacting. As far as we, in West Virginia, are concerned, I believe we have erred rather in the first than in the second direction; that is, our policy has been too liberal, rather than too exacting. Not that we have not had large encouragement in our work, and have been permitted to see such development, in certain places, that they have grown out of their dependent condition, and become themselves centres of influence and power, but for all that, there is much to be desired, and since in more cases than one, when we have been able to bring to bear a proper pressure upon a congregation it has risen up wonderfully to a conception of duty, and shown an ability to perform it, we cannot but think that there is in other cases not yet fully tested, still great room for improvement. There can be no doubt, but that the fact that there is a fund to assist weak congregations in caring for their Pastor, creates an undue dependance upon it. The question comes up in the mind "Why should not we share in the general distribution?" and so, some look to this fund who ought to depend wholly on their own exertions, and some cling to it long after they have grown out of such infant condition as made their first dependence natural and even necessary. Here is room for great searchings of heart.

There can be no doubt but that our Diocesan Missionary work is the chief thing which, as a Diocese, we have to attend to. With us aggressive work is to be diligently followed, not only on its own account, which perhaps would be sufficient

reason, but also because necessary for maintenance as well. The difficulties and hindrances of many kinds, in the way of the successful prosecution of our Diocesan Missionary work, cannot be understood or appreciated by the mere casual observer, hardly by the majority of even the most interested and intelligent of our people. It is so exceedingly hard for most people to rise above the consideration of their own local needs, and assign themselves and their work their proper relative place in the general scheme. The problems we have to do with are varied. They relate to men, and money, and co-operation, and the further and very difficult matter, already alluded to, how to help congregations without making them dependent, and practically allowing them to impose upon the Diocese by shifting upon it burdens they ought themselves to bear. As an illustration of what I mean, I may tell you that I have heard only in the last few months of a certain Church officer saying to another, "We will not concern ourselves much about the salary of our minister because the Missions Committee will pay the most of that." Such a remark was hardly fair or generous. Perhaps the spirit it indicates may be altogether exceptional. I hope it is, but on the other hand it may be a straw indicating which way the wind blows. I am convinced we would have a more hearty co-operation if our congregations would learn to look more beyond their own limits, and accustom themselves to consider interests other than their own. In the distribution of Missionary money, and in the arrangement of services, no place stands alone. Other places are to be considered and provided for, and it is just possible that in such distribution and arrangement, the individual congregation which has necessarily a rather narrow horizon, is not absolutely the best or most impartial judge of its own relative position or importance. Forgetful of this, congregations sometimes make unreasonable demands—demands for independence, for increased services, for resident pastors, while they are still very far from self-support. They see their own needs very closely—perhaps

REV. JOHN SMITH LIGHTBOURNE.

CHURCH AND RECTORY, BLUEFIELD.

REV. CLAYTON A. CHRISMAN.

HEAVENLY REST, PRINCETON.

better than any one else—but they do not see other needs which press with equal and it may be superior demand upon the Diocese, which is to care for all.

We must by some means try to strike out more decidedly than ever before for self-support, and the people must be taught, that except under very unusual circumstances, they cannot expect the General Church or the Diocese to provide them with church buildings or with services and pastoral care, so far beyond the capacity of the congregation, the demands of the community or the promise of the town. By what methods we can most surely secure that efficient working of our system, which we all aim at, is food for thought and demands effort and prayer in our Parishes and Convocations and Councils. We need wisdom and zeal, for the work is great.

I cannot tell you how much I feel that the Diocese is strengthened by the presence in the field of the Bishop Coadjutor, and his hearty co-operation with me, and with all the Clergy and people in our common work. Give us time to mature and develop our plans, and adapt them to the varying conditions of the work; time to bring the Convocations more into the line of aggressive work, time also to extend and strengthen our personal acquaintance with the Laity as we meet them on visitations less hurried than in the past, and we believe that more than ever our Diocesan organization will prove in every way aggressive and efficient. We desire everywhere to stir up personal interest in the work committed to us, and to fix upon all a sense of their personal responsibility for it. In no sense are Bishops, or even the Bishops and Clergy the Church, so to limit your conception as to invite failure. The divine rule is to every man his work, and so we pray for all estates of men in God's Holy Church, that every member of the same in his vocation and ministry may truly and godly serve Him.

Twenty-two busy years have sped away since I came to West Virginia to be your Bishop—twenty-two busy years,

and but few are with us in our Councils now who were with us then. Still the succession of workers is maintained, and by God's good hand upon us the work goes bravely on. During all these years, I have tried to give myself wholly to the work and with increasing gratitude to my dear people, Clergy and Laity, the yoke has been easy and the burden light. We are not called upon to make formal expression of our feelings in the family circle—mutual confidence and affection is something taken for granted—still I often wonder whether there ever was a more happy ecclesiastical family than this we have here in West Virginia; and I ask myself, was there ever a closer relationship, a more helpful and affectionate association between a Bishop and his partial people. During these twenty-one years I have stood to you in the responsible position of leader, and, with the memories of these years fresh in our minds, I have found it in my heart to say these words of grateful acknowledgment to all those who with me have borne the burden and heat of the day.

But now we turn our eyes to the future. It is big with promise, and loudly calls for increasing and united effort. With wise forethought, you have provided a helper with me to go in and out among you, to share my labors, to direct and counsel and lead. Brethren, pray for us, work with us, for the Kingdom is yours, as well as ours. In your cordial cooperation we shall find a constant inspiration, and so we shall at the close of the day come to the Master bringing our sheaves with us.

Summary of Bishop Gravatt's Report.

Visits made, 112; sermons and addresses, 113; confirmed, 146; baptized, 7; buried, 3; married, 2; admitted to priesthood, 2; churches consecrated, 1.

Incorporation of Churches.

The Rev. Dr. Roller presented this report:

The Committee appointed at the last Council to confer with similar Committees from the various religious bodies

in the State as to the question of such State legislation as will enable us to care for our Church and religious funds, respectfully report:

That the Joint Committees have had several conferences, the result of which has been the preparation of a petition to the Legislature of the State asking for the omission of the clause in the Constitution which prohibits the incorporation of Churches.

Whereupon the Rev. Dr. Moore offered the following, which was unanimously adopted:

Resolved, That this Council approves the action of its Committee and concurs with the representatives of the other religious bodies, in the petition to the Legislature to submit to a vote of the people a proposition to strike from the Constitution the clause prohibiting the incorporation of Churches; and continues the Committee heretofore appointed for further action in this matter.

The Council of 1901. Charleston.

The Twenty-fourth Annual Council met in St. John's Church, Charleston, on Wednesday, June 5, Bishop Peterkin presiding. Beside the Bishop and the Bishop Coadjutor, there were present twenty-five of the Clergy and twenty-seven of the Laity.

From the Bishop's address:

Visitation to Porto Rico.

At the request of the Presiding Bishop, and the Chairman of our General Board of Missions, I consented to undertake a visitation to Porto Rico to look after the interests of our Church in the Island.

Accordingly, I sailed from New York on the 5th day of January, 1901, and returned on the 11th day of March. Through the activity and liberality of friends in this country, I was permitted to see before I left the Island, the financial difficulty in the way of church building in the city of San Juan removed, and also to welcome an approved man to take

charge of the congregation. It is still a day of small things with us in the Island, but we shall hope that the work already begun in San Juan, and that, still longer established in Ponce, and on the adjoining island of Vieques, will now the more prosper under our hand. As my full report to the Presiding Bishop has been published, in the April number of the "Spirit of Missions"—a magazine that ought to be in the hands of every Churchman—I shall not here further speak of it, save to add, for preservation, a list of my services while on the Island.

Tuesday, May 14th. Attended the Annual Meeting of the Board of Managers of our General Missionary Society at the Church Missions House in New York. This Diocese receives from this Board $800.00 for work among white people, and $400.00 for work among the colored people. We also receive $800, from the American Church Missionary Society. Of course, we could use more money, if we could get it, but as many other Dioceses and Missionary Jurisdictions are in the same condition, we cannot expect additional aid. We must always be on our guard against imposing in anywise on the General Church, and strive each year, more and more, to take care of ourselves. In this way, as well as by direct contributions, we can advance the cause of Missions. I cannot but wonder, that so many persons seem to have such little sense of the imperative and solemn obligation of missions. This responsibility does not belong so much to any organization, like a church, or parish, or mission, as to individuals, who by baptism or affiliation, are identified with such organization. It is, therefore, depressing, and on any Christian grounds, inexplicable, to the last degree, that any report be sent in from any association of persons, or even from one person, which shows no recognition of this obligation. I urgently press upon the Clergy, as not the least important of their duties, that they exercise a more decided leadership in this matter, and that they make it more a matter of conscience to see that all their people, however small the organization, however

scattered the constituency, be represented by offerings for every object called for by the General Church or by the Diocese. That it can be done appears from the reports of some of our feeblest congregations; that it is not always done, equally appears from the depressing blanks on many reports.

Hospitals.

Caring for the bodily wants of men was so large a part of our Saviour's personal work, that it would seem as if it must now necessarily enter largely into the work of His Church. The messengers of John were bidden to go and tell their Master what they saw and heard, and the signs given them were chiefly in the healing of the sick, and the Church today must show the same Divine credentials. From such premises we may argue strongly for the importance of Hospital work.

It ought to be a source of great satisfaction to us all, that in our weak Diocese there seems to be some appreciation of this work. We have two hospitals, the Reynold's Memorial, located near Moundsville, and the Sheltering Arms, at Paint Creek. The former, the Reynold's Memorial, has since its opening, eighteen months ago, cared for 522 patients, of which number 276 were cared for free of charge. The latter, the Sheltering Arms, has during the past twelve months, cared for 222 patients, and, for most all of them, without charge.

While neither of these hospitals is under the control of the Council, yet, they may very properly be regarded as Church Institutions, because they are the legitimate fruits of the labors of our church people; after all, Councils like that assembled here today, sitting at such long intervals, and for so short a time, would be but poor boards of management. I believe it to be for the greater Glory of God, and the greater good of man, that through their own Boards and Staff these hospitals manage their own affairs.

The development of such work has been phenomenal in the last few years. When I started the Sheltering Arms, about fifteen years ago, there was, I believe, only one hospital in

the State, having a capacity of perhaps fifteen patients; there are now twelve or fifteen, having a capacity of perhaps 700 patients. As soon as the means can be provided, we hope to graft on to our work at the Sheltering Arms a training school for nurses, as has already been done at the Reynold's Memorial. The idea is not chiefly to supply nurses for hospitals, but for the scattered homes of our people throughout the State.

Convocations.

At the Council of 1897, acting under the provisions of Canon III., title "B," of our Diocesan Canons, I reorganized the Convocations, making five where before there were but three. This arrangement has not proved to be satisfactory, and I have, therefore, acceded to the request of the four Convocations specially concerned to reverse my action taken in 1897, and restore the former status. As appears from the record, there is Canonical provision for the formation of the Convocations, but their efficiency is dependent upon the cordial co-operation of the members, and so in the most important sense they are voluntary. I therefore formally announce that the New River Convocation is merged into the Kanawha, and the Central into the North Western Convocation, and in each case according to mutual consent and request of each Convocation.

Our Convocations then stand as follows: First—Eastern Convocation extending from Harper's Ferry, our extreme eastern point, to the western boundary of Grant and Pendleton counties, or as it may properly be described, the eight counties east of the Allegheny Mountains. This Convocation has an area of 3,870 square miles and a population of 86,496. There are nine Clergy, nineteen Churches and chapels and 1,145 communicants.

Second—The North Western Convocation, extending from the Allegheny Mountains to the Ohio River, and north of Jackson, Roane, Clay, Spencer, Nicholas and Pocahontas counties, in all twenty-six counties, with an area of 9,245

square miles, and having a population of 367,423. In this Convocation there are seventeen Clergy, thirty churches and 1,897 communicants.

Third—The Kanawha Convocation, comprising the rest of the State, viz: That part lying south of the North Western, on the waters of the Tug, the Kanawha and the New Rivers; in all thirty-one counties, and 11,230 square miles; the complement of this Convocation is thirteen Clergy, thirty-one Churches, and there are 1,130 communicants. The figures given above are only approximately correct, and the latest returns are not available.

In starting upon this new rearrangement, I desire to emphasize again the importance of the Convocational System, which I fear has not yet been fully appreciated. To isolated Clergy—as so many of ours are—its social features are most valuable. To such it stands for fellowship and counsel and for the better knowing our opportunities, and the more realizing our obligations for Church extension within our bounds; while to the different points of meeting, the sessions are valuable as showing the spirit and power of the church, and by the mouth of different witnesses, assembled from various points, establishing our faith and practice.

I would like to see the Clergy make attendance a matter of conscience; and if some regular time be appointed and due notice be given, one of the Bishops will be only too glad to attend. They will welcome the opportunity of thus meeting the Clergy, and consulting about the common work. Let us all look for, and labor after, a more vigorous and efficient life for the Convocations.

Supply of Churches and Self-Support.

We have never been more embarrassed than during the past year by the long-continued vacancies in different parts of the Diocese. We have made every effort to fill these vacant charges, but have by no means been always successful, so that now while we meet in our Annual Council, we need

at least seven more men to fill up the thirty-eight charges into which our work is at present divided.

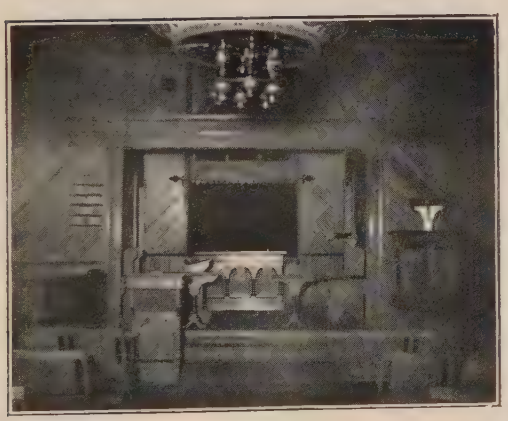
The question of supply ought to be considered in connection with that of self-support, since the two are very closely related.

The heaviest financial burden our churches have to bear is the support of their Pastors, and as this directly effects the question of supply, the whole matter is continually giving us great anxiety.

It deserves more consideration than it is generally able to command; and I very much fear that oftentimes, those whose special duty it is to consider this whole subject, and to make provision for the churches' need, give it but little thought. I am, in one way or another, continually insisting upon the personal obligation and responsibility of our Church officers to provide for the current expenses of the congregations they serve, in a more business like way, and I am convinced that it can be done and that it ought to be done. I am waiting patiently for a more judicious and courageous leadership on the part of the Clergy, just along these lines. I have striven to be perfectly frank in regard to all these delicate matters, and believe that some progress has been made in the apprehension, by our people, of the proprieties and necessities of the situation. And yet in the effort still farther to correct, what may often be unconscious thoughtlessness and unreasonableness about these matters, I want to speak a few plain words.

And I am led specially to do this because in all seriousness, a good deal of the criticism made, both publicly and by letters, upon our General Diocesan Administration would seem to imply that there was lodged with the Bishops, our Missions Committee, or somewhere in the Church, indefinite resources of men and money, and that the failure to supply either as demanded, was simply from ignorance of, or indifference to the conditions, or, I might almost say, from malice aforethought.

REV. ARTHUR R. PRICE.



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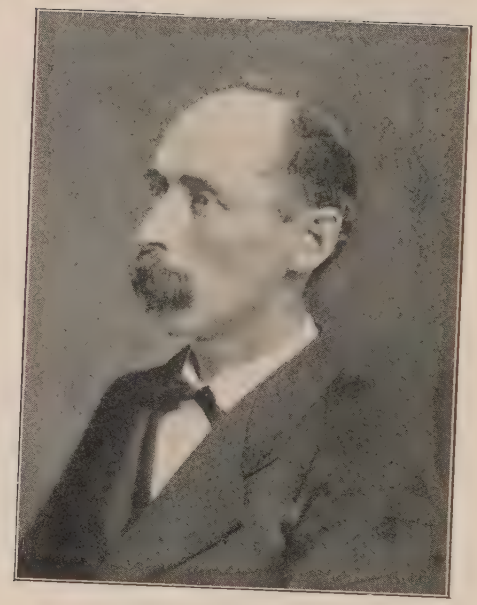

REV. JEFFERSON R. TAYLOR.

It is to be feared that the small and weak congregations do not clearly understand and distinctly remember what are necessarily their limitations in a missionary field like West Virginia.

As long as the Apostolic rule remains in force, that they who preach the Gospel should live of the Gospel, there seems to be no way to avoid this embarrassing question of money, and I am very much afraid that the objection to its frank discussion and fair settlement, comes chiefly from those who think they have fulfilled their Christian obligations when they attend the services—or at least some of them—and it may be send their children to the Sunday School, and all perhaps in a patronizing kind of way. I am afraid that many people are apt to apply to the Clergy, but not to themselves, the injunction, "Freely ye have received, freely give."

As far as personal obligations and co-operation are concerned, many of us have much to learn. In making arrangements to fill such vacancies, as from time to time occur, the Bishops need the cordial co-operation of all the members and friends of our Church, and especially of all the Church officers. If a congregation is so far unable to support itself, and manage its own affairs, that they have to depend upon the Bishop to conduct negotiations for them, and secure a missionary grant from any of the sources at their command, to aid in the support of the Minister, then the Bishops ought to have definite and positive assurance of what they can depend upon from the people in whose behalf they are acting. Without this they are in danger of being placed in a most embarrassing situation. It has happened more than once that men have been induced upon our representation to take charge of work in the Diocese, and after that, the promise of local support has more or less failed. I say local support, for our Missionary Boards have set the example of full and prompt payment of all pledges. Such failures in the support of the Clergy are very embarrassing not only to the Bishops, but the church officers, who are considered specially responsible

for collecting and paying over the various subscriptions promised—no doubt but that in many cases these officers could do their work more thoroughly and wisely, but it is also true that they often meet with humiliating rebuffs from subscribers, who ought to be glad to have them undertake and carry out that disagreeable work of collecting, from which they, themselves, would certainly shrink.

When we are trying to perfect arrangements for the supply of a vacant charge, it is certainly of the utmost moment that we should know about this very important matter; we are expected to be very liberal and definite in regard to missionary appropriations, but are often left very uncertain what we can absolutely depend upon from the place or places in question, and so we cannot intelligently and honestly conduct the negotiations for supply.

It is for the people themselves to say how this result can be secured more surely in the future than perhaps it has been in the past. One would think that a nice sense of honor, to say nothing of the loyalty to associates in the congregation, and may I not say especially to the officers of the Church, who by his suffrage, are put in a very responsible and thankless position, and to the Bishops, who have upon them the care of all the Churches, would prompt every one frankly and cordially to meet the pledges, which of his own free will he has made for the support of the Church.

And as in all such cases, where a number of people are united in the conduct of any undertaking, it ought to be remembered that since it is simply impossible to please and satisfy everybody, that it is utterly disorganizing and demoralizing for people to withhold their support to the Church, simply because they could with something different, or because the Minister does not happen to strike their fancy as a man of eloquence and power. Personal gifts are rare, and we have no right to demand more than that faithfulness which is required in Stewards. We are all interested in getting the most efficient men we can in any wise command, but in fol-

lowing out this endeavor we have duties to one another, as well as to the Ministry of the Church, and it is nothing less than disreputable to put off in any way upon others—Church officers or Bishops—the burden which we have in common assumed. The fact that there is no legal redress for such a state of things, should make all the more binding upon the conscience, the high moral obligation to do our full part in the maintenance of the Church to which we are in any wise related or pledged.

I believe that one reason why our people are not more exact and prompt in fulfilling their obligations is that they have indefinite and unreasonable expectations about getting aid in some way from other persons. As they are poorly informed as to the extent of our work and the resources at our command, so they have erroneous ideas about the ability and responsibility of the Diocese, and of the General Church to help weak congregations.

I was told once of a lady, who came to the chief officer of the Rector's Aid Society of a large Church, to ask aid for some poor person and was much surprised to find that there were no funds available for the purpose. "Why," said she, "I thought there was a fund for this purpose." "So there is," was the reply, "but it is made up of the offerings taken up at the time of the celebration of the Holy Communion, and I notice you never put anything in. How, then, can you expect such a fund to meet the ordinary demands upon it, when so many, and you among the number, fail to contribute to it?" And I had, on one occasion, personal knowledge of a Clergyman—the Rector of a large and wealthy Church—who applied to his Bishop for $200.00, from a certain Missionary Society, to whose resources he had never contributed so much as a cent. These, perhaps, may be extreme cases—I hope they are—but they serve to illustrate the too common disposition to be seen in Churches, and missions, as well as in individuals, to shirk our own responsibilities, and depend too much on others. The Diocese and the General Church has no other

resources except those which the churches commit to them, and their executive boards are often at their wits' end to meet these imperative obligations; they always have demands far beyond their powers to supply, and by a great stretch of charity and prerogative, often hold on to unpromising fields, when new and inviting territory opens out before them.

Resident Pastors.

In thinking over this matter, I have come to the conclusion that in many cases our Infant Missions and Churches are too impatient of results. They forget the conditions of development; and so the little band of five or six members that, with commendable zeal, have, with occasional services, increased to fifteen or twenty, expect now to develop speedily into a full-blown Church, with a settled Pastor and a handsome building. But, granting the need of a Pastor—that is the ministry of an individual man to a single congregation—it is well to remember that there may be a period of growth in which a Pastor in the full sense of the word, however desirable, is a too expensive luxury, and in which a Church building must be strictly proportioned to the means of the congregation, and that however plain the building may be.

If you could more effectually secure these two things, first the building of a Church strictly within the means of the people, and, secondly, the cordial co-operation of various Churches, in such wise as to secure the help of a Pastor, long before any one of them could command all his time, you would have taken a long step towards efficiency in a work like ours.

And as a further suggestion in this direction, I may say that, in looking over a field like West Virginia, it is hard to tell how, with a comparatively small force of Clergy, and one that from the difficulty of support, if from no other reason, must increase but slowly, we can hope to accomplish a great deal, unless our Missionaries will be more leaders, who will gather workers from among the people, and by the help of these workers, keep better in touch with their widely extended fields, and thus, by the help of others, oversee the work

that is carried on far beyond their own power to conduct. So our work must develop, if at all; and so, I suppose, we ought to say it has been developing; but what we want now to do is to impress upon our people everywhere that the division of such large fields is something they must patiently wait and labor for; there is no reserve fund of money which can be drawn upon for Churches or for Missionaries; along this line we are about at the end of our rope; there seems no reason to expect the Diocese or the General Church to do much more for us than it has done, or is doing; the Missions, the Churches, themselves, must more resolutely put their own shoulders to the wheels, or the Chariot will not move more rapidly. I am afraid that there has been too much coddling, at home as well as abroad, and as one way of counteracting the evil effect, we should more steadfastly insist that a Church or a number of Churches must show their ability to support a Pastor—at least in a very large part, before they ask for one. Of course, there may be exceptional cases, but experience shows that we cannot take the local judgment in determining what these exceptions may be. You can hardly trust the average member, or friend of the Church, very naturally, chiefly interested in his own congregation, to form an impartial judgment as to the relative importance of places that claim our care. Indeed, he is not expected to do so; the General Administration is for this very purpose.

Clerical Emancipation.

And while I am speaking thus of the administration of our congregations, I shall take advantage of it to speak what I think is a needful word in regard to the importance of freeing the Clergy more and more, from these absorbing details, which, I think, are often unfairly and improperly put upon them.

In the early Church, the Apostles found it necessary to resist the encroaching cares of business details. They said that it was unreasonable to expect them to leave the Word of God and serve tables, and so they chose the Deacons to attend to

these matters; that is, they put definite responsibility for this special work upon men chosen for it. In the interest of efficiency of administration, a division of labor was demanded. They appointed the Deacons to attend to the business in hand, that they might give themselves continually to prayer and to the ministry of the Word.

And such a division of labor is not only for the benefit of the Clergy, but in the interest of the people. Yes; it will be greatly to their interest to free the Clergy, more and more, from looking after what they can through their agents, do for themselves, that the Clergy may be the more free to do what the people cannot do, i. e., look after the spiritual interests of the congregation. It is high time that the Clergy struck for a little more independence of those hindering business cares, in assuming which they have often unnecessarily burdened themselves, and taken away from their people duties, which under a wise leadership they would be ready to meet.

I am free to confess that one of the things I have in my mind, in insisting so continually upon drawing and maintaining the distinction between the business of the church and its more spiritual administrations, has been to promote what has been well called, "the emancipation of the Clergy," their emancipation from the serving of tables, in order that they might the more freely and fully give themselves to the ministry of the Word, and to prayer. I am going to use substantially the words of another in setting this before you more fully.

As we look at the practical administration of the Church today, there seems to be two fields of service, each of which is more or less antagonistic to the other. What fits a man for one, seems often to unfit him for the other, and so it follows, that to whatever extent he is obliged to serve in both, he is at his best, in neither. One of these fields of service is his naturally, and of right. In it he is the preacher, delivering his message; the pastor administering comfort and in-

structions to his flock; he is the student, the man of prayer, of mediation, of vision, of spiritual power. With these duties most ministers are satisfied, and happy when they can give themselves wholly to them. But the other field—of antagonistic service due to modern conditions in many places—encroaches upon the minister's time, divides his strength, strips him of power and sometimes of respect. This is the alarming tendency, to make the minister the man of all work, or as it were the errand boy of the congregation. I protest against it in the name of God and man. It degrades the minister, and cripples his work. It has no promise of the best results in any department of the work.

I do not think you will have any difficulty in following my meaning. As we all know, besides the ordinary demands upon the Clergy as Pastors and Preachers, many additional services are exacted. Do you want any intimation of what these additional services may be? This list will perhaps serve: Readjusting mortgages; repairing and painting property; looking after stoves and furnaces, coal, rent, sexton, notes, deeds, interest, insurance, bazaars, suppers and entertainments, and such like things. Can you be surprised that such exactions should sap a man's vitality, and unfit him for strong, vigorous and prophetic utterances on the Lord's Day? When a Christian Minister is expected to be everything from an Apostle to the walking advertisement of an oyster supper, it simply means that the supper will succeed at the expense of the Apostle, and the waste of the man.

And all the blame for such a condition of things does not rest upon the people. I have heard ministers congratulate themselves that their vestries did not meet, but left them to manage everything their own way, and so, because they found it easier to do the work themselves than to lead and instruct the proper Church officers to do it; the Clergy have sometimes had themselves to thank, that they have had so much serving of tables. Let there be an intelligent and persistent education of the people as to what they ought to do in re-

lieving the Clergy of the business details and the whole work of the Church will be advanced.

Diocesan Unity.

It is not the least thing we have to be thankful for in West Virginia, that as Brethren we dwell together in unity.

We read from time to time, that in this place or that—both here and in England—there are such differences of faith and practice developed, as must disturb more or less the peace of the Church. Such a condition of things is by no means wholly bad; it is the price we pay for comprehension and for progress. It is, however, my earnest desire, that we continue to maintain in this Diocese the position that it has so far been our privilege and pleasure to occupy, i. e., the position of a frank and cordial acceptance of our Book of Common Prayer, not only as a full and sufficient Directory of Worship, but as an accepted compact between minister and people.

From time to time there has appeared a spirit in the Church, which, while accepting the Prayer Book as a Directory of Worship, has not been disposed to accept it as a full and sufficient Directory. I shall hope that in the future, as in the past, that we, in West Virginia, will not be reaching out for that most indefinite thing, called "Catholic Usage," and so come to have with our individual picking and choosing almost as many uses as there are Parishes, but that we will stand firmly, where we have been standing all these years, on the reasonable ground, that this Church of ours has in her standards defined and expressed the Catholic usage and teaching we ought to follow, and not left that difficult and delicate task to the comparative ignorance and indiscretion of individuals.

I find myself each year very much taken up, in these Annual Addresses, with questions of administration, taking advantage of the opportunity afforded on the Sunday evening—which, though not strictly of the Council, yet practically belongs to it—to speak to you along such lines as would more naturally be suggested as suitable for a charge. It seems to

REV. JOHN AMBLER.

REV. L. W. DOGGETT.

me that such division of topics is wise; first, in helping to keep you together over Sunday, which, on a great many accounts, I consider important, and also as giving occasion to emphasize those things connected with administration, which continually call for our attention.

The advancement of Christ's Kingdom ought to be the supreme and constant purpose of our lives—I mean of the lives of all of us, Clergy and Laity, and of all we represent. But often our administration of those affairs, that have to do with the maintenance and advancement of the Kingdom is so feeble and lax that the supreme and constant purpose fails to be manifest.

We have all of us, Dear Friends, need of a more absolute consecration to the work which God has given us to do. To do each day fully and thoroughly what our hands find to do, and to do it with an intelligent and persistent interest. This is the service, the Church is asking for today from her sons and daughters all over this wide land. Can we propose to ourselves anything that can compare with it in dignity and in the promise of such blessed results? We meet in such Councils as this, year by year, not simply to cast up our accounts, although such work may be important, but to take counsel together; to instruct and encourage each other by exchanging experiences; to learn in private intercourse about ways and means and methods and results, as we cannot learn by public discourse; to devise more liberal things for the extension of the Kingdom; to have our enthusiasm the more kindled for labor and for sacrifice, and, above all, to have our hearts burn within us while we hold sweet converse by the way, and worship together in the Lord's House; and find it to be to our waiting souls as the House of God and as the Gate of Heaven. Fill up the days, then, brethren, with hearty, grateful service. Be patient laborers in the Lord's vineyard. Stand steadfast in the faith; quit you like men; be strong.

Summary.

I have paid 132 visits to eighty-six places within the Dio-

cese, and had fifty-eight services and meetings outside—including those in Porto Rico. Sermons and addresses, 255; confirmed, 101, of which nineteen were in Porto Rico.

Summary of Bishop Gravatt's Report.

Visits made, 111; confirmations, 125; baptisms, 7; marriages, 1; burials, 6; sermons, 125; addresses, 29; ordinations, 1; churches consecrated, 1.

Celebration of the Bishop's Twenty-Fifth Anniversary.

The Standing Committee considered the matter of appropriately celebrating the twenty-fifth anniversary of the consecration of the Rt. Rev. George W. Peterkin, D. D., LL. D., as Bishop of the Diocese, and the Committee passed unanimously the following resolutions:

Resolved, That in view of the approaching twenty-fifth anniversary of the consecration of the beloved Senior Bishop of our Diocese, the Standing Committee suggest to the Diocesan Council at its next meeting, a special effort to increase the Permanent Fund as a fitting celebration of the occasion, and as a thank offering to God for His mercies, vouchsafed to this Diocese, and that they recommend a collection for this object on Ascension Day, 1902 and 1903, an effort being earnestly made to obtain a contribution from every person in the Diocese; and,

Resolved, That the President and Secretary of this Committee be appointed a committee to formulate and present a plan to the Council for the above purpose.

Respectfully submitted,

G. A. GIBBONS, President.
J. GASSMAN,
A. J. WILLIS.

The special order, Bishop Gravatt in the chair, was taken up at 9:40 as follows:

Resolutions of the Standing Committee of West Virginia.

Resolved, That in view of the approaching twenty-fifth an-

niversary of the consecration of the beloved Senior Bishop of our Diocese, the Standing Committee suggest to the Diocesan Council at its next meeting a special effort to increase the Permanent Fund as a fitting celebration of the occasion, and as a thank offering to God for His mercies vouchsafed to this Diocese, and that they recommend a collection for this object on Ascension Day 1902 and 1903, an effort being earnestly made to obtain a contribution from every person in the Diocese; and,

Resolved, That the President and Secretary of this committee be appointed a committee to formulate and present a plan to the Council for the above purpose.

Mr. Joseph Trapnell offered the following resolutions:

I. Resolved, That the report of the Standing Committee of the Diocese made on the first day of the session, be accepted and that the suggestion of said committee, looking to an increase of the Permanent Fund as a fitting celebration of the twenty-fifth anniversary of the consecration of the Senior Bishop, be adopted by the Council.

II. Resolved, That the Standing Committee be instructed to take the steps necessary and proper, to carry into effect the proposed scheme for the increase of said Permanent Fund to $50,000.

III. Resolved, further, That all monies collected under this arrangement be paid to the Treasurer of the Permanent Fund.

On motion of Bishop Penick, the resolution was voted upon seriatim.

First Resolution adopted.

Second Resolution adopted.

Third Resolution amended by Rev. Dr. Moore, adding the words, "and that the Treasurer be requested to keep all sums so paid him under a separate head, in his accounts." This was accepted by the mover of the resolution, and adopted. Then, on motion, the resolutions as a whole were adopted.

Deputies to the General Convention:—Clerical: Rev. S.

S. Moore, D. D., Rev. J. Brittingham, Rev. J. S. Gibson, Rev. R. D. Roller, D. D. Lay:—Joseph Trapnell, W. S. Laidley, B. D. Spillman, Jos. D. DuBois.

Alternates.—Rev. G. W. Easter, Rev. B. M. Spurr, Rev. G. A. Gibbons, Rev. W. H. Burkhardt, Lay, J. T. Waters, J. D. Logan, W. G. Peterkin, J. Gassman.

The Trustees of the Permanent Fund, Mr. H. H. Moss and Mr. B. M. Ambler, made, through their Treasurer, Mr. Amos K. Gordon, a very full and satisfactory report, showing the fund to be $21,876. 38.

CHAPTER VII.

Republication of all the Material Concerning the Churches in Western Virginia, from Bishop Meade's Book, Entitled "Old Churches, Ministers and Families of Virginia," Published in 1857—General Observations.

In the fall of 1854, Bishop Meade was solicited to furnish some personal reminiscences of the Episcopal Church in Virginia, and promised two articles to one of our quarterly Reviews, which most unexpectedly grew into two octavo volumes. He was led into this enlargement by the further solicitation of friends that he would extend his inquiries into former times; and by the discovery that there were materials, not yet lost to history, of which good use might be made. Besides the recovery of many old vestry-books, or fragments thereof, supposed to have been lost, he either by his own researches or those of friends, found interesting materials for his work in a number of the old records of the State, which may yet be seen, though often in a mutilated and mouldering condition, in the Clerk's Offices of various counties. Other documents of general interest to all, and of special interest to Virginians and their descendants wherever found, have been furnished from old family records and papers, never before used, and which must otherwise soon have perished. The Bishop also wandered, and not a little, nor in vain, amidst old churches or their ruins and the graveyards around them, and the old family seats. The accounts of these, and the inscriptions taken from them, form an interesting contribution to Virginia history. For nothing, will the descendants of the old families of the State be more

thankful, than for the lists of vestrymen, magistrates, and others, which have been gathered from the earliest records, and by means of which the very localities of their ancestors may be traced. Nor has inquiry been limited to the records of our own State and country. The archives of Parliament, and of Lambeth and Fulham Palaces, have, through the kindness and labours of others, furnished many important, deeply interesting, and hitherto unpublished documents, belonging to the history of the State and Church of Virginia. While portions of the book may have less interest for the general reader, being occupied with things belonging especially to the history of Virginia, yet it is hoped that even those may be found worthy of perusal, while far the larger part relates to what should be the subject of inquiry to all who wish to be informed on the ecclesiastical history of our country.

The following pages are from Bishop Meade's Book, entitled "Old Churches, Ministers and Families of Virginia:"

It is a useful employment for societies as well as individuals to look back through their past history and mark the dealings of a kind Providence towards them. The History of the Episcopal Church of Virginia has been, from the very beginning, a most interesting and eventful one. I would briefly refer to some of its particulars, in order to raise our hearts in gratitude to God for its wonderful preservation, and to make us more faithful and zealous in using the proper means for its proper advancement.

The Episcopal Church of Virginia commenced with the first settlement of the first Colony. The code of laws of that Colony was drawn up at a time when "religion was enforced, even among Protestants, by civil pains and penalties which we would fain now banish from our recollections and blot from the page of history. That there was much of sincere piety moving the hearts of those who incorporated the forms of the Episcopal Church with the Colony of Virginia, as well as of those who established other forms among the Pilgrim

Fathers of New England, I doubt not. Nor do I question the piety and fidelity of some of the people and pastors during its whole subsequent history. But that its spiritual condition was ever, at any time, even tolerably good, bearing a comparison with that of the Mother-Church, over whose defects also there was so much cause to mourn, faithful history forbids us to believe. Many were the disadvantages under which she had to labour, during nearly the whole period of her existence, in connection with the government of England, which were well calculated to sink her character beneath that of the Church of England, and of some other churches in America. Immense were the difficulties of getting a full supply of ministers of any character; and of those who came, how few were faithful and duly qualified for the station! One who was indeed so faithful as to be called the Apostle of Virginia at an early period of its settlement, lamenting over the want of ministers in the Colony, thus upbraids those who refused to come. "Do they not either wilfully hide their talents, or keep themselves at home, for fear of losing a few pleasures? Be not there any among them of Moses and his mind, and of the Apostles, who forsook all to follow Christ? The Council of Virginia also addressed the most solemn and pathetic appeals to the clergy of England, beseeching them to come over to the work of the Lord in the Colony—though, it is to be feared, with little success; for in the year 1655 it is recorded that many places were destitute of ministers, and likely still to continue so, the people not paying their "accustomed dues." There were, at this time, about fifty parishes in the Colony, most of which were destitute of clergymen, as there were only ten ministers for their supply. To remedy this evil it was proposed to establish in the English Universities, Virginia fellowships, imposing it as a condition, that the fellows spend seven years in Virginia; but we do not read of its execution. That the ministers then in the Colony were men of zeal can scarce be supposed, as a law was required enjoining it upon them

to preach constantly every Sabbath and administer the sacrament at least twice every year. If we proceed in the history of the Colony another fifty years, which will carry us beyond the first century of its existence, we shall find only a few more parishes established, and, though glebes and parishes had been provided, not more than one-half of the congregations were supplied with ministers, the rest being served by lay-readers. In some places indeed lay-readers were preferred to settled ministers, because less expensive to the parishioners. As to the unworthy and hireling clergy of the Colony, there was no ecclesiastical discipline to correct or punish their irregularities and vices. The authority of a Commissary was a very insufficient substitute for the superintendence of a faithful Bishop. The better part of the clergy and some of the laity long and earnestly petitioned for a faithful resident Bishop, as the Bishop of London was, of necessity, only the nominal Bishop. For about two hundred years did the Episcopal Church of Virginia try the experiment of a system whose constitution required such a head but was actually without it. No such officer was there to watch over the conduct and punish the vices of the clergy: none to adminster the rite of Confirmation, and thus admit the faithful to the Supper of the Lord. It must be evident that the Episcopal Church, without such an officer, is more likely to suffer for the want of godly discipline than any other society of Christians, because all others have some substitute, whereas our own Church makes this office indispensable to some important parts of ecclesiastical government and discipline. Such being the corrupt state of the Church in Virginia, it is not wonderful that here, as in England, disaffection should take place, and dissent begin. The preaching and zeal of Mr. Whitefield, who visited Virginia about this time, contrasted with the sermons and lives of the clergy generally, contributed no doubt to increase disaffection. The pious Mr. Davies, afterwards President of Princeton College, made the first serious inroad upon the unity of

the Church. His candid testimony deserves to be here introduced. "I have reason to hope," he says, "that there are and have been a few names in various parts of the Colony who are sincerely seeking the Lord and groping after religion in the communion of the Church of England." "Had the doctrines of the Gospel been solemnly and faithfully preached in the Established Church, I am persuaded there would have been few Dissenters in these parts of Virginia, for their first objections were not against the peculiar rites and ceremonies of that Church, much less against her excellent Articles, but against the general strain of the doctrines delivered from the pulpit, in which these Articles were opposed, or (which was the more common case) not mentioned at all, so that at first they were not properly dissenters from the original constitution of the Church of England, but the most strict adherents to it, and only dissented from those who had forsaken it."

That there was at this time not only defective preaching, but, as might be expected, most evil living among the clergy, is evident from a petition of the clergy themselves to the legislature asking an increase of salary, saying "that the small encouragement given to clergymen is a reason why so few come into this Colony from the Universities, and that so many who are a disgrace to the ministry find opportunities to fill the parishes." It is a well-established fact that some who were discarded from the English Church yet obtained livings in Virginia. Such being the case, who can question for a moment the entire accuracy of the account both of the preaching and living of the clergy of his day, as given by the faithful and zealous Mr. Jarrett? and who could blame him for the encouragement afforded to the disciples of Mr. Wesley, at a time when neither he nor they thought there could be a separation from the Church of England? Dissent, from various causes, was now spreading through the Commonwealth; dissatisfaction with the mother-country and the Mother-Church was increasing, and the Episcopal clergy losing more and more the favour of God

and man, when this devoted minister, almost alone in preaching and living according to the doctrine, discipline and worship of the Protestant Episcopal Church, was glad to avail himself of any aid in the good work he was endeavoring to perform. For the time, however, his efforts were unavailing. The war of the Revolution was approaching, and with it the downfall of the Church. Many circumstances contributed to this event. The opposition to the Dissenters in times past had embittered their minds against the declining Establishment. The attachment of some few of the clergy to the cause of the king subjected the Church itself to suspicion, and gave further occasion to its enemies to seek its destruction. The dispute about Church property now came on, and, for twenty-seven years, was waged with bitterness and violence. At the commencement of the War of the Revolution, Virginia had ninety-one clergymen, officiating in one hundred and sixty-four churches and chapels; at its close, only twenty-eight ministers were found labouring in the less desolate parishes of the State. Whither numbers of them had fled, and to what secular pursuits some of them had betaken themselves, it is not in our power to state. Had they been faithful shepherds, they would not have thus deserted their flocks.

We come now to the efforts of the more faithful to strengthen the things that remained but were ready to die. In common with some other dioceses, the Church in Virginia resolved on an effort to obtain consecration from abroad for a Bishop who might complete her imperfect organization. A very worthy man, the Rev. Dr. Griffith, was selected for the purpose; but so depressed was her condition, so little zeal was found in her members, that, though for three successive years calls were made upon the parishes for funds to defray his expenses to England, only twenty-eight pounds were raised, a sum altogether insufficient for the purpose, so that the effort on his part was abandoned through poverty and domestic affliction. Even at a subsequent period, when renewed efforts, prompted by shame at past failures

and a sense of duty to the Church, were made to secure what was necessary for Bishop Madison's consecration, a sufficiency, even with some foreign aid, was not obtained to pay all the necessary expenses of the voyage. The object, however, was accomplished, and at the end of almost two hundred years from the establishment of a most imperfect Church in Virginia a Bishop was obtained. But she was too far gone, and there were too many opposing difficulties, for her revival at that time. From the addresses of Bishop Madison to the Episcopalians of Virginia, it will be seen that he entered on his duties with no little zeal and with very just views of the kind of men and measures necessary for the work of revival. He plainly admits the want of zeal and fidelity in many of the ministers as one of the causes of the low condition of the Church, and that the contrary qualifications were indispensable to her resuscitation. He made an ineffectual effort at bringing back into the bosom of the Church the followers of Mr. Wesley, for they had now entirely separated from her. After a few partial visitations of the Diocese, his hopes of the revival of the Church evidently sunk; and the duties of the College of William and Mary, of which he was President, requiring his attention during the greater part of the year, at the Convention of 1805 he called for a Suffragan or Assistant Bishop. The subject was referred to the next year's Convention, but no such meeting was held, nor was there another until after his death. For seven years it seemed as if the worst hopes of her enemies and the most painful fears of her friends were about to be realized in her entire destruction. In the General Convention of the Church, held in the city of New Haven in 1811, there was no representation nor any report whatever from Virginia. The following entry is found on the journal:—"They fear, indeed, that the Church in Virginia is from various causes so depressed, that there is danger of her total ruin, unless great exertions, favored by the blessing of Providence, are employed to raise her."

My earliest recollections of the Church are derived from

visits, while yet a child, to the Old Stone Chapel in Frederick county, (then the back-woods of Virginia,) either on horseback, behind my father, or with my mother and the children in my grandmother's English chariot, drawn by four work-horses in farming-gear,—richer gear having failed with failing fortunes. Some of the neighbors went in open four-horse plantation-wagons, very different from the vehicles to which they had been accustomed in Lower Virginia, whence they emigrated. My father took an active part in the erection of this house, which was about seven miles distant from his residence. It was here that I officiated during the first twenty-five years of my ministry. The congregation, which now worships in a larger one four miles off, makes a kind of pilgrimage to it on one Sabbath each summer. It is still used for services in behalf of colored persons, and on funeral occasions. Near it lies the parish burying-ground, where many dear friends and relatives are interred, and where I hope to find a grave. The Rev. Alexander Balmaine, a chaplain in the United States Army during the War of the Revolution, and who was married to a relative of Mr. Madison, one of the Presidents of our country, was the minister of it for more than thirty years, during the last ten or twelve of which I was associated with him. He lived in Winchester, and preached alternately there, in a stone church of about the same size, and at the chapel.

There was a small wooden church very near the chapel, which was built before the war, and in which the Rev. Mr. Thruston officiated. The Baptists were, in his day, establishing themselves in this part of the Valley of Virginia. With them, it is said, he had much and sharp controversy. On the declaration of war he laid aside the ministry and entered the army, attaining before the close of it to the rank of Colonel, by which title he was known to the end of his days. About twelve miles from my father's, in a direction opposite to the chapel, there was another small log church, in which the Rev. Mr. Mughlenburg, afterwards General

Mughlenburg, occasionally officiated. He was the minister of the adjoining parish in Shenandoah county, and lived at Woodstock. He also exchanged the clerical for the military profession and rose to the rank of General. Tradition says that his last sermon was preached in military dress, a gown being thrown over it, and that he either chose for his text or introduced into his sermon the words of Ecclesiastes, "To every thing there is a season, and a time to every purpose under the heaven,"—"a time of war and a time of peace," and that, the sermon being over, he laid aside the gown and walked forth the soldier in dress and office. He was esteemed a very upright and patriotic man. I have often in my younger days, and indeed after my entrance upon the ministry, seen a poor old lady at the chapel in Frederick, who sat under his minstry and still lived near his log church. Being twenty miles off from the chapel, she would come on horseback either to Winchester or to the house of my elder sister over night. Her visits were generally on communion-days, and she always partook of it fasting. She spoke well of her minister as one who was faithful to his duty, for he rode twenty miles to preach to a few poor people in one of the poorest parts of the country. My next recollections of the Church are in the person of my teacher, who was educated in General Washington's Free School in Alexandria, and afterward on account of his promising talents sent to William and Mary College. At the end of his literary course he was admitted to Deacons' orders by Bishop Madison. A year or two after this he became teacher to the children of those few families who composed almost the whole of the chapel congregation. He was faithful as a classical teacher, heard us our catechism once a week, and for some time opened the school with prayer. He officiated also for a period at the chapel on those Sundays which Mr. Balmaine gave to Winchester; but, his habits becoming bad, he ceased ever after to exercise the ministerial office, being fully conscious that he had mistaken his calling. He left no posterity to be

wounded by this statement, or I should have forborne to make it.*

During this period of my life I had no other means of gaining a knowledge of the Church and her clergy than from my parents at home. When there was no service at the chapel or we were prevented from going, my father read the services and a sermon; and whenever a death occurred among the servants he performed the burial service himself, and read Blair's Sermon on Death the following Sunday. Of the character and conduct of the old clergy generally I have often heard them speak in terms of strong condemnation. My father, when a young man, was a vestryman in Prince George county, Virginia, but resigned his place rather than consent to retain an unworthy clergyman in the parish. Of two clergymen, however, in King George county,—the Stewarts,—I have heard my mother, who lived for some time under the ministry of one of them, speak in terms of high commendation, as exceptions to the general rule. At the age of seventeen I was sent to Princeton College, where, of course, I had no opportunities of acquiring any knowledge of the Church, as it had no existence there at that time, though it was while there that I formed the determination, at the instance of my mother and elder sister, to enter the

*Although there was no such thing as family prayers at that day, yet was the Catechism taught in many families of the Church; pincushions to the girls and trap-balls to the boys were sometimes given, in the parish of Frederick, by the wife of the old parish clerk, as a reward for accuracy in saying it to the minister. My mother also (as was the case with many others) made her children get and repeat some of the hymns of the Prayer Book, especially Bishop Ken's, for morning and evening, and repeat some short prayers at her bedside. In my father-in-law's family (Mr. Philip Nelson, who has often been seen in our State and General Conventions) the practice of reading the Psalms, as arranged in the Prayer Book, was regularly practiced each day by the females, so that my wife, at our marriage, could repeat nearly the whole book of Psalms. Her father used to hear his children the Catechism every Sunday morning before breakfast; and on the one after our marriage she took her accustomed place at the head of six or eight children, and performed her part. She was then eighteen years of age. It was doubtless the practice of repeating the Catechism, reading the Psalms and other Scriptures daily, and using the morning service on Sundays when there was no public worship, which kept alive the knowledge of, and attachment to, the Church in many families which might otherwise have been lost to it. Such families were found to be most effective auxiliaries in its resuscitation.

Episcopal ministry, as they perceived from my letters the serious turn of my mind. I ought to have stated above that my confirmation took place at a very early period, during the first and only visit of Bishop Madison to this part of Virginia. I have but an indistinct recollection of his having heard some of us the Catechism at church, and, as I suppose, laying his hands upon us in confirmation afterward, perceiving that we said our Catechism well. But as to both of them, especially the latter, I have relied more on the testimony of older persons than on my own certain remembrance. At the age of nineteen or a few months sooner my college course was over. Through my beloved relative and faithful friend, Mrs. Custis of Arlington, I heard of the great worth of the Rev. Walter Addison, of Maryland, and determined to prepare for the ministry at his house and under his direction. In him I became acquainted with one of the best men and saw one of the purest specimens of the ministerial character. Mr. Addison was of English parentage, and born to large landed possessions on the Maryland side of the Potomac opposite to Alexandria. He also inherited a number of servants, whom he emancipated. Through mismanagement his other property wasted away. But the God whom he served never permitted him to want, though he was allowed to end his days in poverty. It required but little to serve him, for he was a man of content and self-denial. At a time when wine, whiskey, rum, and brandy were so commonly and freely drunken by all, especially by many of the clergy of Virginia and Maryland, he made a rule never to drink more than one small glass of very weak toddy at dinner, but this was equal to total abstinence now. Wine he had none. He was faithful and bold in reproving vice from the pulpit and elsewhere, though one of the meekest of men. He told me of some mistakes into which he ran in his earlier days. He was probably one of the first of the Episcopal clergy in the United States who denounced what are called fashionable amusements. Some years before my acquaintance with him he published a small

volume against balls, theaters, gambling, and horse-racing, adducing some high authorities from the Church of England. His opposition to duelling and the means he adopted to prevent it made him for a number of years very notorious among the members of our American Congress. Being pastor of the church in Georgetown, though still living in the country at the time, he had the opportunity of exerting himself in the prevention of duels on several occasions. He has often detailed to me the circumstances attending those efforts,—namely, his clothing himself with a civil office, in order the more effectually to arrest the duellists in their attempts to find some favorable place for the combat, his interview with Mr. Jefferson, when he had reason to believe that one of the parties was in the President's house, his pursuit after them on horseback, his overtaking them just as the seconds were measuring the ground, their threatening to bind him to a tree in the Arlington forest if he did not desist from pursuit. These and such like things have I heard from his truthful lips. At the time of the threatened encounter between Mr. John Randolph and Mr. Eppes, he was fully prepared to prevent it, and if necessary deposit one or both of them in a place of confinement. Mr. Randolph was then an attendant at his church in Georgetown. Eleven o'clock on Sunday morning was selected for the combat, in order, as was believed, to evade Mr. Addison's vigilance, as it was supposed he would then be at his post of duty in the house of God. But he believed that his post of duty on that day was elsewhere, and did not hesitate about disappointing the congregation. For some time preceding the appointed hour he was secreted near the hotel where Mr. Randolph boarded, ready to arrest him should he leave the house. But an adjustment of the difference took place about that time. Mr. Stanford, a worthy member from North Carolina, the steady and judicious friend of Randolph, was doubtless engaged in the adjustment. At any rate, he knew what was going on and when the pacification was effected. He knew also where Mr. Addison was and what

he was prepared to do. He it was who informed Mr. Addison that he might go with a quiet conscience to his Sabbath duties, as the difficulty was settled. This I had from the lips of Mr. Stanford himself, with whom I had the pleasure to be intimately acquainted for many years. Mr. Addison was equally opposed to strife in the Christian Church. Although he was a true lover of our own and most passionately devoted to her services, yet he was no bigot, but embraced all Christians and Churches in the arms of his wide-extended charity. The unchurching doctrine he utterly rejected. Just before I lived with him an Episcopal paper was commenced in the North in which that position was taken. He either subscribed to it, or it was sent to him; but, on finding that it declared all other ministries invalid and all other churches out of the covenant, he returned the paper or declined to receive it any longer. He loved to see sinners converted, by whatsoever instruments God might employ. There was a certain place in the corner of his large country parish where neither he nor any other Episcopal minister had been able to make any impression. Some Methodists being there and desiring to build a church, he bid them God-speed and furnished some pecuniary or other assistance, hoping that they might do what he had not been able to do. Such was the man of God with whom it was my privilege to spend some happy and I hope not unprofitable months, the period of my stay being abridged by a weakness in the eyes, which altogether prevented study. He lived to a good old age, loving all men and beloved by all who knew him. Many of his last years were spent in darkness, but not of the soul. His eyes became dim, until at length all was night to him. But while only a glimmering of light remained, he rejoiced and thanked God for it far more than those do who enjoy a perfect vision. And when all was gone, he was still the happiest and most grateful of all the happy and grateful ones whom I have ever seen or known. In my visits to the district afterwards, I ever felt it to be my sacred duty, as it was my high happiness, to enter his humble dwelling. But

this was never done without bursts of feelings and of tears on both sides.

As I am engaged in presenting my recollections of the state of things in the Church of Virginia, I think this a proper time for some notice of the character of the sermons which were preached and the books which were read among the Episcopalians of Virginia. This was the period when the poet Cowper upbraided the clergy of the English Church with substituting morality for religion, saying,—

> "How oft, when Paul had served us with a text,
> Has Plato, Tully, Epictetus preached!"

In the Church of Virginia, with the exception of Mr. Jarrett and perhaps a few others, I fear the preaching had for a long time been almost entirely of the moral kind. The books most in use were Blair's Sermons, Sterne's Works, The Spectator, The Whole Duty of Man, sometimes Tillotson's Sermons, which last were of the highest grade of worth then in use. But Blair's sermons, on account of their elegant style and great moderation in all things, were most popular. I remember that when either of my sisters would be at all rude or noisy, my mother would threaten them with Blair's Sermon on Gentleness.

It is no wonder that the churches were deserted and the meeting-houses filled. But the time had come, both in the English and American Church, for a blessed change. There is something interesting in the history of one of the ways in which it was introduced into the Church of Virginia. The family of Bishop Porteus was Virginian—of Gloucester county—opposite old Yorktown, the residence of General Nelson. It is not certain but that Bishop Porteus himself was born in Virginia and carried over when a child to England with his emigrating parents. Porteus became a tutor in the Eton school, and when General Nelson was sent to England for his education his father placed him under the care of Mr. Porteus. When Porteus was elevated to the rank of a Bishop he did not forget his former pupil and family, but sent them

his first work, a volume of sermons, which were a great improvement on the sermons of that day. When Mr. Wilberforce, with whom he was intimate, published his celebrated evangelical work, "Practical View of Christianity," this was also sent, and afterward I believe the Bishop's Lectures on the Gospel of St. Matthew, which were an improvement on his sermons. A beginning of more evangelical views of Christian doctrine was thus made in one of the best and most influential families of Virginia.

I am now brought to the period of my ordination, which introduced me to some things, in relation to the Church of Virginia, not without a painful interest to the lovers of true religion. But, before speaking of some circumstances attendant on my ordination, it may be well to allude to a correspondence between Bishop Madison and myself, some months before that event. It is the more proper so to do as it will serve to correct some misunderstandings which have gone abroad with respect to us both, and which have had a bearing on the reputation of the Virginia Churchmanship of that day. Passing through Philadelphia a year or more before my ordination, and staying at the house of an Episcopal clergyman, I heard some severe strictures on one or more of the ministers of our Church, in some other diocese or dioceses, for violating the rubrics of the Prayer Book by abridging the service. It was designated by no slighter term than perjury, in the violation of solemn ordination vows. I learned afterward that such charges were made elsewhere. In examining the Canons of the Church I also found one which seemed positively to forbid, under any circumstances, the admission into an Episcopal pulpit of any minister not Episcopally ordained. I was aware that it was impossible to use the whole service in very many of the places where I might be called to officiate, and well knew that ministers of other denominations preached in many of our old Episcopal churches, and, indeed, that it was question-

ed whether under the law our ministers had the exclusive right to them. I also saw that there was a canon forbidding servile labor to the clergy, while from necessity—for the support of a young family—I was then taking part in the labors of the field, which in Virginia was emphatically *servile labour*. Wishing to enter the ministry with a good conscience and correct understanding of my ordination vows, I wrote a letter of inquiry to Bishop Madison on these several points. To this I received a very sensible reply, nearly all of which, I think, the House of Bishops and the Church generally would now endorse, though there would have been some demurring in former times. On the occasion of my consecration to the office of Bishop it was objected by some that Bishop Madison had ordained me with a dispensation from canonical obedience. Having his letter with me,—which the reader may see—the objection was not urged.*

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*Dear Sir:—I received your letter by Mr. Bracken, and approve of your conscientious inquiries respecting certain obligations imposed by the Canons. You know that every society must have general rules, as the guides of conduct for its members; but I believe the Episcopal Church is as liberal in that respect as any other religious society, whatever. The subscription required of the candidate is, that he will conform to the discipline and worship of the Protestant Episcopal Church in the United States. At the time of ordination he promises to conform to the Canons. With respect to the Book of Common Prayer, an adherence is required, wherever the situation of the Church will permit; it happens, however, too often that the minister must be left to his own discretion, particularly on occasions when it may be necessary to abridge the services, or when there may be no Clerk, &c. No oath is administered or required, and that adherence to the book only is expected which may tend to further religion and good order in a religious society; for there can be no doubt of the superiority of forms of prayer for public worship. Before sermon many ministers, I believe, prefer a prayer of their own, and if it be well conceived I suppose no objection would be made. His private prayer, may certainly be determined by himself. With respect to the use of our Church by other Societies, the general rule is often dispensed with, especially if the party wishing the use will assist in the preservation of the building, or if the preacher be of known respectable character. Too often, indeed, our Churches are now used entirely by other sects. The Canon could never intend that a minister should be prevented from following any occupation which was creditable. Hence the practice of physic, &c., is not deemed inconsistent with the ministerial profession, nor, I conceive, any other business which is free from a kind of public odium. It would be unfit for a minister to keep a tavern or grogshop, &c., but certainly not to follow any occupation where good may result both to the community and to the individual. The honest discharge of clerical duties, with a life preaching by example, are, in reality, the principal requisites; when these are manifested, and the piety

In the month of February, 1811, I proceeded on horseback to Williamsburg, about two hundred miles, and on Sunday, the 24th,—a clear, cold morning,—was ordained. My examination took place at the Bishop's, before breakfast,—Dr. Bracken and himself conducting it. It was very brief.

On our way to the old church the Bishop and myself met a number of students with guns on their shoulders and dogs at their sides, attracted by the frosty morning, which was favourable to the chase; and at the same time one of the citizens was filling his ice-house. On arriving at the church we found it in a wretched condition, with broken windows and a gloomy, comfortless aspect. The congregation which assembled consisted of two ladies and about fifteen gentlemen, nearly all of whom were relatives or acquaintances. The morning service being over, the ordination and communion were administered, and then I was put into the pulpit to preach, there being no ordination sermon. The religious condition of the College and of the place may easily and justly be inferred from the above. I was informed that not long before this two questions were discussed in a literary society of the College:—First, Whether there be a God? Secondly, Whether the Christian religion had been injurious or beneficial to mankind? Infidelity, indeed, was then rife in the State, and the College of William and Mary was regarded as the hotbed of French politics and religion. I can truly say, that then, and for some years after, in every educated young man of Virginia whom I met, I expected to find a skep-

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and good behavior of the minister cannot be questioned, he need not apprehend the rigor of Canons, or any other spiritual authority.

I am, sir, yours very respectfully,

October 10, 1810. J. MADISON.

Remarks.——Some years after my entrance on the ministry, I was conversing on the subject of dispensing with the regular service in preaching to the servants in their quarters, with one of our most eminent ministers, when he maintained, and I doubt not, most conscientiously, that I had no right to open my lips in preaching to them, without first using the service according to the rubric. A very great change has recently come over the minds of many of our clergy on this subject, judging from some things seen in our religious papers, in which more latitudinarian views are taken than I ever remember to have heard of formerly.

tic, if not an avowed unbeliever. I left Williamsburg, as may well be imagined, with sad feelings of discouragement. My next Sabbath was spent in Richmond, where the condition of things was little better. Although there was a church in the older part of the town, it was never used but on communion-days. The place of worship was an apartment in the Capitol, which held a few hundred persons at most, and as the Presbyterians had no church at all in Richmond at that time, the use of the room was divided between them and the Episcopalians, each having service every other Sabbath morning, and no oftener. Even two years after this, being in Richmond on a communion-Sunday, I assisted the Rector, Dr. Buchanan, in the old Church, when only two gentlemen and a few ladies communed. One of these gentlemen, the elder son of Judge Marshall, was a resident in the upper country.

Before proceeding further in the narrative of such circumstances as may tend to throw light on the condition of the Church in Virginia, I will, at the risk of being charged with even more of egotism than has already been displayed, make a few remarks, which, I think, are necessary to a right understanding of the whole subject I have taken in hand. So low and hopeless was the state of the Church at this time—the time of my ordination—but a few of the old clergy even attempting to carry on the work—only one person for a long time having been ordained by Bishop Madison, and he from a distance, and a most unworthy one—it created surprise, and was a matter of much conversation, when it was understood that a young Virginian had entered the ministry of the Episcopal Church. Even some years after this, when I applied to Judge Marshall for a subscription to our Theological Seminary, though he gave with his accustomed liberality, he could not refrain from saying, that it was a hopeless undertaking, and that it was almost unkind to induce young Virginians to enter the Episcopal ministry, the Church being too far gone ever to be revived. Such was the general impression among friends and foes. I had, however,

throughout the State many most respectable and influential relatives, some still rich, others of fallen fortunes, both on my father's and mother's side, who were still attached to the Church. My parents, too, were very popular persons, and had many friends and acquaintances throughout Virginia, who still lingered around the old Church. These things caused my ordination to excite a greater interest, and created a partiality in behalf of my future ministry. But still there were many who thought it so strange a proceeding, that they were ready to accept, as a probable mode of accounting for it, an opinion expressed by one or more and soon put in circulation, that there was something unsound in mind or eccentric in character, at any rate a want of good common sense, or I could not make such a mistake as to attach myself to the fallen and desperate fortunes of the old Church. Some strange speeches of this kind were made. Nor were they or their effects confined to Virginia, or to that time. I am not sure that their influence has ceased to the present day. One good, however, resulted from them, namely, that certain views of religion and certain modes of life adopted by me and contrary to what were supposed to be the doctrines of the Episcopal Church—certainly, contrary to the sentiments and practice of the people—were ascribed to this natural defect, and kindly dealt with, instead of awakening hostility which, under other circumstances, might have been exhibited. Certain it is that my ministry, from the first, was received with favour which neither my imperfect theological education nor my most unfinished sermons nor any thing else about me were entitled to. Under such favour, I commenced my ministry in the spring of 1811, in Frederick county, as assistant to Mr. Balmaine, in the two congregations belonging to his charge, while living and labouring on a small farm, and having no design or wish to go elsewhere. But in the fall of that year, I consented to the very urgent solicitations of the vestry of old Christ

Church, Alexandria, to take charge of it, with the privilege of spending a portion of the year in Frederick and not entirely relinquishing my engagements there.

After three unworthy ministers, the next in order of time past was the good Dr. Griffith of whom I have already spoken, as the first Bishop-elect of Virginia, but who was prevented by poverty from going to England for consecration. His predecessor was Lord Bryan Fairfax, of whom I have something to say in another place. He was a pure and conscientious man, the friend and neighbour of General Washington, and a true Englishman. He attempted, in a series of private letters, which one of his children showed me and which have since been published, to dissuade Washington from engaging in or pursuing the war. General Washington dealt very tenderly with him in his replies, knowing how conscientious he was, and being much attached to him and the elder Lord Fairfax with whom he had lived. There was associated with Mr. Fairfax the Rev. Mr. Page, who afterward moved to Shepherdstown, and of whom I have heard that venerable old lady, Mrs. Shepherd, speak in the highest terms as an evangelical man of the school of Whitefield.

A few remarks on my ministry during the two years of its exercise in Alexandria may serve to cast some light on the progress of the Church in Virginia from that time. 1st. The old Virginia custom of private baptisms, christening-cake, and merriment, had prevailed in Alexandria. The ground, however, was now taken that the rubric was entirely opposed to this and that the whole meaning and design of the sacred rite forbade it and that it could not be continued. There were demurrings and refusals for a time, but a little decision with kind persuasion completely triumphed, as they did afterward at a later period both in Norfolk and Petersburg, where private baptisms were made to give place to public ones, when I had the temporary charge of these two congregations, peculiar circumstances inducing me to un-

dertake it. 2dly. The Gospel, it is to be feared, had not been clearly preached in times past. It was now attempted; and, though most imperfectly done as to style and manner, God's blessing was granted. The services were well attended. Many were added to the Church of such as gave good proof afterward that they would be of those who should be saved. A goodly number of the members of Congress often came down on Sunday morning to attend the church, among whom were Mr. John Randolph and Dr. Milnor, with both of whom I became then and thus acquainted. In the mind of the latter there was at that time going on the great change whose abundant fruits have so blessed mankind. 3d. It was during my stay in Alexandria that I procured from the library of Mr. Custis, of Arlington, the folio edition of Bishop Wilson's works, which had been presented to General Washington by the son of Bishop Wilson, and which works had been recommended to me by Bishop Madison. By the help of Mr. Edward McGuire, who, for more than forty-two years, has been the faithful and successful minister of the Church in Fredericksburg, and who was then preparing for the ministry with me, I selected from the various parts of that large book, a small volume of private and family prayers, which have gone through three editions, and which, being freely circulated among the families of Virginia, contributed greatly to introduce what was indeed a novelty in that day —the practice of family worship.* It was during my short stay in Alexandria that the Rev. William Wilmer assumed

* Many of the sentences or petitions, making up these family devotions, are taken from short prayers found either before or after the printed sermons of Bishop Wilson, and no doubt were used by him in the pulpit. They were evidently adapted to sermons. Such we know to have been the case with many if not all of the English clergy, for a long time. Specimens of the same may be seen in connection with a few of the homilies. Such is the practice of some of the English clergy to this day, as I know from having heard them while on a visit to England a few years since. It is well known that Bishop White did at one time, after the example of English Bishops and clergy, prepare and use such prayers after his sermons. Some of the Virginia clergy have done the same occasionally, and for it they have been denounced as transgressors of the law, and no Churchmen. I sincerely wish that so good a practice were generally adopted and that ministers would carefully prepare, either in writing or otherwise, a prayer suitable to the sermon. The collects might sometimes be found admirably adapted, but not always.

the charge of St. Paul's congregation, and at the close of my ministry there that the Rev. Oliver Norris took charge of Christ Church. These beloved brothers, coming from Maryland with those views of the Gospel and the Church which the evangelical clergy and laity of England were then so zealously and successfully propagating there, contributed most effectually to the promotion of the same in Virginia, and to them is justly due much of the subsequent character and success of the Church in Virginia, as is well known to all of their day. I cannot take leave of Alexandria without referring to my admission to priests' orders, which took place there a year or two after this, and which were conferred on me by Bishop Clagget, of Maryland, our faithful brother the Rev. Simon Wilmer preaching on the occasion. Bishop Clagget, so far as I know and believe, entertained sound views of the Gospel and was a truly pious man. There was much of the Englishman about him, I presume, from his wearing the mitre, and his mode of examining me, that conforming so much to the character of the English University examinations.* Beside a number of hard questions in the metaphysics of divinity, which I was by no means well prepared to answer, but which he kindly answered for me, he requested that I would, in compliance with an old English canon, which had been, I think, incorporated somewhere into our requisitions, give him an account of my faith in the Latin tongue. Although I was pretty well versed in the Latin language, yet, being unused to speak it, I begged him to excuse me. He then said I could take pen and paper and write it down in his presence; but he was kind enough to ex-

* A singular circumstance occurred about this time in connection with Bishop Claggett's consecration of old St. Paul's Church, Alexandria. Putting on his robes and his mitre at some distance from the Church, he had to go along the street to reach it. This attracted the attention of a number of boys and others, who ran after and alongside of him, admiring his peculiar dress and gigantic stature. His voice was as extraordinary for strength and ungovernableness as was his stature for size, and as he entered the door of the church where the people were in silence awaiting, and the first words of the service burst forth from his lips in his most peculiar manner, a young lady, turning around suddenly and seeing his huge form and uncommon appearance, was so convulsed that she was obliged to be taken out of the house.

cuse from that also, and determined to ordain me with all my deficiencies, very much as some other bishops do in this day.

On leaving Alexandria I returned to my little farm in Frederick and to the tending, in conjunction with Mr. Balmaine, of the two small flocks at the chapel and in Winchester. During all the time of that joint rectorship I bestowed a considerable portion of my labours on five or six counties around, which were either destitute of ministers or very partially served. The continual presence of Mr. Balmaine in Winchester, and the lay-reading of my excellent father-in-law, Mr. Philip Nelson, at the chapel, enabled me to do this. In my absence from the chapel, the excellent sermons of Gisborne and Bradley and Jarrett were delivered by one of the best of readers, from its pulpit. I was happy to be able, during my visit to England some years since, to communicate to the two former the fact that they had thus, without knowing it, preached so often and so acceptably in my pulpit in America. Such was the scarcity of ministers and churches around, that my chapel services were attended by families living at the distance of twelve and fifteen miles. There are now seven churches, with regular services by six ministers, within that district to which I was a debtor for all pulpit and parochial ministration. My connection with Mr. Balmaine was most pleasant and harmonious. He was one of the most simple and single-hearted of men. Himself and his excellent partner were the friends of the poor, and indeed of all, and were beloved by all who knew them. They had no children, and having some property, as well as a few hundred dollars rent for the glebe, might have lived in a little style and self-indulgence, but they were economical and self-denying in all things, that they might have something for the poor and for the promotion of pious objects. They did not even keep fire in their chamber during the coldest weather of winter. They had one family of servants, who were to them as children. As children they inherited, and some still live in, the old mansion.

Some of the most eloquent extempore effusions I ever heard were from his lips, while standing in the chancel on sacramental occasions, when he referred with tears to past errors and sought to make amends, by thus testifying to evangelical doctrine and holy living. In the spring of 1812, Bishop Madison died. And as Dr. Buchannon, of Richmond, was the Secretary to the last Convention, which was held seven years before, Dr. Wilmer and myself united in a request that he would call a special one in May. At that Convention fourteen clergymen and fourteen laymen assembled. It resulted in the election of Dr. Bracken as successor to Bishop Madison; not, however, without opposition by some among us. Another Convention was held in the following spring, at which only seven clergymen attended. To that Convention Dr. Bracken sent in his resignation. Our deliberations were conducted in one of the committee-rooms of the Capitol, sitting around a table. There was nothing to encourage us to meet again, and but for that which I shall soon mention, I believe such profitless and discouraging efforts would soon have ceased. I well remember, that having just read Scott's "Lay of the Last Minstrel," as I took my solitary way homeward on horseback, I found myself continually saying, in relation to the Church of Virginia, in the words of the elvish page, "*Lost—lost—lost*;" and never expected to cross the mountains again on such an errand. But in the course of that year, or in the early part of the following, it was suggested to Messrs. Wilmer and Norris, that the Rev. Dr. Moore, of New York, was the man to raise up the Church in Virginia. Mr. D. had become acquainted with Dr. Moore at a recent General Convention, heard him eloquently advocate the introduction of more hymns into the Prayer Book, and preach the Gospel with zeal and power in several large churches. Dr. Wilmer and myself entered into a correspondence with Dr. Moore, which lead to his election at the next Convention. Some objections, however, were privately made to Dr. Moore. It was said that Bishop Hobart had complaints against him for some irregularities in carrying on

the work of the ministry, and that he was somewhat Methodistical. It so happened, however, that Bishop Hobart had written a most favourable letter concerning Dr. Moore to some one present, which being shown, all opposition was silenced and he was unanimously elected as Bishop of the Diocese, and immediately after, or perhaps before, as Rector of the Monumental Church, which had been reared on the ruins of the Richmond Theatre. Bishop Moore was consecrated in May of 1814, and entered on his duties in the summer of that year. Our organization was now complete, but on a diminutive scale. Besides the few older clergy, who had almost given up in despair, there were only the Rev. Messrs. Wilmer and Norris, in Alexandria, the Rev. Mr. Lemmon, who had just come to Fauquier, Mr. Edward McGuire, acting as lay-reader in Fredericksburg, (preferred by the people in that capacity to another importation from abroad,) and the one who makes this record. But from this time forth a favorable change commenced. Hope sprung up in the bosoms of many hitherto desponding. Bishop Moore had some fine qualifications for the work of revival. His venerable form, his melodious voice, his popular preaching, his evangelical doctrine, his amiable disposition, his fund of anecdote in private, and his love for the Church, all contributed to make him popular and successful, so far as he was able to visit and put forth effort. His parochial engagements and bodily infirmities prevented his visiting many parts of the Diocese. He never crossed the Allegheny Mountains, although he sometimes visited North Carolina, which then had no Bishop. In the spring of 1815, the first Convention under his Episcopate assembled in Richmond. It must be evident to all, from the account given of the past history of the Church in Virginia, that much prejudice must have existed against it, and that the reputation of both clergy and people for true piety must have been low, and that it was most proper to take some early occasion of setting forth the principles on which it was proposed to attempt its resuscitation. The last Convention, which was held under Bishop Madison,

and which was followed by an intermission of seven years, had prepared the way for this, by declaring the necessity of a reform in the manners of both clergy and laity and by establishing rules for the trial of both. Wherefore, among the first things which engaged the consideration of the Convention of 1815, was the establishing a code of discipline. The Diocese of Maryland, from which two of our brethren, the Rev. Messrs. Wilmer and Norris, came, had already been engaged in the same work, and we did little else than copy the regulations there adopted.

But the opposition indeed was such at this and the ensuing Convention, that we had to content ourselves with renewing the general resolutions of the Convention of 1805, under Bishop Madison. In two years after this, however, in the Convention held in Winchester, when the number of the clergy and the piety of the laymen had increased, the subject was again brought up, and the condemnation of those things which brought reproach on the Church was extended to theatres, horse-racing and public balls, by an overwhelming majority. The same has been renewed and enforced at a more recent one. The Church now began to move on with more rapid strides. In looking over the list of the clergy who were added to our ranks in the few following years we see the names of such men as Hawley, Horrell, the two Allens, the Lowes, Ravenscroft, Smith, now Bishop of Kentucky, Wingfield, the elder Armstrong, of Wheeling; Charles Page, Keith, Lippett Alexander Jones, Cobbs, George Smith, William Lee, John Grammar, J. P. McGuire, Brooke, the Jacksons and others. The itinerant labours of some of them deserve special notice. Benjamin Allen's labours in the Valley of Virginia; Charles Page's in the counties of Amherst, Nelson, &c.; Mr. Cobb's in Bedford and the counties round about; William Lee's in Amelia, Goochland, Powhatan and others; Mr. Grammer's in Dinwiddie, Brunswick, Greenville, Surry and Prince George, and J. P. McGuire's between the Rappahannock and James Rivers, were such as few professedly itinerant preachers ever surpass. Without such self-denying labours, the

Church could never have been revived in these places. The faithful and zealous men, whom I have enumerated above, were accompanied and have been followed by other faithful ones, too numerous to mention.

Theological Seminary.

It is time that I should now advert to the origin and progress of one great instrument of the Church's prosperity in Virginia—the Theological Seminary at Alexandria. As Bishop Moore was about leaving New York for Virginia, in the summer of 1814, Dr. Augustine Smith, a native of Virginia, who had been for some years Professor in a Medical School in New York and who was then about to take charge of William and Mary College, met him in the street and proposed that the Church in Virginia should establish a Theological Professorship in Williamsburg, and thus make the College, what its royal patrons designed, a School of the Prophets. Bishop Moore encouraged the proposal, and a deputation of one of the Professors was sent to the Convention of 1815 for the purpose of promoting the plan. The Convention approved it, and the Rev. Dr. Keith became the minister of the Episcopal congregation in Williamsburg, and was prepared to instruct any candidates for the ministry who might be sent there. During a stay of two years only one presented himself. On various accounts Williamsburg was found to be an unsuitable place. The Convention of Virginia had appointed Colonel Edward Colston and myself a committee to correspond with the Bishop of Maryland and some leading laymen in North Carolina, proposing a union with Virginia in the establishment and management of the Seminary at Williamsburg. From North Carolina we received no answer. From the Bishop of Maryland* we received a prompt and decided refusal, accompanied with such severe strictures on the religion and morals of Virginia that we did not present it to the Convention, but only reported our failure. Williamsburg especially was objected to on

*Bishop Kemp.

account of its infidelity as altogether unfit to be the seat of such an institution. Those of us who were engaged in the resuscitation of the Church were also said to be extravagant in some of our notions, as is apt to be the case with those who in flying from one extreme rush into the other. There was much in the letter but too true of the laity and clergy, both of Maryland and Virginia, in that and past days. Having failed in our experiment at Williamsburg, we determined to make trial of it in Alexandria, by the help of our Education Society—Dr. Keith, Dr. Wilmer and Mr. Norris being the Professors. The General Theological Seminary was now getting under way, and its friends were afraid of some interference with its prosperity. The ground was taken that this was the institution of the Church, and its claims paramount to all others. Most threatening letters were addressed to Bishop Moore, calling upon him as a Bishop of the General Church, bound to guard its unity, to interpose and prevent the establishment of the Seminary at Alexandria. Happily for us, Mr. Kohn had bequeathed a large fund for the General Seminary in New York, where it was located when the will was written; but, meantime, it had been removed to New Haven, and it was contended that it could not inherit a legacy which was given to an institution in New York. Bishop Hobart now took the field in favour of Diocesan Seminaries and wrote a pamphlet on the subject, claiming the legacy for one to be established in New York, under Diocesan rule. A General Convention was called to settle the question, and it was compromised by restoring the General Seminary to New York, on certain terms, which, as it was foreseen and predicted, made it and has continued it, virtually, a New York Seminary. But we heard no more after that of the schismatical character of the Virginia Seminary, nor have we since that time heard any other objections of the kind to those established in Ohio, Kentucky, Illinois and Connecticut. Our Seminary continued for several years in the town of Alexandria, until we raised sufficient funds to purchase its present site

THEOLOGICAL SEMINARY—FRONT VIEW.

THEOLOGICAL SEMINARY (FROM CAMPUS).

EPISCOPAL HIGH SCHOOL, NEAR ALEXANDRIA, VA.

and erect some of its buildings. We are indebted to the zeal of Mr. John Nelson, of Mecklenburg, for the first moneys collected for that purpose. He visited a considerable part of the State, and raised a handsome contribution to it. In the year 1828 I took my turn, and visited a still larger portion of the State, realizing a greater amount. Other calls have at successive periods been made, and always with success. An attempt to raise an Episcopal fund for a time interfered with and postponed this, but it was soon evident that this was the favourite with the people, and the other was relinquished.

Clerical Associations.

Next in the order of time, and agreeably to a recommendation in one of the Conventions in Bishop Madison's time, comes the establishment of Clerical Associations. The first of these was in the Valley of Virginia, consisting of the ministers of Berkeley, Jefferson and Frederick—Dr. Balmaine, Rev. Benjamin Allen, Enoch Lowe, Mr. Brian and myself—Benjamin Smith, now Bishop Smith, coming among us soon after. We assembled quarterly in each other's parishes; preaching for several days and nights; having meetings among ourselves, and at private houses, for special prayer; taking up collections for missionaries to the western part of Virginia. The two first who went to Virginia beyond the Alleghanies—the Rev. Charles Page and William Lee—were sent out by our Society. These Associations were attended by much good and no evil, so far as I know and believe. I have ever encouraged them since entering the Episcopate, and Bishop Moore did the same before and after that time, as being most important auxiliaries to the Bishops, especially in large dioceses. I regard it as an evil omen, when ministers, favourably situated, are averse to such means of their own and their people's improvement, though I do not mean to say that there are not some good and pious men who regard them in a different light.

Our Conventions Come Next.

For the first few years after our reorganization our Conventions were not only small as to numbers, but sad and gloomy in character, attracting no attention. A succession of the rainy seasons in May attended them for so many years that the two were closely associated in the public mind. For some years they were held in Richmond; but the proverbial and profuse hospitality of that place was not then generally afforded them. For the most part, both clerical and lay delegates were to be seen only at the taverns, and but few religious services were held. The Convention at Fredericksburg—the first after the system of rotation commenced—was kindly and hospitably entertained, and from that time onward they became not only delightful to the clergy and laity composing them, but attractive to others. To understand aright the history of such large assemblies as our Conventions attract, and the reasons which justify our encouragement of them by making religious exercises so large a part of their doings, it must be stated that not only are the Virginians a people given to visiting, but that the Episcopalians are peculiarly so by reason of the fact that, for the most part, they have sprung from a comparatively few families, who, by marriages and intermarriages, though scattered all over the State, make up one great family of tenderly-attached relatives, who are always pleased at a good excuse, if the ability allows, to assemble together. The bond of Christian fellowship and of Church feeling also is very strong, even where the other is not, as well as where it is. Hospitality also is a strong principle with them, and it is easier here than in most places to throw open the doors and welcome all who will come in on such occasions. A more innocent mode—nay, a more religious mode—of gratifying the social feeling cannot be than that of meeting together at our Conventions; and an imperative duty rests on the ministers to afford the people the most frequent and edifying services in their power, so that they may take up the song of God's ancient people, when going by

Divine command to the great feasts of His own appointment:

"Oh! 'twas a joyful sound to hear
The tribes devoutly say,
Up, Israel! to the temple haste,
And keep the festal day."

Sometimes they have been most edifying, as well as joyful occasions. The presence of God has been felt. The word preached has been attended with great power. Many have remembered them as the means of their awakening, and many as the channels of more grace to their already converted souls. Long may they continue to be thus used. Even if some dioceses are so small, or the conveyances so convenient and rapid, that a few hours or at most a day can bring them all to the place of meeting, and a very short time may suffice for legislation and business, let it be remembered how very large are the dimensions of the Diocese of Virginia, how difficult and tedious the journey of many of its members to the Convention, and it will be felt and acknowledged that to meet on mere business for a few hours or a day would not be sufficient to induce and remunerate the attendance of either clergy or laity.

The Requiring of Lay Delegates to be Communicants.

We have already spoken of the measures adopted for the purification of the Church from evil-livers, among both clergy and laity, by the passage of wholesome canons. At three successive periods was this done, opposition being made each time, and six Conventions in all being in part occupied in the discussion and contest. We now refer to the method adopted, after a considerable time had elapsed, for the purification of our Conventions from unworthy lay delegates, by requiring that they be in full communion with the Church, and not merely baptized members or professed friends, whether baptized or not. No law, either of the General or State Conventions, forbade an infidel or the most immoral man from being the deputy from a parish in the Diocesan Convention, although questions might come before them touching the Creed

and Articles and worship of the Church, or the trial of bishops, clergy and laymen. The strange anomaly of persons legislating for others and not being themselves subject to such legislation was allowed in the Church, when it would have been resisted in any and every other society. The consequence resulted, that, although there was a great improvement in the general character of the Church and the respectability of the lay delegation to our Conventions, we were still distressed and mortified at the occasional appearance of one or more unworthy members, who were a scandal to the Church, the scandal being the greater because of the number of attendants. The frequenters of the race-ground and the card-table and the lovers of the intoxicating cup sometimes found their way through this unguarded door into the legislative hall. It was proposed to close it; but strenuous opposition was made by some, as to a measure assailing individual and congregational rights. It was discussed for three successive years, and though a considerable majority was always ready to pass the proposed canon, that majority yielded so far to the minority as to allow of delay and further consideration, which only resulted in the final passage of it by increased and overwhelming numbers. An incident occurred, during one of the discussions, showing how the consciences of even those who are not in full communion with the Church approve of wholesome legislation and discipline. A worthy clergyman, who was opposing the canon, referred to his own lay delegate as a proof of what excellent men might be sent to the Convention, who were nevertheless not communicants. When he was seated, the lay delegate, a very humble and good man, who had never spoken before in Convention, rose and expressed his entire dissent from his minister, and, as it was proposed to postpone the question until the next day, begged that there might be no delay, as he should sleep more quietly that night after having given his vote in favour of so necessary a regulation. He lived to appear in our body once more in full communion with the Church. We have never, since the adoption of this rule, had cause to repent of our

legislation, or to blush for the scandal cast upon us by unworthy members.

Policy of the Bishops and Clergy of Virginia in Regard to Tractarianism.

At an early period Bishop Moore called the attention of the clergy and laity of Virginia to this heretical and Romish movement, when it overhung our horizon only as a cloud no larger than a man's hand. But it was a black and portentous one. The Convention in Norfolk, with a few exceptions, agreed with him in the propriety of warning against the giving of any encouragement to the circulation of the insidious tracts. At the meeting in Alexandria, the following year, when they had been circulated through the land, having already done much evil in our Mother-Church, a call was made upon all to expose and condemn the false doctrines thereof. The Bishops and Ministers did their duty in sounding the alarm, and the faithful Professors of our Seminary did theirs. The consequence is that the Church of Virginia has been preserved from the ill effects of the erroneous and strange doctrines taught by that school.

The Use of the Liturgy and Vestments of Virginia.

From what has been said in the foregoing pages as to the deplorable condition of the Church in Virginia, it may well be imagined that its liturgical services were often very imperfectly performed. In truth, the responsive parts were almost entirely confined to the clerk, who, in a loud voice, sung or drawled them out. As to the psalmody, it is believed that the Hundredth Psalm, to the tune of Old Hundred, was so generally used as the signal of the Service begun, that it was regarded as the law of the Church. A case has been mentioned to me by good authority, where a new minister, having varied from the established custom, gave out a different psalm; but the clerk, disregarding it, sung as usual the Hundredth. So unaccustomed were the people to join in the Service, that when I took charge of the congregation in Alexan-

dria in 1811 I tried in vain to introduce the practice, until I fell on the expedient of making the children, who in large numbers came weekly to my house to be catechized, go over certain parts of the Service and the Psalms with me, and, after having thus trained them, on a certain Sabbath directed them to respond heartily and loudly in the midst of the grown ones. They did their part well, and complete success soon attended the plan. Throughout the State, when not only the friends of the Church were rapidly diminishing and Prayer Books were very scarce, but even clerks were hard to be gotten, I presume that the Services were very irregularly performed. I knew of an instance where the clergyman did not even take a Prayer Book into the pulpit, but, committing to memory some of the principal prayers of the Morning Service, used them in the pulpit before sermon, after the manner of other denominations. I am unable to say whether it ever was, or had been for a long time, the habit of any or of many of the ministers to use what is called the full Service, combining what all acknowledge to have been originally the three distinct parts of the old English Cathedral Service, and used separately at different portions of the day, namely, the Morning Service proper, the Litany, the Ante-Communion Service, and which, without law, were gradually blended into one, for the convenience of those who preferred one long to three short services. The probability is, that in a Church without a head and anything like discipline, the practice may have been very various, according to the consciences, tastes and convenience of those who officiated. The practice of those who engaged in the resuscitation of the Church in Virginia, was to use the two former portions of the Liturgy—the Morning Service and Litany—and to omit the Ante-Communion Service, except on communion days. This was introduced among us by the brethren who came from Maryland, the Rev. Dr. Wilmer, Norris and Lemmon, who doubtless believed that it was according to the design of those who arranged the American Prayer Book. They quoted as authority the de-

claration and practice of the Rev. Dr. Smith, who, as may be seen in the journals of our earliest General Convention, took a leading part in the changes of the Prayer Book. Dr. Smith, after leaving Philadelphia, settled in Chestertown, Md., where it was declared he never used the Ante-Communion Service. Dr. Wilmer was one of his successors, and said that it was also affirmed that Dr. Smith avowed himself to have been the author of one or more of the Rubrics, on the meaning and design of which rested the question of obligation to use the Ante-Communion Service every Sabbath, and that he had in view the permission to leave it optional with the Minister. I am aware that Bishop White has expressed a different opinion, and that his practice was otherwise, nor do I purpose to discuss the question or take sides, but only to state the authority on which the Virginia custom was advocated. Neither do I mean to appropriate this custom exclusively to Virginia and a part of Maryland. In other parts of the land there were those who adopted it. I had it from the lips of Bishop Hobart himself, that a portion of the clergy of New York omitted that part of the Service, and, as I shall show hereafter, it was this fact which had much to do with his proposition to abridge the Service in other parts, in order the more easily to enforce the use of this favourite portion. The Bishop acknowledged to me that the Virginia clergy were not the only transgressors in this respect. This much I can say, that if they did err in the understanding of the rubric, they made amends for the abridgment of the Service by seeking to perform what was used in a more animated manner, and to introduce a warm and zealous response among the people, and also by more lengthened, animated and evangelical discourses from the pulpit. Nor was there any attempt to enforce upon all the practice thus commenced. From the first, every Minister has been allowed the free exercise of his conscience and judgment in regard to it. For a time Bishop Moore, who had been accustomed to the fuller service in the city of New York, was disposed to urge the same upon the clergy of Virginia, but, after some observation and experience, became satisfied

that it was best to leave it to the discretion of each Minister, and, though in his own parish he always used it, never required the same in his visits to others.

As to the vestments, the same liberty and the same variety has ever existed in the Church of Virginia, without interruption to its harmony. It is well known that the controversy in our Mother-Church concerning the use of the surplice was a long and bitter and most injurious one; was, indeed, considered by some of her ablest Bishops and Clergy as that which was the main point which caused the final secession; that if the obligation to use it had been removed, the Church would, for at least a much longer period, have been undivided. Various attempts were made to abolish the canon or rubric enforcing it, but it was thought improper to humour the dissenters by so doing, and alleged that if this were done other demands would be made. At the revision of the Prayer Book by our American fathers, this and other changes, which had long been desired by many in England, and still are, were at once made, and the dress of the clergy left to their own good sense, it being only required that it should be decent. I believe it has never been attempted but once to renew the law enforcing clerical habits. Soon after I entered the House of Bishops some one in the other House proposed such a canon. A warm but short discussion ensued, which ended in the withdrawal of what found but little favour. During the discussion the subject was mentioned among the Bishops, who seemed all opposed to it, and one of whom, more disposed, perhaps, to such things than any other, cried out, "*De minimis non curat lex.*" That the old clergy of Virginia should have been very uniform and particular in the use of the clerical vestments is most improbable, from the structure of the churches and the location of their vestry-rooms. The vestry-rooms formed no part of the old churches, but were separate places in the yard or neighbourhood, sometimes a mile or two off. They were designed for civil, as well as religious purposes, and were located for the convenience of the vestrymen, who levied taxes and attended to all the secular, as well as

ecclesiastical business of the parish. The setting apart some portion of the old churches as robing or vestry-rooms is quite a modern thing, and it is not at all probable that the ministers would have gone backward and forward between the pulpits and the former vestry-rooms in the churchyards, to change their garments. The clergy of Virginia, from the first efforts at resuscitating the Church, have been charged by some with being too indifferent to clerical garments; nor have they been very careful to repel the charge, thinking it better to err in this way than in the opposite. Bishop Hobart once taunted me with this, though at the same time he acknowledged that there were times and places when it would be folly to think of using the clerical garments, saying, that in his visitations, especially to Western New York, he sometimes dispensed not only with the Episcopal robes but even with the black gown. The Bishops of Virginia have sometimes been condemned for not requiring the candidates to be dressed in surplices at the time of their admission to deacons' orders, although there is no canon or rubric looking to such a thing. They are at least as good Churchmen, in this respect, as the English Bishops. When in England, some years since, I witnessed the ordination of fifty deacons, by the present Archbishop of Canterbury, in Durham Cathedral, not one of whom was surpliced; some of them, as well as I remember, having on their college gowns, answering to our black gowns, and others only their common garments. There is, I think, less disposition to form and parade there than is sometimes seen in our own country. I only add that Bishop Moore, in his visitations, always took his seat in the chancel in his ordinary dress, except when about to perform some official act, and thus addressed the congregation after the sermon. I have seen no cause to depart from his example.

Glebes and Salaries Withdrawn.

It has been made a matter of great complaint against the Legislature of Virginia, that it should not only have with-

drawn the stipend of sixteen thousand-weight of tobacco from the clergy, but also have seized upon the glebes. I do not mean to enter upon the discussion of the legality of that act, or of the motives of those who petitioned for it. Doubtless there were many who sincerely thought that it was both legal and right, and that they were doing God and religion a service by it. I hesitate not, however, to express the opinion, in which I have been and am sustained by many of the best friends of the Church then and ever since, that nothing could have been more injurious to the cause of true religion in the Episcopal Church, or to its growth in any way, than the continuance of either stipend or glebes. Many clergymen of the most unworthy character would have been continued among us, and such a revival as we have seen have never taken place. As it was, together with the glebes and salaries evil ministers disappeared and made room for a new and different kind. Even in cases where, from some peculiarity in the manner in which the glebes were first gotten and the tenure by which they were held, the law could not alienate them from the parish, they have been, I believe without an exception, a drawback to the temporal and spiritual prosperity of the congregations, by relaxing the efforts of the people to support the ministry and making them to rely on the uncertain profits of their contested or pillaged lands. The prejudices excited against the Church by the long contest for them were almost overwhelming to her hopes, and a successful termination of that contest might have been utterly fatal to them for a long period of time. Not merely have the pious members of the Church taken this view of the subject, since the revival of it under other auspices, but many of those who preferred the Church at that day, for other reasons than her evangelical doctrine and worship, saw that it was best that she be thrown upon her own resources. I had a conversation many years since with Mr. Madison, soon after he ceased to be President of the United States, in which I became assured of this. He himself took an active part in promoting the act for the putting down the establishment of the

Episcopal Church, while his relative was Bishop of it and all his family connection attached to it. He mentioned an anecdote illustrative of the preference of many for it who still advocated the repeal of all its peculiar privileges. I give his own words. At a time when lobby members were sent by some of the other denominations to urge the repeal of all laws favoring the Episcopal Church, one, an elder of a Church, came from near Hampton, who pursued his work with great fearlessness and prudence. An old fashioned Episcopal gentleman, of the true Federal politics, with a three-cornered hat, powdered hair, long queue, and white top-boots, perceived him approaching very cautiously one day, as if afraid though desirous to speak. Whereupon he encouraged the elder to come forward, saying that he was already with him, that he was clear for giving all a fair chance, that there were many roads to heaven, and he was in favour of letting every man take his own way; but he was sure of one thing, that no *gentleman* would choose any but the Episcopal. Although I am far from assenting to the conclusion that no gentleman are to be found in other denominations, or that there were none in Virginia at that time who had become alienated from the Episcopal and attached to other churches, yet it cannot be denied that the more educated and refined were generally averse to any but the Episcopal Church, while many, of whom the above-mentioned was a fair representative, were in favour of equal privileges to all.* It may be well here to state, what will more fully appear when we come to speak of the old glebes and churches in a subsequent number, that the character of the laymen of Virginia for morals and religion was in general greatly in advance of that of the clergy. The latter, for the most part,

* Mr. Madison's mother was a pious member of the Episcopal Church. She lived with him, but was of such feeble health that she could not attend public worship for many of her latter years. On this account, as doubtless from a general principle of hospitality, Mr. Madison, who was very regular in his attendance at worship, which, during his day, was held at the court-house in Orange county, there being no church for some time, always invited our miniters to his house, where they administered the Lord's Supper to his venerable mother.

were the refuse or more indifferent of the English, Irish, and Scottish Episcopal Churches, who could not find promotion and employment at home. The former were natives of the soil and descendants of respectable ancestors who migrated at an early period. For high and honourable character and a due appreciation of what was required in ministers of the Gospel there were numerous influential laymen who would favourably compare with those of any part of the land. Some of the vestries, as their records painfully show, did what they could to displace unworthy ministers, though they often failed, through defect of law. In order to avoid the danger of having evil ministers fastened upon them, as well as from the scarcity of ministers, they made much use of lay-readers as substitutes. In some instances, as will be seen, such readers were very successful in strengthening the things which remained after the Church was deprived of her possessions and privileges and the clergy had abandoned their charges. The reading of the Service and sermons in private families, which contributed so much to the preservation of an attachment to the Church in the same, was doubtless promoted by the practice of lay-reading. Those whom Providence raised up to resuscitate the fallen Church of Virginia can testify to the fact that the families who descended from the above-mentioned have been their most effective supports. Existing in greater or less numbers throughout the State, they have been the first to originate measures for the revival of the Church, and the most active and liberal ever since in the support of her ministers. More intelligent and devoted Churchmen, more hospitable and warm-hearted friends of the clergy, can nowhere be found. And when in the providence of God they are called on to leave their ancient homes and form new settlements in the distant South and West, none are more active and reliable in transplanting the Church of their Fathers.

Some Reflections Growing Out of the Foregoing Pages.

The desertions from the Episcopal Church in Virginia on

the part of many who were awakened to a deeper sense of religion, the violent opposition made to it, the persevering and successful efforts for its downfall, the advantage taken by politicians for promoting their objects, the abandonment of their charges by far the greater part of the ministers so soon as their salaries were withdrawn and when only unprofitable glebes remained to them, are events in history which must have resulted from some powerful cause or causes. The leading one must be found in the irreligious character and defective preaching of the clergy, operating more or less on the laity, for it will always be, in some degree, "like priest like people." The ignorance, superstition, and corruption of the Romish clergy and people, invited that grand assault of the great enemy of God and man upon the Christian Church and religion in Europe, by the agency of Voltaire and his host of followers, which led to the French Revolution with all its horrors. It is not wonderful that the same great foe and his active agents should have turned their attention to the Church and people of Virginia, in their then most irreligious state, and made an effective assault upon them. Infidelity became rife in Virginia, perhaps beyond any other portion of the land. The clergy, for the most part, were a laughing-stock or objects of disgust. Some that feared God and desired to save their souls felt bound to desert them. Persecution followed, and that only increased defection. Infidels rejoiced at the sight, and politicians made their use of the unhappy state of things. The Church fell. There was no Episcopal head to direct and govern either clergy or people. No discipline could be exerted over either. It is not surprising, that many should think it was deserted of God as well as of man. Such a view has been taken of it by some ever since, and most diligently and successfully urged to our injury. Although our present condition ought to be sufficient proof that the Episcopal church itself is not an offence unto God,—while at one time it came under his displeasure by reason of the unwor-

thiness of many of its ministers and members,—yet it may be well to advert, not in a spirit of retaliation but in love of truth and justice, to some facts, showing that the Episcopal Church is not the only one in our land which has had its unworthy ministers and members, and been of course so far an object of the Divine displeasure. The history of the whole Christian Church, as one of our opponents has said, is the "*history of declensions and revivals.*" The Baptist Church in Virginia, which took the lead in dissent, and was the chief object of persecution by the magistrates and the most violent and persevering afterward in seeking the downfall of the Establishment, was the first to betray signs of great declension in both ministers and people. The Rev. Robert Sample, in his History of the Baptists of Virginia, is faithful in acknowledging this. He informs us that at an early period Kentucky and the Western country took off many of their ministers in pursuit of gain. Some of these ministers had dishonored the profession. "With some few exceptions," he says, "the declension (among the people) was general throughout the State. The love of many waxed cold. Some of the watchmen fell, others stumbled, and many slumbered at their posts. Iniquity greatly abounded." At another time he says, "The great revival had now subsided, and the axe was laid at the root of the tree. Many barren and fruitless trees were already cut down. In many of the churches the number excluded surpassed the number received." Again, he speaks of the undue dwelling on some highly Calvinistic doctrines. "Truth is often injured by an unsuitable application of its parts. Strong meat should not be given but to men. To preach the deep, mysterious doctrines of grace upon all occasions, and before all sorts of people, is the sure way to preach them out of the parts." Again, he says, in the same connection, "Unguardedness respecting preachers, in various ways, but especially as to impostors, has injured the Baptists in many parts, but in none more than on the Eastern Shore, They have probably suffered more by impostors than any other people in Virginia." He

then mentions several sad instances of shameful misconduct, adding others afterward. I am also compelled in honest truth to say, that at a later period, many others coming within my own knowledge and observation must be united to the above; but I am also rejoiced to declare, from the same knowledge, that the character of the ministry of that denomination for piety and ability, and no doubt that of the people with it, has been most manifestly improving for many years. I trust that with the acknowledged improvement of our own, there will be an increased disposition to forget all former animosities, to think and speak charitably of each other, and only strive which shall most promote the common cause of true religion.

Leaving my own State and Diocese, I proceed to speak of some at a distance who have experienced like declension from the true faith and practice. Col. Byrd, of Virginia, in his "Westover Manuscripts," concerning a tour through the State in the year 1733, speaking of the Pilgrim Fathers of New England, says, "Though these people may be ridiculed for some Pharisaical peculiarities in their worship and behavior, yet they were very useful subjects, as being frugal and industrious, giving no scandal or bad example, at least by any open and public vices. By which excellent qualities they had much the advantage of the Southern colony, who thought their being members of the Established Church sufficient to sanctify very loose and profligate morals. For this reason New England improved much faster than Virginia." Strict, however, as were the morals, and evangelical as were the doctrines, of the Pilgrim Fathers of New England, the time of declension in both came on. We may trace the declension in doctrine to that which was the Mother-Church to many of them,—the Church of Scotland. The moralizing system began there, as it had done in the English Church. I remember to have heard Mr. Balmaine—once a member of that Church—often compare together the moralizing and evangelical parties of his early days,—now a hundred years ago. Dr. Blair and Mr. Walker were the representatives

of the two parties, though associate ministers in the same church in Edinburgh. He had heard them both. The more worldly and fashionable delighted in the sermons of Dr. Blair, who preached in the morning. The more zealous and evangelical attended in greater numbers the services of Dr. Walker, who preached in the afternoon. Dr. Witherspoon also, former President of Princeton College, has, in his work entitled "Characteristics," exercised his unsurpassed wit as well as pious zeal in portraying the two parties,—the one, calling itself the "Moderate Party," which he charges with being "*fierce for moderation*," and zealous in nothing else. The same soon began to exist in New England. Low views of the qualification for baptisms, the Lord's Supper, and the ministry, gradually crept in. The moralizing system took the place of the evangelical. The distinctive principles of the Gospel were kept back, and thus the way was prepared for the Unitarian heresy. The morals also of the Church, as might be expected, began to fail. The labours and preaching of Edwards and others and the great revival under them did much to arrest the downward tendency; but the evil went on. The love of pleasure in the young and of strong drink in both young and old increased in many places. Deacons and elders sold rum by wholesale, and other members by retail. Nor did the clergy lift up their voices in solemn warnings, as they should have done, but very many freely used the intoxicating draught. That aged and venerable man, the Rev. Leonard Woods, of Andover, states that at a particular period previous to the temperance reformation he was able to count nearly forty ministers of the Gospel, none of whom resided at a very great distance, who were either drunkards or so far addicted to intemperate drinking, that their reputation and usefulness were very greatly injured if not utterly ruined. He mentions an ordination at which he was present, and at which he was pained to see two aged ministers literally drunk and a third indecently excited by strong drink. "These disgusting and appalling facts," says this most esteemed minister of the Gospel, "I

could wish might be concealed. But they were made public by the guilty persons; and I have thought it just and proper to mention them, in order to show how much we owe to a compassionate God for the great deliverance he hath wrought." (The Ninth Report of the American Temperance Society, as quoted in the Temperance Prize Essay, "Bacchus," pp. 79, 80; edition of 1840.) To this I add a testimony of my own. About thirty-five or thirty-six years ago, I devoted some time to the service of the Colonization Society, forming the first auxiliaries and selecting the first colonists in some of the larger cities of the Union, North and South. Of course, I mingled freely with ministers and members of different denominations and had opportunity of knowing what I now affirm,—namely, that many ministers of respectable standing, and not confined to any one denomination, were in the habit of using themselves and offering to others who visited them, not merely at the hour of dinner, but long before, brandy and other drinks. I have special reference to one large city, where, in a few years, the evil effects were seen and felt, in the reproach brought on several denominations by the partial if not total fall of some of their chief leaders. In proof of the prevalence of such a ruinous habit I mention the fact, that in a funeral sermon preached about that time over a deceased minster, and published to the world, it was mentioned to his praise, that such was his hospitality that he never permitted even a morning visit to be paid him without offering wine and other refreshments. How thankful we should be to God for the great change which He has caused to take place in the hospitalities of our day! As for myself, I can never hear without pain, a slighting remark made by any one, especially by a minister, and more especially by one of our own Church, concerning that society which I believe God has raised up in our land, as one instrument by which so much has been done for the diminution of this great evil.

Concluding Remarks.

Having thus presented a brief sketch of some of the most interesting incidents in the past history of the Church of Virginia, let us with deep humility and lively gratitude compare together our past and present condition, saying, "What hath God wrought!" Toward the close of two hundred years after its first establishment there were nearly one hundred ministers and one hundred and sixty churches, and then in seven years after only a few faint-hearted ones serving in the few remaining and almost deserted sanctuaries; now again, after the labours of less than half a century, our hundred minsters are restored and more than one hundred and seventy churches are open for the people of God. For two hundred years not a Bishop ever visited the diocese, and even after one was sent only a few ministrations were performed; now, two Bishops have full employment in visiting two hundred churches or stations. It was for years found impracticable to raise sufficient funds for the consecration of one Bishop; now, funds are raised for the annual support of two, independent of parochial charges. It was once proposed, in a declining state of the Church, but in vain, to raise funds for the education of only two candidates for the ministry; now, numbers are annually receiving preparatory instruction at our Seminary. Formerly we were entirely dependent on foreign parts for our supply of clergymen, insufficient as to numbers and worse as to character; now, by the blessing of God on our Seminary, we are enabled to send forth to the decayed churches of Greece, or to the heathen of Asia and Africa, a goodly number of faithful and zealous missionaries of the cross. Formerly, and for at least a century, numbers were deserting our communion, as that which had deserted God, and was deserted of God; now, for the last forty years, either themselves or their children or children's children have in considerable numbers been returning to our fold, as to one which God himself was keeping and blessing. Whereas once almost all men thought

and spoke ill of our clergy and communicants as devoid of piety, now, only those who are misinformed, or most prejudiced, refuse to acknowledge that through God's grace there is at least as large an amount of true piety in both ministers and people as is to be found in those of any other denomination. Whereas once we had for many years no Conventions and then for some years a few faint-hearted ministers and people meeting together, now, what numbers of clergy and laity delight to assemble, not for the dry business of legislation only, or for religious controversy, but chiefly for the blessed privilege of joining hearts and voices in the sweet exercises of God's word and worship, and thus becoming knit together in love! Thus graciously hath God dealt with us. Out of gratitude to him, and that we may continue to enjoy his smiles, it becomes us ever to bear in mind by what means this hath been done; how our Jacob arose, when he was not only so small, but crushed to the earth, trodden under foot of man, after having been betrayed by friends and dishonoured by the very minsters of God who were appointed to defend him. In the character, habits, views, and history of the man whom God sent to us from a distance to be our head and leader in this work, and in the views of those, whether from our own State or elsewhere, who entered into the service, may be seen the religious principles and methods of action by which, under God, the change has been effected; and it need not be said how entirely different they were from those by which the disgrace and downfall of the Church had been wrought. Of the efficacy of these means we are the more convinced from the peculiar and very great difficulties to be surmounted, which have nevertheless in a great measure been surmounted. We are persuaded that in no part of our own land were there such strong prejudices and such violent oppositions to be overcome as in Virginia, in consequence of the former character of the Episcopal clergy, and the long and bitter strife which had existed between the Church and those who had

left its pale, which latter were never satisfied until the downfall of the former was accomplished.

Let me briefly recapitulate the means used. Bishop Moore, in his previous correspondence, and his first sermon and address, declared his determination to preach as he had ever done, when God so greatly blessed his ministry, the glorious doctrines of grace, instead of a mere morality, such as many of the English clergy had once preached, and such as had been but too common in Virginia. The young clergy, who engaged in the revival of the Church of Virginia, took the same resolve and made the great theme of their preaching "Jesus Christ and him crucified," on the ground of a total apostasy from God on the part of man which required such a sacrifice, as well as the renewing of the Holy Ghost in order to meetness for the joys of Heaven. But they did not turn this grace of God into licentiousness and think that either priest or people might indulge in sin. Among the first acts of the earlier Conventions, it was at once set forth before the world that the revival of the Church was to be undertaken on principles entirely different from those which had hitherto prevailed, and under the influence of which religion had been so much dishonoured. It was plainly declared that there was need of discipline, both for clergy and laity, and canons were provided for the exercise of the same. Not merely were grosser vices stigmatized, but what by some were considered the innocent amusements of the world and which the clergy themselves had advocated and practiced were condemned as inconsistent with the character of a Christian professor.

Baptism, by which we renounce the pomps and vanities of the world as well as the sinful lusts of the flesh, and which had been customarily celebrated in private, directly in opposition to the rubric and often amidst ungodly festivities, was now sought to be performed only in the house of God, and with pious sponsors instead of thoughtless and irreligious ones. Candidates for confirmation, instead of being presented because they had reached a certain age and

could repeat the Catechism, were told what a solemn vow, promise and profession they were about to make, and that it was none other than an immediate introduction with full qualifications to the Lord's Supper. Of course very different views of the Lord's Supper and of the conduct of communicants were inculcated, and the ministers bound, by express canon, to converse with each one before admitting for the first time to the Lord's Supper. Thus were the whole tone and standard of religion changed, to the dissatisfaction and complaint, it is true, of some of the old members of the Church, and not without the condemnation of some from abroad. In due time, the important measure, requiring that all who enter our Convention to legislate for Christians and Christian ministers should themselves be Christian professors, was adopted, though there were those at home who feared the attempt, and those abroad who prophesied evil in such a manner as to encourage disaffection at home. But God was with us and has granted most entire success.

As to the manner of exciting zeal in Christians and awakening interest in those who were not, it was thought that no better example could be followed than that of the apostles, who preached not only in the temple and synagogues, but from house to house, as occasion required and opportunity offered. As to the manner of preaching, written sermons were generally preferred in the pulpit, while extemporaneous exhortations were often resorted to in smaller assemblies. Without slighting the excellent prayers of our Liturgy, there were many occasions, both in private families and in social meetings, when extemporaneous petitions seemed edifying both to the pastor and his flock. As to the great benevolent and religious institutions of the age, our ministers felt that they were doing well to encourage their people to a lively participation in them. The Missionary and Bible Societies, the Colonization and Temperance Societies, received their most cordial support, and they considered it a subject of devout thankfulness to God if their congregations took a deep interest in the same.

To provoke each other and their congregations to zeal in all good works, and especially to awaken the careless to a sense of their lost condition, the ministers would meet together occasionally, and for several successive days make full trial of prayer and the word, expecting the blessing promised to two or three who come together and ask somewhat of God.

To these I will only add a few words as to the spirit cherished and the course pursued toward our Christian brethren who walk not with us in all things of Church order and worship. Long and bitter was the strife that subsisted between them and our fathers, violent the prejudices that raged against us, and it would have been easy to enter on the work of revival in the spirit of retaliation and fierce opposition. But would it have been right, and as our Master would have had us do? Our forefathers had done religion much and them some wrong, God made use of them for good. Many of them were doubtless most sincere in their fear of us and opposition to us. It became us rather to win them over by love, and secure their esteem, by living and preaching differently from our predecessors. Such was the conciliatory course pursued by our deceased father in God, and followed by those who perceived the good effects of his example, and most happy was the effect of the same. But while we have reason, at thought of our present by comparison with our past condition, to exclaim, "What hath God done!" "to thank him and take courage," yet should we beware of boasting, or of supposing that all is done, or that what remains will certainly and easily be done. I consider it as the great error of many in our Church, that we are too much given to boasting, too apt to overrate our own successes, and calculate too largely on far greater, while underrating the present or probable future successes of others. God will, in His own way, correct us, if we be guilty of presumption. Our Jacob is still small, and it becomes us now, as of old, to ask, By whom shall he arise? Much is yet to be done, and there are many difficulties in

the way. Though we have a goodly number of ministers, yet there are by no means enough to carry on the work of enlargement as we could wish, and as the door seems opening to us. Although we have many churches, yet how many of the congregations are small and not rapidly increasing, being still unable to afford even a moderate support to the ministry! Many are the discouragements which meet us in our efforts to sustain some of the old and to raise up new congregations. Among the most painful is the difficulty of attaching the poor of this world to our communion. When our Lord was on earth he gave, as one of the signs of his heavenly descent, the blessed fact that "to the poor the Gospel is preached," and "the common people," it is written, "heard him gladly."—"the multitudes followed him." Such should be our constant endeavour; and if, from the causes alluded to in the past history of our Church, one description of the poor of Virginia have been almost entirely alienated from us, let us rejoice to know that there is another description not less acceptable in the sight of Heaven, who, if we are kind to them and will take due pains to win them over, may more easily be led to come under the faithful preaching of the word. The poor servants will, if we persevere in our labours of love toward them, and be to them what God's faithful pastors in every age have been to the poor, be benefitted by our ministry, and may—if we will, in conjunction with their owners, attend to them betimes, as we do to our own children—become regular and pious members of our communion. But whether we think of the rich or of the poor, or of those of any and every condition and character among us, with the hope of converting them to Christ and attaching them to the communion of our Church, we need not expect much success without great zeal and diligence, such as was put forth in our first efforts for its resuscitation. Our State is not one of those whose population is rapidly increasing, in which flourishing villages are springing up in every direction calling for neat churches to fill up the measure of their beauty and excellency, and where

the support of the ministry is sure, so that our Zion must needs lengthen her cords and strengthen her stakes. Very different is it with us now, has it been for many years, and will it in all probability be for many years to come. It is only by patient perseverence in well-doing that we can hope to make advances in the establishment of our Church. Much self-denial and enduring of hardship and abounding in labours and itinerant zeal and contentedness with a little of this world's goods, on the part of many of our minsters, are indispensable to the growth of the Church in Virginia much beyond her present attainment. Without these things she may, except in the towns, continue stationary, or even retrograde in some places, during years to come.

To the foregoing I only add that in the summer of 1829 I was consecrated Assistant Bishop of Virginia, and continued to perform the duties of that office until, by the death of Bishop Moore, in 1841, I succeeded to the place which he occupied. During all that time, I can with truth say that not the slightest circumstance ever occurred to interrupt for a moment a most harmonious and pleasant relation between us. Bishop Johns was consecrated Assistant Bishop in the fall of 1842; and I can as truly say that thus for the same harmony has existed, and I feel confident that it will exist until death or some other circumstance shall dissolve the connection. Such is the extent of the Diocese, and such was the difficulty of traversing it, that, for the first twelve or thirteen years, I was engaged in visitation during eight months of each year, travelling over large portions of it on horseback, or in an open one-horse carriage. During the latter period, six months suffice for such duties as devolved upon me, and these could not possibly be performed but for the greatly-improved modes of conveyance. I need not add, what is so well known, that they are most imperfectly performed.

It is right that something should be said here about the Parish of James City, because it was the landing-place of our first forefathers—the seat of the first civil and religious

establishment on the shores of North America. It dates its beginning about two hundred and fifty years ago. But it found a place in the hearts of pious and philanthropic men at a still earlier period, and we must go back to that period with our preparatory remarks. We are greatly mistaken, if we suppose that the missionary spirit, after slumbering from the early ages, was aroused to life and action only within the last hundred years. Instances may be shown, in which Kings and Queens of our mother-country and Church, moved to it by the pious zeal of Bishops and other ministers, have commanded, that together with the sword and artilery of war, and the implements of commerce and husbandry, the sword of the Spirit and the trumpet of the Gospel should be sent, with armies and navies and colonists, to the uncivilized nations of the earth. I confine my references to what the religious principle has done in behalf of the Colony of Virginia.

The domestic troubles of the English State and Church, the controversies with Romanists, Puritans, and other disaffected bodies, delayed and hindered any great schemes for Christian colonization and missionary enterprise, just as civil wars prevent foreign aggressions and conquests. To the Rev. Richard Hakluyt the chief praise is due, for stirring up the minds of Christian statesmen and people to the duty of finding out barbarous countries, in order to their conversion to the Christian faith. To his friend, Sir Philip Sydney, he dedicates his first collection of voyages and discoveries, in 1570. In 1578, he republishes Peter Martyr's history of the New World, with a preface dedicating it to Sir Walter Raleigh, together with another work on Florida, in which he urges him to persevere in the good work he had begun in Virginia.* In both of them he urges Sir Walter to prosecute the work from the only true motive and design, the extension of Christ's religion,—"The glorie of God, and

* In the year 1588, Sir Walter Raleigh gave £100 for the propagation of Christianity in Virginia.

the saving of the soules of the poor and blinded infidels." The numerous volumes collected and published by this laborious and zealous man on this subject have come down to our day, and are a most valuable depository of missionary information. After holding various preferments, he settled down as Prebendary of Westminster, and continued till his death in 1616, to watch over the infant Colony of Virginia. The honour of being buried in Westminster Abbey was conferred on this man of a large soul. It deserves to be mentioned, that he not only by his pen and the press urged on the Christian colonization of Virginia, but sought and obtained the honour of being one of those to whom Virginia was consigned, by letters-patent from King James, that he might the more effectually labour for her welfare. To his exertions the expeditions in 1603, and again in 1605, may in a great measure be ascribed. The language used by the King, in the terms of the patent for Virginia, in 1606, shows also the religious character of the movement. One design was, that "so noble a work may, by the Providence of God, hereafter tend to the glorie of his divine majestie, in propagating of Christian religion to such people as sit in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages (living in those parts) to human civility and quiet government." Another evidence of the operation of the religious feeling in those who first engaged in the settlement of Virginia may be seen in what one writes, who went out with Weymouth in 1605, in regard to a proposal of some of the natives, that "the company would push their discoveries further." It was declined, he says, on this ground:—"We would not hazard so hopefull a businesse as this was, either for our private or particular ends, being more regardful of a public goode, and promulgating God's holy Church, by planting Christianity, which was the interest of our adventurers as well as ours."*

* In the instructions of the King, in 1606, it was enjoined, that "all persons should kindly treat the savages and heathen people in these parts, and use all proper means to draw them to the true service and knowledge of God."

In the following year, December, 1606, the first little colony came to Virginia, bringing with it the first minister of James City, the Rev. Robert Hunt. Mr. Wingfield, the first President of the Colony, gives the following account of his appointment:—"For my first worke, which was to make right choice of a spiritual pastor, I appeal to my Lord of Canterbury,—his grace,—who gave me very gracious audience in my request. And the world knoweth whom I took with me, truely a man, in my opinion, not any waie to be touched with the rebellious humour of a papist spirit, nor blemished with the least suspicion of a factious schismatic." In a narrative, kept by Stukeley and others, it is written, "On the 19th of December, 1606, we set sail from Blackwell, but by unprosperous winds were kept six weeks in sight of England; all which time Mr. Hunt, our preacher, was so weake and sicke that few expected his recovery. Yet although we were but twenty miles from his habitation, (the time we were in the Downes,) and notwithstanding the stormy weather, nor the scandalous speeches of some few, little better than atheists, of the greatest rank among us, suggested against him, all this could never force him so much as a seeming desire to leave the businesse, but preferred the service of God, in so good a voyage, before any affection to contest with his godless foes, whose disastrous designs, could they have prevailed, had even then overthrown the businesse, so many discontents did there arise, had he not only with the water of patience and his godly exhortations, but chiefly by his devoted example, quenched those flames of envy and dissention."* It is very certain, that notwithstanding the piety which prompted the expedition, and the devotion of Mr. Hunt and some others who embarked in that vessel, there was a considerable proportion of most

*The Log church first erected was burned down the following winter, with many other houses. Mr. Hunt lost all his books and every thing else but the clothes on his back. "Yet none ever saw him repine at his loss." "Upon any alarm he was as ready at defence as any, and till he could not speak he never ceased to his utmost to animate us constantly to persist,—whose soul, questionless, is with God."—*Captain Smith's History of Virginia.*

unworthy materials on board, as shown by their opposition to Hunt and Captain Smith, two men who seemed to know no fear, but that of God. The future conduct of the larger portion of the Colonists, after their arrival, too well established this fact. The company in England appears to have apprehended something of this, from their instructions, in which they say to the Colonists at their departure, that "the way to prosper and have success was to make themselves all of one mind, for their own and their country's good; and to serve and fear God, the giver of all goodness, since every plantation which he did not plant would certainly be rooted out." Although Captain Smith was appointed one of the Council of the Company, a violent opposition was made to his having a seat on their arrival. "Many," it is said in the narrative already quoted, "were the mischiefs which daily sprung from their ignorant yet ambitious spirits; but the good doctrine and exhortation of our preacher, Mr. Hunt, reconciled them, and caused Captain Smith to be admitted of the Council." The next day, the Holy Communion was, for the first time, administered in Virginia. The number composing the first congregation at Jamestown was one hundred and four or five. "A circumstance," says the Rev. Mr. Anderson, author of three most laborious and interesting volumes on the Colonial Churches, "is mentioned in President Wingfield's manuscript, which I cannot find recorded elsewhere, which shows, in a very remarkable manner, the careful and pious reverence manifested by the Colonists for the due celebration of Christ's holy ordinance, in their sad extremity." He says that when "the common store of oil, sack, vinegar, and aqua-vitae, were all spent, saving two gallons of each, the sack was reserved for the communion-table."*

In proof of the religious character of Captain Smith, as a part of the history of James City Parish, I quote the following account of the first place of worship in the same, in a pamphlet published in 1631, by Mr. Smith, some years

after his History of Virginia, and entitled, "Advertisements for the unexperienced planters of New England, or elsewhere, &c." To the Rev. Mr. Anderson's labours we are indebted for the revival of this pamphlet.

"Now, because I have spoken so much for the body, give me leave to say somewhat of the soul; and the rather, because I have been demanded by so many, how we began to preach the Gospel in Virginia, and by what authority, what churches we had, our order of service, and maintenance for our ministers; therefore I think it not amiss to satisfie their demands, it being the mother of all our Plantations, entreating pride to spare laughter, to understand her simple beginnings and proceedings. When I went first to Virginia, I well remember, we did hang an awning (which is an old sail) to three or four trees, to shadow us from the sun; our walls were rails of wood, our seats unhewed trees, till we cut planks, our pulpit a bar of wood nailed to two neighbouring trees; in foul weather we shifted into an old rotten tent, for we had few better, and this came by way of adventure for new. This was our church, till we built a homely thing like a barn, set upon crotchetts, covered with rafts, sedge, and earth, so was also the walls. The best of our houses were of the like curiosity, but the most part far much worse workmanship, that could neither well defend wind nor rain, yet we had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the holy communion, till our minister died, (the Rev. Mr. Hunt.) But (after that) our prayers daily with an homily on Sundays, we continued two or three years after, till more preachers came, and surely God did most mercifully hear us, till the continual inundations of mistaking directions, factions, and numbers of unprovided libertines near consumed us all, as the Israelites in the wilderness." "Notwithstanding, (he says,) out of the relicks of our mercies, time and experience had brought that country to a great

happiness, had they not so much doated on their Tobacco, on whose fumish foundations there is small stability."

Of the piety of Captain Smith we have evidence, in the account given of the survey of Virginia, when he and his valiant comrades fell into so many perils among the Indians. "Our order was daily to have prayer with a psalm, at which solemnity the poor savages much wondered." On Smith's return to Jamestown, notwithstanding all former opposition, such were his merits and such its difficulties, that the Council elected him President of the Colony; and the first thing done was to repair the church, which, during his absence among the Indians, had, with other houses, been destroyed by fire. Characteristic, and evincive of piety in him, is the statement of it:—"Now the building of the palace was *stayed* as a thing *needless*, and the *church was repaired*."

Vestries.

In the history of the vestries we may fairly trace the origin, not only of that religious liberty which afterward developed itself in Virginia, but also of the early and determined stand taken by the Episcopalians of Virginia in behalf of civil liberty. The vestries, who were the intelligence and moral strength of the land, had been trained up in the defence of their rights against Governors and Bishops, Kings, Queens, and Cabinets. They had been slowly fighting the battles of the Revolution for a hundred and fifty years. *Taxation and representation* were only other words for *support and election of ministers*. The principle was the same.

It is not wonderful, therefore, that we find the same men who took the lead in the councils and armies of the Revolution most active in the recorded proceedings of the vestries. Examine the vestry-books, and you will find prominent there the names of Washington, Peyton Randolph, Edmund Pendleton, General Nelson, Governor Page, Colonel Bland, Richard Henry Lee, General Wood, Colonel Harrison, George Mason and hundreds of others who might be named

as patriots of the Revolution. The principle for which vestries contended was correct,—viz.: the choice of their ministers. I do not say that it must necessarily be by annual election; but there must be a power of changing ministers, for sufficient reasons. The Governors and the clergy, who came from England did not understand how this could be, so used had they been to a method widely different. It was reserved for the Church in America to show its practicability, and also to establish something yet more important, and what is by most Englishmen still thought a doubtful problem,—the voluntary principle, by which congregations not only choose their ministers but support them without taxation by law. It may be wise to provide some check to the sudden removal of ministers by the caprice of vestries and congregations, as is the case in the Presbyterian and Episcopal Churches, where some leave of separation is required from Presbyteries and Bishops; but neither of them are ever so unwise as to interpose a veto where it is evident that there is sufficient reason for separation, whether from dissatisfaction on either side, or from both, or any strong consideration. The people have it in their power, either by withholding support or attendance, and in other ways, to secure their removal, and the ministers cannot be forced to preach. Either party have an inalienable right to separate, unless there be some specific bargain to the contrary. In one denomination in our land, it is true that ministers are appointed to their stations and congregations are supplied by its chief officers; but it must be remembered that this is only a temporary appointment,—for a year or two at most. Let it ever be attempted to make it an appointment for life, or even a long term of years, and the dissolution of that Society would soon take place. In the first organization of our general Church in this country, after the separation from our mother-country, an office of induction was adopted, with the view of rendering the situation of the clergy more permanent; but such was the opposition to it from Virginia

and some other States, that it was determined it should only be obligatory on those States which chose to make it so. Very few instances of its use have ever occurred in the Diocese of Virginia.*

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*In proof of what is said as to vestrymen, we publish the following list of the Convention of 1776. From our examination of the old vestry-books, we are confident that there are not three on this list who were not vestrymen of the Episcopal Church.

A List of the members of the Convention of Virginia which began its sessions in the City of Williamsburg on Monday the sixth of May, 1776, as copied from the Journal:—

Accomac—Southey Simpson and Isaac Smith, Esquires; Albermarle—Charles Lewis, Esquire, and George Gilmer for Thomas Jefferson, Esquire; Amelia—John Tabb and John Winn, Esquires; Augusta—Thomas Lewis and Samuel McDowell, Esquires; West Augusta—John Harvie and Charles Simms, Esquires; Amherst—William Cabell and Gabriel Penn, Esquires; Bedford—John Talbot and Charles Lynch, Esquires; Botetourt—John Bowyer and Patrick Lockhart, Esquires; Brunswick—Frederic Maclin and Henry Tazewell, Esquires; Buckingham—Charles Patteson and John Cabell, Esquires; Berkeley—Robert Rutherford and William Drew, Esquires; Caroline—the Hon. Edmund Pendleton and James Taylor, Esquires; Charles City—William Acrill, Esquire, and Samuel Harwood, Esquire, for B. Harrison, Esquire; Charlotte—Paul Carrington and Thomas Read, Esquires; Chesterfield—Archibald Cary and Benjamin Watkins, Esquires; Culpeper—Henry Field and French Strother, Esquires; Cumberland—John Mayo and William Fleming, Esquires; Dinwiddie—John Banister and Bolling Starke, Esquires; Dunmore—Abraham Bird and John Tipton, Esquires; Elizabeth City—Wilson Miles Cary and Henry King, Esquires; Essex—Meriwether Smith and James Edmundson, Esquires; Fairfax—John West, Jr., and George Mason, Esquires; Fauquier—Martin Pickett and James Scott, Esquires; Frederick—James Wood and Isaac Zane, Esquires; Fincastle—Arthur Campbell and William Russell, Esquires; Gloucester—Thomas Whiting and Lewis Burwell, Esquires; Goochland—John Woodson and Thomas M. Randolph, Esquires; Halifax—Nathaniel Terry and Micajah Watkins, Esquires; Hampshire—James Mercer and Abraham Hite, Esquires; Hanover—Patrick Henry and John Syme, Esquires; Henrico—Nathaniel Wilkinson and Richard Adams, Esquires; James City—Robert C. Nicholas and William Norvell, Esquires; Isle of Wight—John S. Wills and Charles Fulgham, Esquires; King George—Joseph Jones and William Fitzhugh, Esquires; King and Queen—George Brooke and William Lyne, Esquires; King William—William Aylett and Richard Squire Taylor, Esquires; Lancaster—James Seldon and James Gordon, Esquires; Loudoun—Francis Peyton and Josias Clapham, Esquires; Louisa—George Meriwether and Thomas Johnson, Esquires; Lunenburg—David Garland and Lodowick Farmer, Esquires; Middlesex—Edmund Berkeley and James Montague, Esquires; Mecklenburg—Joseph Speed and Bennett Goode, Esquires; Nansemond—Willis Riddick and William Cowper, Esquires; New Kent—William Clayton and Bartholomew Dandridge, Esquires; Norfolk—James Holt and Thomas Newton, Esquires; Northumberland—Rodham Kenner and John Cralle, Esquires; Northampton—Nathaniel L. Savage and George Savage, Esquires; Orange—James Madison and William Moore, Esquires; Pittsylvania—Benjamin Lankford and Robert Williams, Esquires; Prince Edward—William Watts and William Booker, Esquires; Prince George—Richard Bland and Peter Poythress, Esquires; Princess Anne—William Robinson and John Thoroughgood, Esquires; Prince William—Cuthbert Bullitt and Henry Lee, Esquires Richmond—Hudson Muse and Charles McCarty, Esquires; Southamp-

Some thoughts on the formation of the Virginia character, as displayed in the American Revolution and previously, may with propriety follow after the history of the Church and College at Williamsburg, and the foregoing list of vestrymen. As London and the Universities were in one sense England, Paris and its University France, so Williamsburg, while it was the seat of Government, and the College of William and Mary, were, to a great extent, Virginia. Here her Governor and chief officers resided; here her Council often repaired and her Burgesses annually met. What was their character? Whence did their ancestors come, and who were they? Happily for the Colony, they were not Lords, or their eldest sons, and therefore heirs of lordship. With one or two exceptions, none such ever settled in Virginia. Neither were they in any great numbers the ultra devotees of kings,—the rich, gay, military, Cavalier adherents of Charles I.,—or the non-juring believers in the divine right of kings, in the days of Charles II. and of James II. Some of all these there were in the Colony, doubtless. Some dainty idlers, with a little high blood, came over with Captain Smith at first, and more of the rich, and high-minded Cavaliers after the execution of Charles I.; but Virginia did not suit them well enough to attract and retain great numbers. There was too much hard work to be done, and too much independence, even from the first, for those who held the doctrine of non-resistance and passive obedience to kings and others in authority, to make Virginia a comfortable

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ton—Edwin Gray and Henry Taylor, Esquires; Spottsylvania—Mann Page and George Thornton, Esquires; Stafford—Thomas Ludwell Lee and William Brent, Esquires; Surry—Allen Cocke and Nicholas Fulton, Esquires; Sussex—David Mason and Henry Gee, Esquires; Warwick—William Harwood and Richard Cary, Esquires; Westmoreland—Richard Lee, Esquire, Richard Henry Lee, Esquire, and John A. Washington, Esquire;* York—Dudley Digges, Esquire, Thomas Nelson, Jr., Esquire, and William Digges, Esquire; Jamestown—Champion Travis, Esquire; Williamsburg—Edmund Randolph, Esquire, for George Wythe, Esquire; Norfolk Borough—William Roscow Wilson Curle, Esquire; College of William and Mary—John Blair, Esquire.

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*John A. Washington was probably the alternate of R. H. Lee.

place for them and their posterity.* And yet we must not suppose that the opposite class—the paupers, the ignorant, the servile—formed the basis of the larger and better class of the Virginia population, when it began to develop its character at the Revolution, and, indeed, long before. These did not spring up into great men in a day or a night, on touching the Virginia soil. Some of the best families of England, Ireland, Scotland, and France, formed at an early period a large part of that basis. Noblemen and their elder sons did not come over; but we must remember how many of the younger sons of noblemen were educated for the bar, for the medical profession, and the pulpit, and turned adrift on the world to seek their own living, without any patrimony. Some of those, and many more of their enterprising descendants, came to the New World, especially to Virginia, in search of fortune and honour, and found them here. Numbers of Virginia families, who are almost ashamed or afraid in this republican age to own it, have their gen-

*It may very properly be called a mixed basis of Cavaliers, of the followers of Cromwell and of the Pretender, and of the Huguenots, when persecuted and forced to fly for refuge to other lands; and also of many respectable persons at other times. The Test-Act, or subscriptions required of the vestrymen and other officers, shows that no encouragement was held out, either to the followers of Cromwell or of the Pretender, to expect honours and offices in Virginia. They always required allegiance to the established Government, except during the temporary usurpation of Cromwell. After the establishment of the House of Hanover, the Stuart Pretenders and their followers were denounced in these test- oaths. Some specimens of these subscriptions, or oaths, are presented in our sketches. So that, probably, not many of either extreme came to Virginia, where they were thus stigmatized and excluded from office unless on condition of abjuring their principles. Dr. Hawks, in his History of the Church in Virginia, says that its population before the protectorate of Cromwell was twenty thousand; after the restoration of monarchy, thirty thousand. There were only ten thousand added in ten or twelve years. If we consider how many of this number were from natural increase in a new country, how many not of the Cavalier class had come over, and how many of that class returned on the accession of Charles II., it will not leave a large number to make an impression on the Virginia character. Most of those Cavaliers who, by their birth and talents, were most likely to make that impression, had gone to Surinam, Barbadoes, Antigua, and the Leeward Islands. These "were to be men of the first rate, who wanted not money or credit." (See Dr. Hawk's History, page 284.) After the restoration of monarchy, some of the followers of Cromwell came over to Virginia, but most probably in much smaller numbers than the Cavaliers had done, as they would not find so welcome a home, for the loyalty of Virginia at that time cannot be questioned.

ealogical trees, or traditionary records, by which they can trace their line to some of the most ancient families in England, Scotland, Ireland, and to the Huguenots of France. Where this is not the case, still they can derive their origin from men of education, either in law, physic, or divinity, which things were too costly in the old countries to be gotten by the poorer classes, except in some few instances where charity was afforded. Ministers could not generally be ordained without degrees from Cambridge, Oxford, Dublin, or Edinburgh. Lawyers studied at the Temple Bar in London; physicians at Edinburgh. For a long time Virginia was dependent for all these professional characters on English education. Those who came over to this country poor, and ignorant, and dependent, had few opportunities of elevating themselves; as has been happily the case since our independence, by reason of the multiplication of schools and colleges, and of all the means of wealth which are now open to us. Sir William Berkeley in his day, rejoiced that there was not a free school or printing-press in Virginia, and hoped it might be so for a hundred years to come; and, perhaps it was not much otherwise as to schools. In the year 1723, the Bishop of London addressed a circular to the clergy of Virginia, then somewhat over forty in number, making various inquiries as to the condition of things in the parishes. One of the questions was, "Are there any schools in your parish?" The answer, with two or three exceptions, (and those in favour of charity-schools,) was, none. Private schools at rich gentlemen's houses, kept perhaps by an unmarried clergyman or candidate for Orders, were all the means of education in the Colony, and to such the poor had no access. Another question was, "Is there any parish library?" The answer invariably was, none; except in one case, where the minister replied, "we have the Book of Homilies, the Whole Duty of Man, and the Singing Psalms." Such were the answers from thirty

clergymen, whose responses I have before me.* If "knowledge be power," Virginia was, up to that time, so far as the poor were concerned, but a barren nursery of mighty men. Would that it had been otherwise, both for Church and State! Education was confined to the sons of those who, being educated themselves, and appreciating the value of it, and having the means, employed private teachers in their families, or sent their sons to the schools in England and paid for them with their tobacco. Even up to the time of the Revolution was this the case with some. General Nelson, several of the Lees and Randolphs, George Gilmer, my own father and two of his brothers, and many besides who might be mentioned, just got back in time to prepare for the Revolutionary struggle. The College of William and Mary, from the year 1700 and onward, did something toward educating a small portion of the youth of Virginia, and that was all until Hampden Sydney, at a much later period, was established. But let any one look at the published catalogue of William and Mary, and see how few were educated there from 1720 to the Revolution, and let him notice who they were. Let him also examine whatever lists of Burgesses, Henning's volumes and the Old Virginia almanacs furnish, and he will see who they were that may be considered the chief men of Virginia. I have been recently examining another set of records which show who were considered her first men. I allude to the vestry elections; and nine times in ten we are confident one of their body was the delegate. They were the ruling men of the parishes,—the men of property and education. As we have said before, from an early period they were in training for the Revolution, by the steady and ever-successful struggle with Commissaries,

*Even the little establishment of Huguenots at Manakintown, whose compact settlement so favoured education, and whose parentage made its members to desire it, was so destitute, that about this time one of their leading men, a Mr. Sallie, on hearing that the King was about to establish a colony in Ireland for the Huguenots, addressed him a letter begging permission to be united to it, saying that there was no school among them where their children could be educated.

Governors, Bishops of London, and the Crown, on the subject of the calling and induction of ministers. They also spoke through the House of Burgesses, which was made up of themselves. We will venture to affirm that very few of the statesmen of the Revolution went into it without this training. Even Mr. Jefferson, and Wythe, who did not conceal their disbelief of Christianity, took their parts in the duties of vestrymen, the one in Williamsburg, the other in Albemarle; for they wished to be men of influence. In some of the communications to England, the vestries are complained of by the clergy as the aristocratic bodies,—the twelve lords or masters of the parishes; and they did sometimes, I doubt not, rule the poor clergy with a rod of iron; but they were not the men to truckle to George III., Lord North, or the Parliament. Well did Mr. Burke, in his celebrated speech on American affairs, reply to some who said that the rich slaveholders of the South would not stand a war, "that they were entirely mistaken; for that those who had been long accustomed to command were the last who would consent to obey."* In proof of my position that men of education, and that gotten chiefly in Europe, were the ancestors of large numbers of those who formed at a later period the most influential class, I would here insert a list of the earlier clergy of Virginia which I got from some ancient documents, (most of them unpublished,) and this is but a small part of those whose names are lost to us forever. Let the reader compare these with names on the civil and military list of Virginia's history, and he must ac-

*In all that we say on this subject, concerning the patriots of the Revolution and their connection with the Episcopal Church, and especially the vestries, it must not be understood as excluding from their fair share in the assertion of the liberties of the country those of other denominations. The Baptists as a body soon tendered their services, and were accepted. They, however, were mostly descended from Episcopalians, having for conscience' sake separated themselves from the Established Church not long before the war. The same may be said of the Presbyterians in Eastern Virginia; they were not numerous, being chiefly in Hanover, Charlotte, and Prince Edward, but still they furnished most valuable men to the cause. Those of Western Virginia, as well as the Germans, were descended from European ancestors who were not of the Episcopal Church. They also were forward and most effective in the Revolution.

knowledge the probability at least of consanguinity between many of them. I begin with the names of Bucke, Whittaker, the two Williamses, (names still common in Virginia,) Young, Key, Berkeley, Hampton, Richardson, Teackle, Cotton, Palmer, Gordon, the Smiths, Ware, Doyley, the Bowkers, Saunders, Holt, Collier, Wallace, Walker, the Monroes, Slaughter, Blair, Anderson, Ball, the Yateses, Hall, Latane, the Roses, the Joneses, Sharp, Waggener, the Taylors, Stith, Cox, the Brookes, the Robertsons, the Robinsons, Collings, Baylie, Bell, Warden, Debutts, Forbes, Marshall, Preston, Goodwin, Cargill, Hughes, the Scotts, the Fontains and Maurys, the Dawsons, Ried, White, Campbell, Graham, the Thompsons, Fraser, Thacker, Wilkinson, the Navisons, the Stewarts, the Dixons, Webb, Innis, Warrington, Cole, Purdie, Marye, Mackay, Jackson, Green, McDonald, Moncure, Keith, Leland, Craig, Grayson, Bland, Manning, Hamilton, Dick, Clay, Lyons. Many of the foregoing belong to the first century of our existence and to the early part of the second. Many of the families of Virginia may have descended from some of the foregoing without knowing it. I leave it to others to search out the civil list of Virginia names, in order to ascertain as far as practicable how many of their ancestors may have been well educated doctors and lawyers, or respectable merchants and farmers, when first coming to this country.

CHAPTER VIII.

Republication from Bishop Meade's Book Continued. Parishes.

Counties and Parishes of Botetourt, Rockingham, Rockbridge, Greenbrier and Montgomery.

When Frederick county was first divided from Augusta, the latter was left with all of Western Virginia beyond the Alleghany mountains, then extending to the Pacific Ocean, or as it was sometimes said, to the "waters of the Mississippi."

In the year 1769, Botetourt was taken from Augusta, and also extended westward indefinitely. At a subsequent period Montgomery was taken from Botetourt. But in the year 1777, Rockingham, till then a part of Augusta, and Rockbridge and Greenbrier, were cut off from Augusta, Botetourt, and Montgomery. In all of these, parishes were also established by Act of Assembly. What was done in them after this is unknown. In Rockingham, probably before its separation from Augusta, there were as may be seen in our article on Augusta, two churches. In Rockbridge, when composed of Augusta and Botetourt, there may have been a church or churches, but I have obtained no information of such. Before this period the Presbyterians had made settlements in this region, especially about Lexington. On none of our lists of clergy or records do we find any ministers belonging to Rockbridge after its separation from Augusta, and Botetourt. In Montgomery and Greenbrier parishes and counties, we presume there were none. In Botetourt parish, (for all the new parishes were called by the

same name with the counties) we find that the Rev. Adam Smith was the minister in the years 1774 and 1776.

Article LXXI. from Bishop Meade's book. Parishes in Frederick County.

In our last communication we had reached the Blue Ridge,—the great dividing-line between Eastern and Western Virginia. We now ascend that beautiful range of mountains and look down on the wide and extensive valley which lies between it and those numerous ones which hide the great Allegheny from our view. I believe it is generally admitted that this valley is not only the most fertile and desirable portion of the State, but also the most picturesque and beautiful. But it is not our province to descant on such themes. We may, however, be permitted to declare our assent to the hypothesis of Mr. Jefferson and others, that it was once a great lake or sea, which emptied itself through the channel formed by the force of the waters at Harper's Ferry, leaving immense prairies behind to be covered in due time with heavy forests, some of which our eyes now behold, while most of them have been felled by the hands of our forefathers.*

Such a country could not but attract the attention of hardy and adventurous farmers. The first who entered it were from Pennsylvania. Crossing the Potomac at what is now called Shepherdstown, but at first and for a considerable time Mecklenburg,—doubtless after some town or place in Germany,—they there made a settlement. From thence emigration proceeded on toward Winchester, Stephensburg, or

*It is a true tradition, I believe, that one of the Carters, who at an early period took up or purchased a large tract of land in old Frederick, including all that which now belongs to the Burwell family, and extending beyond and along the Opequon and its barren hills and stunted trees, offered to one of his sons the choice of an equal portion of that upon the Opequon and of that fertile prairie lying between it and the Shenandoah River, and that the former was preferred because of the timber, which was visible, though of so indifferent a character. That the lower and richer lands of this part of the valley were once prairie in the days of our forefathers is generally admitted. Old Mr. Isaac Hite, of Bellgrove, now deceased, informed me that his father often spoke of the land about the White Post as being, in his day, covered with a thicket of saplings.

Newtown, Woodstock, &c. Joist Hite, the ancestor of all the Hites, was the first to make a settlement north of Winchester, with sixteen families. This was in the year 1732. His descendants of that name became active members of, or friends of, the Episcopal Church. Soon after this, Presbyterians of Scotch and Irish descent began to settle in the valley. In the year 1738, a number from Pennsylvania, wishing to add themselves to those already settled, sent, through the synod of Pennsylvania, a deputation to Governor Gooch, of Virginia, "asking all liberty of conscience and of worshipping God agreeably to the principles of their education." They professed the utmost loyalty to the King, and promised "the most dutiful submission to the government which is placed over them." The Governor assured them of his favour, and that no interruption should be given to their ministers, if they should "conform themselves to the rules prescribed by the Act of Toleration in England." It was the same principle which had been acted on before this time in Virginia, and continued to be to the end of the Colonial Establishment. Under that law, any number of persons, of whatsoever name, might ask for and should receive a license for some place of meeting where they might worship after their own way. Even during the preceding century, the first of our settlements in Virginia, the Germans on the Rappahannock and the French Hugunots on James River had not only been tolerated, but allowed special favours, such as grants of lands and freedom from taxes, until of their own accord they applied to be admitted into union with the Established Church under Episcopal ministers,—finding it difficult to procure any of their own. Other denominations also were allowed licenses for places of worship, —whether private or public houses,—provided they sought and used them in compliance with the true intent of the law. In the case of President Davies, about the middle of the last century,—which we have considered when speaking of the parish in Hanover,—seven places of worship were licens-

ed for him before the Governor declared that he was exceeding the bounds prescribed by the spirit and intent of the law.

With these general observations we proceed to the history of the parish of Frederick. The materials are furnished by the Acts of Assembly dating back to the year 1738, to the records of the court beginning in 1744, and to the old vestry-book going back to the year 1764, and some papers of an earlier date.

In the year 1738, the Assembly, in consideration of the increasing number of settlers in the valley, determined to cut off two new counties and parishes—West Augusta and Frederick—from Orange county and parish, which latter then took in all Western Virginia. The county and parish of Frederick embraced all that is now Shenandoah, with a part of Page, Warren, Clarke, Frederick, Jefferson, Berkeley, and Hampshire. Augusta had all the rest to the utmost limits of Virginia, wherever they were,—the contest with France as to the boundaries not being then settled. The execution of the Act, however, was postponed until it should be made to appear that there were inhabitants enough for the appointment of justices of the peace, &c. In the year 1744, the vestry and court of Frederick county were organized and in action. Of the vestry, nothing more is heard after its organization, except the appointment of processioners in 1747, until the year 1752, when an Act of Assembly was passed dissolving it and ordering a new election, on the ground that it had raised more than fifteen hundred pounds for building a number of churches which were unfinished and in a ruinous condition. As the churches of that day and in this region were log-houses, costing only from thirty to forty or fifty pounds, there must have been much misspending of money. Who those vestrymen were does not appear. Those chosen in their place were the following:—Thomas Lord Fairfax, Isaac Perkins, Gabriel Jones, John Hite, Thomas Swearingen, Charles Buck, Robert Lemmon, John Lindsey,

John Ashby, James Cromley, Lewis Neil. Thomas Bryan Martin, the nephew and one of the heirs of Lord Fairfax, does not ever appear as vestryman, but seems to have been an active magistrate, and to have taken a considerable part in completing McCoy's Chapel, on the road from Winchester to Front Royal, in the neighborhood of the McCoys and Cunningham Chapel, which stood near the spot where what has been long called the Old Chapel—near the Burwell burial ground—still stands. Mr. Edward McGuire also appears as a magistrate, but not as vestryman,—he being of the Romish Church. He was the ancestor of many worthy ministers and members of the Protestant Episcopal Church of Virginia.

To McCoy's and Cunningham's Chapel are to be added two on the north and south branches of Shenandoah, whose location cannot now be ascertained, one in Winchester, one at Bunker's Hill, called Morgan's Chapel, of which we shall speak more fully hereafter, perhaps one called Wood's Chapel, between Winchester and Charlestown, and one at Shepherdstown, then called Mecklenburg Chapel. All these were probably begun, and some of them sufficiently completed for use, between the years 1740 and 1750. In 1768. Mr. Van Swearingen received one hundred and forty-eight pounds for completing a new church at Mecklenburg, now Shepherdstown. In the year 1768, Isaac Hite was directed to contract for a church at Leith's—place not known—for forty-nine pounds. In the year 1774, a church was ordered to be built near Cedar Creek for one hundred pounds; whether executed or not, I cannot tell. In the year 1772, it was resolved to build a church, costing two hundred and fifty-two pounds, at Carney's Spring, near Berryville, on land given by Mr. Charles Smith, which was afterward increased to four hundred and forty-nine pounds, and a contract made with Mr. John Neville, father of General Neville, and some of the materials collected on the spot. In the following year it was determined to build it at Cunningham's Chapel, two acres

of ground being given by Colonel Hugh Nelson, of York, the then owner of the Burwell tract, and the materials moved there. Again it was resolved to build at Carney's Spring, and the materials removed a second time. The result of the controversy was that no such Church was ever built, though the money was in hand. The war soon came on, and at the end of it the funds were delivered into the hands of the overseers of the poor. In the year 1762, a new stone church was contracted for in Winchester,—the same which was afterward sold in order to build the present Church.

Having thus brought down the history of the church-buildings to the time of the Revolution, we will now give a list of the lay readers and vestrymen from the year 1764, when the vestry-book commences, merely premising that the county and parish of Frederick were in 1769 divided into the counties of Dunmore, afterward changed to Shenandoah, Frederick, and Berkeley, and into the parishes of Beckford, Frederick, and Norbone.

Names of the vestrymen from the year 1764 until the year 1780, when no more meetings of the vestry take place until 1785:—Isaac Hite, John Hite, John Greenleaf, Thomas Rutherford, James Keith, John Neville, Charles Smith, James Wood, Jacob Hite, Thomas Wadlington, Burr Harrison, Thomas Swearingen, Van Swearingen, Angus McDonald, Philip Bush, Frederick Conrad, George Rice, Alexander White, James Barnett, Marquis Calmes, John McDonald, Edward Snickers, Warner Washington, Joseph Holmes, Benjamin Sedwick, Edmund Taylor, John Smith, Samuel Dowdal. Of these, Philip Bush and some others, in consequence of some unknown difficulties, resigned in the year 1774, though all of them resumed their seats except Mr. Bush. Lord Fairfax in the year 1775 made a deed to Mr. Bush, Frederick Conrad and others, for the lot on which the Lutheran Church stood, though Mr. Conrad continued as vestryman until the year 1780, when the vestries were all dissolved by Act of Assembly. James Wood, who was both clerk and vestryman,

resigned in 1777 and entered the army. He rose to the rank of General, and was afterward Governor of the State, and represented the parish two years in Convention while Governor. James Barnett resigned in 1773 and joined the Baptists.

The lay readers during all this period, at the different chapels, were John Ruddell, James Barnett, John Barns, Henry Nelson, James Graham, Henry Frencham, Morgan Morgan, John James, William Dobson, William Howard, John Lloyd.

The Ministers of Frederick Parish.

The Rev. Mr. Gordon was the first; when his ministry commenced and ended, not known. The Rev. Mr. Meldrum comes next, and continues until 1765. Between him and the vestry a long law-suit was carried on, which terminated in his favour. The vestry applied to the Legislature for relief, and obtained it. Mr. Sebastian was recommended by the vestry to the Bishop of London for Orders in 1766, and became their minister, but after two years removed to Northumberland county. The Rev. Mr. Thruston became the minister in 1768, binding himself to preach at seven places scattered over the large parish of Frederick, Shepherdstown being one of them. Mr. Thruston was a native of Gloucester, where the name still abounds, and was captain of the militia in that county. The vestry of Petsworth parish, in Gloucester, recommended him for Orders, and he was their minister for some years before coming to Frederick. He laid down the ministry and entered the army in 1777. After the war he lived at Mount Zion, in Frederick. In his latter days he removed to the neighborhood of New Orleans, and, it is said, was preparing to take some part in defending that place against the British when they were defeated by General Jackson. He was the father of the late Judge Thruston, of the District of Columbia, and the ancestor of many respectable families in Virginia and elsewhere. From the time of Colonel Thruston's resignation in 1777 to the year 1785, there was no minister, so far as we can ascertain. In the year 1785, a vestry was

elected, consisting of Colonel R. K. Meade, George F. Norton, churchwardens; John Thruston, Edward Smith, Raleigh Colston, Girard Briscoe, John Milton, Robert Wood, Major Thomas Massey. By this vestry the Rev. Alexander Balmaine was chosen minister. He had been chaplain in the army of the Revolution, in which a number of the above-mentioned vestrymen had served. Mr. Balmaine was born in Scotland, in the neighbourhood of Edinburgh, in the year 1740, was educated at St. Andrews with a view to the Presbyterian ministry, but relinquished the design. Himself and his brother, who was a lawyer, were warm friends of the Colonists in the Stamp Act difficulties, and became so obnoxious on that account to the loyalists about Edinburgh, that they thought it best to try their fortunes elsewhere, and moved to London, where they became acquainted with Mr. Arthur Lee, who recommended Mr. Balmaine to the family of Richard Henry Lee, as private tutor. While there, he prepared for the ministry of the Episcopal Church, and upon receiving Orders became rector of Augusta parish, then extending to the Ohio River, and including, it is believed, Pittsburg itself, for he paid several visits to the Episcopalians in that place. When our difficulties commenced with England, true to his principles adopted in Scotland, he took an early and active part, was chairman of the Committee of Safety in Augusta, and drafted the resolution adopted by that committee. Soon after this, he entered the Virginia line as chaplain, and continued so until the very close of the war. Mr. Balmaine was the rector of the parish of Frederick until his death. I was his assistant during a number of the last years of his life.

Article LXXII. from Bishop Meade's book. Parishes in Frederick County.—No. 2.

After the death of Mr. Balmaine, the Rev. Mr. Bryan officiated for a time at Winchester, Bunker's Hill and Wickliffe, in the capacity of assistant to myself, for a few years. He was followed by the Rev. Mr. Robertson as assistant in Win-

chester alone. After a few years he resigned and went on a mission to Greece. In the year 1827, Christ Church, Winchester, was organized into a separate parish, to be called the parish of Frederick, Winchester, with the Rev. J. E. Jackson, minister. Mr. Jackson was one of three worthy brothers of most respectable parentage in Tutbury, England, all of whom ministered in the Church of Virginia and elsewhere in this country. The Rev. J. E. Jackson was the father of the Rev. William Jackson, who recently died so enviable a death in Norfolk. He was a most diligent and faithful pastor, preaching the true doctrines of the Gospel. Under his careful supervision the present excellent church and parsonage were built. In 1842, he resigned and moved to Kentucky. He was succeeded in 1842 by the Rev. Mr. Rooker, who resigned in 1847. Its present rector, the Rev. Cornelius Walker, succeeded Mr. Rooker. In May, 1834, another division of Frederick parish took place, when Wickliffe, including Berryville, was organized. The Rev. Mr. Jackson had been my assistant in that part of the parish for two years before this. The Rev. Mr. Rice had preceded him in that capacity. The Rev. Mr. Shiraz followed Mr. Jackson. Its next was the Rev. Richard Wilmer, who was succeeded by the Rev. Mr. Peterkin. Its present, the Rev. Mr. Whittle. This parish has recently been subdivided, and the Rev. Mr. Powell, who was disappointed during the last year in going to China, is the minister of that part which includes Wickliffe Church. Another offshoot was also made from Frederick parish many years since, in the neighbourhood of Middletown, where a parish was organized and a neat brick church built in the village, under the auspices of the late Strother Jones, the families of Hites, and others. It has had mainly to depend on the occasional services of the ministers in Winchester. The Rev. Mr. Bryant and the Rev. Mr. Irish were each for some time settled among them, and in none of our congregations have more zeal and liberality been displayed, according to numbers and means.

Having thus spoken of the five different divisions of Fred-

erick parish, after itself had been reduced by Acts of Assembly, I proceed to mention the new churches built since the Revolution, in addition to those at Winchester and Middletown, already alluded to. Among the first things done by the vestry of Frederick, after its reorganization in 1787, was the adoption of measures for the building of a stone chapel where it was designed to erect that one which failed, through the disagreement of the people and vestry, just before the Revolution,—viz.: where that called Cunningham's Chapel stood. The land having now come into possession of Colonel Nathaniel Burwell, the same two acres for a church and burying-ground, which were offered by Colonel Hugh Nelson before the war, were now given by Colonel Burwell, and the present stone chapel ordered to be built in 1790. At what time it was completed does not appear, but probably in the same year. After the revival of our Church in Virginia commenced, a stone church was built at Wickliffe, Mr. Tredwell Smith and General Thomas Parker being the most active agents. A strenuous effort was made to have it a free church, which I earnestly opposed, and offered to insure from elsewhere as much as was pledged by other than Episcopalians. It was ascertained that not more than fifty dollars, out of the two or three thousand dollars which it cost, would be subscribed by other than Episcopalians, and the plan was dropped. This church was badly executed, and after a time the present excellent one of brick was built under the superintendence of Mr. Jaqueline Smith, and in a great measure at his expense. The ground on which it stood had been given by the family of Williams, who, with their ancestors in the Northern Neck of Virginia, had ever been staunch friends of the Church. After some years the church at Berryville was built on ground given by Mr. John Taylor, who owned the farm of which it was a part. The building of this church was delayed for some years by the attempt to have it placed on some basis which would make it common to all denominations. Effort after effort was made to effect it on this plan,

without success. At length, when the friends of the scheme acknowledged its failure, I addressed the congregation in favour of an Episcopal Church, and succeeded at once. In the year 1834, it was found that the old chapel was too small and inconvenient for the increasing congregation, and it was therefore determined to erect another and larger one, in a more central and convenient place, in the vicinity of Millwood, on ground given by Mr. George Burwell, of Carter Hall. Such, however, was the attachment of many to the old chapel that funds for the latter could not be obtained, except on condition of alternate services at the chapel. From year to year these services became less frequent, until at length they are now reduced to an annual pilgrimage, on some summer Sabbath, to this old and much-loved spot, except when services are held for the servants, or death summons the neighbours to add one more to the tenants of the graveyard.*

My remarks on the old parish of Frederick, and some of its branches, will be brought to a close by a brief reference to a spot of all others most sacred to many now living as the depository of all that was mortal of those most dear to us,—the burying-ground which lies at the foot of the hill on which still stands the old stone chapel. Ever since its appropriation to this purpose, it has been the graveyard of rich and poor, bond and free, those who lived near it, and the stranger from afar who died near it. It is called the Burwell graveyard, not merely because the land was given by one of that name, but because it is the resting-place of a far greater number bearing that name than any other. It has recently been enlarged and a portion of it divided into lots and the

*The following are the names of the Vestrymen of Frederick parish before the division of it took place. It would be too tedious to enumerate all those belonging to the sub-divisions down to the present time. In addition to those already mentioned as composing the first vestry after the war, in 1787, are the following:—John Woodcock, John Peyton, Edward Smith, Thomas Byrd, Isaac Hite, Jr., Nathaniel Burwell, Warner Washington, Jr., John Page, General Thomas Parker, Robert Page, Matthew Page, Philip Nelson, Robert Carter Burwell, Fairfax Washington, Henry St. George Tucker, Alfred Powell, George Norris, Philip Burwell, G. R. Thompson, Nathaniel Burwell, Jr., Obed Waite, Dabney Carr, Joseph Baldwin, Richard Briarly, Daniel Lee, William B. Page, John W. Page, Strother Jones.

whole enclosed with a strong stone wall. The vestry have also proposed the raising and vesting in stock the sum of one thousand dollars for the perpetual preservation of it and the old chapel which overlooks it. Both of them stand in the immediate angle of two public and much-frequented roads, and the passing traveller may see old and venerable trees overshadowing many tombs, younger ones of perpetual verdure more recently planted, green hillocks, covered with grass and ivy, high headstones and large marble slabs, marking the place of interment and designating the names of those whose remains are beneath, and now and then a pillar, either for young or old, rising above the other memorials. To this place, for more than sixty years, have I been travelling, either borne in the arms of others, or as a mourner, or as officiating minister. To it, at no distant day, I expect to be carried, and from it I hope to see arise the bodies of some of the truest saints of the Lord, unto whom, in the adjoining temple, I was privileged to preach the blessed Gospel of our Lord and Savious Jesus Christ.

Article LXXIII. from Bishop Meade's book. Norbourne Parish, Berkeley County.—No. 1.

This parish and county were, by Act of Assembly, taken from Frederick in the year of 1769,—just after the completion of the church at Mecklenburg, or Shepherdstown, under the superintendence of Mr. Van Swearingen. A small church had previously stood probably on the same spot. By his will in 1776, the father of Mr. Abraham Shepherd—Mr. Thomas Shepherd—directed his executor to deed "a lot of two acres on which the English church stood." A third was erected on that lot many years since, and has been enlarged of late years to its present dimensions. A new, larger, and more excellent one in all respects is now far advanced. Without detracting from the praise due to many who have contributed funds and efforts to the last two churches, we must ascribe the first of them chiefly to the zeal, perseverance and liberality of that true friend of the Church in her darkest days,

Mr. Abraham Shepherd, and its enlargement to the generous donation of eight hundred dollars by his pious widow; and the erection of the fourth to the gift of three thousand dollars by one of his sons, while other members of the family, and the parishioners generally, have not been wanting in their contributions. To an excellent parsonage for the minister they also contributed; but the holy woman, the aged mother, excelled them and all others,—contributing not less than one thousand dollars to it. From the year 1813 to the time of her death, in 1852, when she had reached her ninety-second year, I knew her well. It was good to hear her speak from the abundance of her heart on the subject which interested her most. Out of the Bible first, and then out of the writings of Hervey, Newton and others of the evangelical school of the Church of England, she drew her views of doctrinal and practical piety. It so happened that several of those ministers under whose teachings she sat were of that class, having for a time been followers of Lady Huntingdon, Wesley and Whitefield, but who drew back from their path when they were about to turn aside from the old way of the Church of England. She was most faithful in the use of all the means appointed of God in His Church for "the perfecting of His saints,"—in prayer, private and public, in the participation of the Lord's Supper, in the strict observance of the Lord's Day, in fasting and alms, in simplicity and cheapness of apparel, in self-denial that she might have to give to the poor and good objects. She was conscientious even to scrupulousness. Her sons delighted in fine cattle, and, at great expense and with great care, became possessed of some of the finest in the land, and sold the young ones at high prices. She has often told me that she could not be reconciled to their asking and receiving such enormous prices for poor little lambs and calves; and she took care to be in no way partakers with them. Much more might I say, but prefer directing my reader to the excellent and just picture of

her character given in a funeral-sermon by the Rev. Mr. Andrews, her minister.

Having thus referred to the first establishment of the Church at Shepherdstown, I proceed to notice its next settlement in the parish of Norbourne, at Charlestown, in what is now Jefferson county. It took its name from Mr. Charles Washington, —one of the brothers of General Washington,— who settled on some of the fine land taken up or purchased by the latter during the period when he was public surveyor. His house still stands in the suburbs of the village. Others of the family soon moved to this neighbourhood, and for the last forty years have formed a considerable portion of the flourishing congregation now surrounding the county-seat of Jefferson. The venerable walls of an Episcopal church, built of stone, in the form of a T, are still to be seen a short distance from Charlestown. Various conjectures have been offered as to the age of this house. I have recently made particular inquiry on the spot, of some of the oldest inhabitants, and have no doubt that it was erected soon after the division of the parish from Frederick, in 1769, and not many years before the war. As Washington had large possessions in this neighbourhood, and was often there, none can doubt but that he was a contributor to its erection and had often worshipped within its walls. Under the ministry of the Rev. Mr. Allen, a new brick church was erected on the site of the present one. That becoming too small to hold the congregation, another, much larger and more expensive, was put up under the ministry of the Rev. Mr. Jones. Scarcely was it consecrated and begun to be used, before it was consumed by fire, owing to some negligance or defect about the furnace. To the praise of the congregation be it recorded, a third was immediately erected on the same spot, which now stands, and I hope will long stand, a monument of what may be done by zeal and enterprise.

As to the ministers who officiated in Norbourne parish at an early date, we have but little information. From a list

of ministers licensed for the Plantations by the Bishops of London in 1745 and onward, I find that the Rev. Daniel Sturges was licensed for Norbourne parish, in 1771,—two years after its separation from Frederick,—and tradition speaks well of him. In 1786, he was succeeded by the Rev. Mr. Veasy, of whom a venerable old lady in Charlestown—Mrs. Brown— speaks as a man who faithfully performed his duty in preaching and catechizing, as she was the subject of both. He was succeeded by the Rev. Mr. Wilson, of whom I can learn nothing. In the year 1795, the Rev. Bernard Page was minister. Of him I have often heard old Mrs. Shepherd speak as one of the evangelical school,—deeply pious, zealous, and far beyond the ministerial standard of that day. He had been previously an assistant minister to the Rev. Bryan Fairfax, in Christ Church, Alexandria. From Shepherdstown he went to the lower part of Virginia, but soon died from the effects of the climate. Mr. Page was succeeded by the Rev. Mr. Heath, who was minister in 1800, and died in the parish. Mr. Heath was a follower of Mr. Wesley, and came over to this country under his auspices, to preside over a female institution in Maryland, as appears by a letter to him from Mr. Wesley, which I have seen. He, I presume, like many others, refused to separate from the Episcopal Church when the secession took place. The Rev. Emanuel Wilmer succeeded him, and was in the parish about the years 1806 and 1807. The Rev. Mr. Price had been occasionally preaching in this parish, especially at Martinsburg and Shepherdstown, when I first visited them about the year 1812 or 1813.

Having treated of the churches about Shepherdstown and Charlestown, and the ministrations in Norbourne parish generally, I shall now give an account of the churches in Martinsburg and the vicinity, with some notice of certain laymen whose names are worthy of a place in these sketches. The first church built at Martinsburg, and which stood in the suburbs of the town, was erected chiefly at the cost and under the superintendence of Mr. Philip Pendleton,—father

of the present Mr. P. Pendleton, of that place. He was a zealous Churchman, and, so far as we know and believe, a good Christian. He had a brother,—Mr. William Pendleton,—who lived some miles off, and who, for a number of years during the almost entire destitution of ministers, acted as a lay reader in Martinsburg and at the church in Hedgesville,—the latter having been built chiefly by himself and Mr. Raleigh Colston. Of the latter we have already spoken as vestryman near the old chapel in Frederick. The families of Hedges, Coxes and Robinsons also took part in it. As it is a part of our plan to introduce brief notices of some of the old families of the Church, and as there is mention of the name of Pendleton, a name belonging to so many true friends of the Episcopal Church of Virginia and elsewhere, we shall devote a short space to a notice of the family. That notice shall be chiefly taken from a brief autobiography of Judge Pendleton, President of the Court of Appeals, and from a genealogy by the same,—both executed not long before his death. From these we learn that about the year 1674 there came from England to Virginia two brothers,—Nathaniel, a minister, and Philip, a teacher. The former died without issue. The latter left three sons and four daughters. The two younger sons married and had children, but of them there is no certain account. The four daughters married Messrs. Clayton, Vass, Taylor and Thomas,—leaving numerous descendants. The eldest son married, at the age of eighteen, Mary Taylor, who was only thirteen Their sons were James, Philip, Nathaniel and Edmund,—the latter being the President of the Court of Appeals. Their daughters were Isabella and Mary, who married William and James Gaines, from one of whom the late General Gaines was descended. The sons all married and left children, except Edmund, the Judge, who first married Miss Roy, having one child, who died, and next Miss Pollard, who had none, and who lived to the age of ninety. The descendants of the above mentioned grandchildren of the first Pendleton have intermarried with the

Taylors, Pollards, Roys, Gaineses, Lewises, Pages, Nelsons, Harts, Richards, Taliaferos, Turners, Shepherds, Carters, Kemps, Palmers, Dandridges, Cooks and others unknown to me, and who now exist in thousands throughout Virginia and elsewhere. I shall only particularize the line of those abovementioned in the parish of Berkeley. Nathaniel Pendleton—grandson of the first of the name and brother of Judge Pendleton—lived in Culpepper and had four sons,—Henry, Nathaniel, William and Philip. Henry was put in business in Falmouth, or Fredericksburg, but, not liking it, and his father not consenting to its relinquishment, ran away and became a great man in South Carolina,—having the Pendleton district of that State called by his name. Nathaniel studied law,—went first to Georgia, then to New York, where he became the intimate friend of General Hamilton, and was the father of the late member of Congress from Cincinnati. William was the faithful lay reader in Berkeley, whose son followed his example, and whose grandson is the Rev. William H. Pendleton, of Virginia. Philip—the last of the four sons—was the father of the present Philip Pendleton, of Martinsburg, and the late Edmund Pendleton, of Maryland, and of Mrs. Cook and Dandridge. The Rev. William N. Pendleton, of Virginia, belongs to a different branch of the same family,—his mother being the daughter of Colonel Hugh Nelson, of Yorktown. It would be inexcusable in me not to record something more particular of one member of this large and respectable family,—viz.: Mr. Edmund Pendleton, President of the Court of Appeals. He was born in Caroline county, and brought up in the clerk's office of that county. At an early age he was clerk of the vestry, and the little which he received for that office was spent in books, which he diligently read. At twenty years of age he was licensed to practice law. In a few years we find him in the General Court. He was in the House of Burgesses in the beginning of the war,—taking a leading part in all its incipient steps. He was also in the first Congress. After this, and until his death, he was

Judge and President of the Court of Appeals. Thus he says, (in that brief autobiography from which I have taken the above), "Without any classical education, without patrimony, without what is called the influence of family connection, and without solicitation, I have attained the highest offices of my country." His following words deserve to be written in letters of gold:—"I have often contemplated it as a rare and extraordinary instance, and pathetically exclaimed, 'Not unto me, not unto me, O Lord, but unto Thy name, be the praise!'" I cannot refrain from adding the following words, written by himself, in the year 1801, at the bottom of a genealogical tree of the family drawn by his own hand:—"I have never had curiosity (or, more properly, pride) enough to search the Herald's Office or otherwise inquire into the antiquity of my family in England, though I have always supposed the two brothers who came here were what they call there of a good family, fallen to decay,—since they were well educated, and came the one as a minister, the other as a schoolmaster: however, I have had pleasure in hearing uniformly that my grandfather and his immediate descendants were very respectable for their piety and moral virtue,—a character preserved in the family to a degree scarcely to be expected in one so numerous. My mother was among the best of women, and her family highly respectable." The elevation to which Judge Pendleton attained by diligence and moral worth,—the latter resulting from true piety,—without the advantages of birth, education, and fortune, affords great encouragement to the young men of our land to imitate his noble example. He did not despise such advantages, but he considered the blessing of God on honest industry and the having of moral and religious ancestors as infinitely better. He did not, in a proud spirit, boast of his own achievements, saying,—

> "Nam genus et proavos, et quae non fecimus ipsi,
> Vix ea nostra voco."—

but humbly ascribed all merit and success to God.

Of a renowned and wealthy ancestry we have no reason to

be proud: for a pious one we ought to be thankful to God; for He has promised His mercy to thousands descended from such. To be descended from a Lord Nelson or a George IV., a Cromwell or a Bonaparte, with all their honours and offices, while their characters were stained with crimes of deepest dye, is not to be coveted; but to be descended from such virtuous and religious patriots as were some of those who achieved the independence of America, is a lawful gratification, though we have no reason to be proud of or to value ourselves on account of that. If at any time we are tempted to think highly of ourselves at the thought of worthy ancestors, it would be well to remember that, by going a little further back, we may find ourselves in company with some of the most ignoble and base of the human family. We should, indeed, ever bear in mind that all of us must trace our origin to two most notorious transgressors who were driven into exile from one of the richest and most beautiful lands on earth. Such exiles are we, their descendants, to this day, before that God with whom not only a thousand days, but a thousand generations, are but as one.

Having said thus much of a family two of whose members —Mr. William Pendleton and his son—contributed so much as lay readers to the sustaining the Church at Hedgesville, I should be inexcusable not to make some record of the character and services of one of the most honest and upright specimens of humanity, in the person of Colonel Edward Colston, in the same neighbourhood, who also was a most efficient lay reader, as well as promoter of every good work in the parish and in the diocese. Whether we view him as a member of the parish, of the diocese, or General Convention, or the State Legislature, or Congress, as husband, father, master, neighbour, or friend, he was the same open, manly, consistent person. You always knew where to find him on every question. As was said by one of General Hamilton, "he carried his heart in his hand, and every one might see it." Though through life often pressed in his pecuniary affairs,—but this no fault

of his own,—he made a conscience of setting apart a due portion to the cause of religion and charity. On one occasion, when he had lost a most valuable mill by fire, before I could condole with him on the event, he enclosed to me a share of bank-stock worth seventy-five dollars, requesting me to apply it to some good object, and saying that perhaps he had withholden something which was due to other objects besides his family, and God had taken away from him a portion of what was put in his hands as a steward, considering him unworthy of the trust. I may also appeal to all his neighbours, if in his intercourse with them he did not display the same simplicity and friendliness which so remarkably characterized his uncle, Judge Marshall, and his venerable mother, who was a softened image of that uncle both in person and character. I might also speak of other worthy persons in that interesting parish among the Robinsons, Hedges and Coxes, who contributed after a time to build the present larger church at Hedgesville, and one not far off on Back Creek; but I must hasten to the more particular mention of one in whom they are all deeply interested, as having been even more than an ordinary minister to their fathers and mothers.

Article LXXIV. from Bishop Meade's book. · Norbourne Parish, Berkeley County—No. 2.

In a previous article I spoke of Morgan's Chapel, in old Frederick county and parish, and of Morgan Morgan as lay reader there and elsewhere. The site of that chapel is near the dividing-line between Frederick and Berkeley, and the family of Morgans has always been round about it. The foundation of the old chapel may still be seen in the graveyard, though two churches have since been built within a few paces of it. The following family sketch is taken from a pamphlet published many years since by the Rev. Benjamin Allen, and is so much better than anything from my pen, that I shall make no apology for borrowing it:—

Morgan Morgan.

"It is but justice to departed piety to hold up to the view of survivors its beauty and its value. Affection to the living also prompts us to depict the character of the Christian dead, in order that their holy examples may light others the way to happiness and peace. Actuated by these motives, we present our readers with an obituary of Morgan Morgan, a man by many of them respected and beloved already. Colonel Morgan Morgan, the father of him we propose to notice, was a native of Wales, whence he emigrated in early life to the then Province of Pennsylvania. There he married, and there his first son was born, in the year of our Lord 1715. Thence, about the year 1726, he removed to Virginia, to the place where his descendants now reside in the county of Berkeley. He there erected the first cabin built on the Virginia side of the Potomac, between the Blue Ridge and the North Mountains. Of course the country was a wilderness, the dwelling-place of bears, wolves and Indians. But in this wilderness did he find the God of the Christians present, for here, in the spirit of the patriarchs, did he wait upon Him, and here did he experience His providential care.

"In or about the year 1740, he—associated, as we are informed, with Dr. John Briscoe and Mr. —— Hite—erected the first Episcopal Church in the valley, at what is now called Mill Creek, or Bunker's Hill. In that building he had the satisfaction of seeing his son, Morgan Morgan, (who was born to him March 20, 1737), perform the service of the Church as lay reader at the early age of sixteen. With the religious education of this son he appears to have taken peculiar care. He took him with him in his usual visits to the sick and dying. At seventeen, he induced him to act as clerk to the Rev. Mr. Meldrum, then rector of the parish at Winchester. He lived a pattern of piety and good citizenship until the advanced age of seventy-eight, when, under the roof of his son Morgan, he breathed his spirit into the hands of his Creator. The close of his life was spent in close communion with his

God, in fitting himself for the change at hand, and in impressing the precious Gospel on the minds of his descendants. When on the bed of death, so anxious was he for the pious walk of his children, that he thus expressed himself:—'I hoped I should have lived to see Morgan's children old enough to say their catechism and read the Word of God; but I must depart.' One of his expressions, uttered with the greatest humility, was, 'Lord Jesus, open the gates of heaven and let me in.' He fell asleep in that Jesus, leaving on the countenance of death the smile of the triumphant soul. He died the 1st of November, 1766.

"The mantle of the father was caught by the son. Morgan Morgan, the subject of our present notice, lived also a pattern of piety. He served his fellow-citizens in various public capacities. He officiated as clerk for the successive rectors of the parish, and as lay reader when there was no rector. He was the friend of the needy, and the comforter of the afflicted. Was any one sick with so contagious a disorder that their neighbours fled from them with alarm, Morgan Morgan was ready to attend their house of suffering, and to watch over their bed. In public ministrations, he officiated chiefly in his immediate neighbourhood, until within a few years of the close of his life, when, in consequence of the destitute state of the country generally, he was often called far from home to perform the religious duties proper for a layman. At length, from the frequency of those calls, he gave himself entirely to the work of a labourer in the vineyard. While the Church to which he belonged exists in this land his labours will be remembered with gratitude. In a dark day, when desolation and death seemed brooding over her interests, he commenced a career of active exertion, which revived the attachment of her friends and kept her from descending to the dust. Though encumbered with the weight of years, and but a layman, he, by constant exhortation and incessant labours of love, through the blessing of God, impressed the minds of many of the young with the truths of the Gospel, and revived

the spirit of piety generally in the land. Through Jefferson and Berkeley, and part of Frederick, Hampshire and Maryland his labours extended. He visited alike the mansions of the rich and the cottages of the poor,—everywhere acting in the spirit of a crucified Master. To the prosperous he was the messenger of warning,—to the afflicted, of consolation. Many are there now living, who can testify to his faithfulness; many are there, we trust, in heaven, who have hailed him as their spiritual father. His course through this country may be traced by the fruits of his labour,—fruits that still arise to call him blessed. He died, as he had lived, in the faith of his Redeemer. He was buried at the Mill Creek Church, which was named, after him, Morgan's Chapel."

Mr. Morgan died in the year 1797. An excellent sermon was preached on the occasion by Dr. Balmaine, of Winchester. He does ample justice to his personal piety, his active zeal, and his evangelical views, as displayed in the sermons which he read. To the latter I can testify. I have a large number of the sermons which he used as lay reader, and have read not a few of them. They are faithful, and deeply experimental. He has evidently compiled some of them from various authors, and adapted them to the occasions on which they were preached. By the notes on the outside leaf, they appear to have been preached at funerals, in private houses, on thanksgiving-days, on the first opening of Morgan's Chapel and other special subjects. Had all the sermons preached in Virginia, from its first settlement, been like these, and all the ministers and readers been like Morgan Morgan, the history of the Church of Virginia would have been different from that which truth now requires it to be. So well calculated was he for the ministry, and so esteemed by the people whom he served, that they united in a letter of recommendation to some Bishop, (supposed to be Bishop Madison, not long before Mr. Morgan's death), begging that he might be ordained as their pastor, notwithstanding his deficiency in human learning. The paper lies before me, and is very strong

in his praise. His age, infirmities, and the distance to be travelled, prevented his application. The effect of his example and ministrations has been felt to this day, where his services were more frequent, and are to be seen especially among his own descendants, who have been among the chief supporters of the church at Mill Creek, or Bunker's Hill. At my last visit there, a few months since, the congregation was called to mourn the sudden death of one of his grandsons, William G. Morgan, who had followed the pious example of his father, grandfather and great-grandfather. I mention, as one of the effects of Morgan Morgan's example and exhortations upon his descendants and neighbours, that when Mr. Allen first visited the neighbourhood he found no difficulty, though twenty years after the death of this good man, in raising a large catechetical class, among whom were full-grown young men and women, repeating the Church catechism and hearing it explained. This my eyes have seen, in a public tavern at Bunker's Hill, the old church being unfit for use.

Having thus brought the history of the ministers and churches of Norbourne parish to the time when, by God's blessing, a new order of things commenced, I now proceed to make mention of the chief instrument by which the revival was effected. On Christmas eve, in the year 1814, a little after dark, there entered into my house a gentleman who introduced himself to me as Mr. Allen, from New York, with letters of introduction from Bishop Moore and Dr. Wilmer, certifying that he was a candiate for Orders, and wished employment in the valley as a lay-reader. Although the roads were in their worst condition, much rain having fallen, he had in two short days walked from Alexandria to my house, about sixty miles. Carrying him with me to the Old Chapel the next day, we met with Mr. Beverley Whiting and his sister, Miss Betsy, from Jefferson county, who had, as they and others near them afterward did, come about fifteen miles to church through bad roads. Into their hands I consigned Mr.

Allen, on a horse which I had lent him. In just two weeks he returned in high spirits. He had itinerated through the whole of Jefferson and Berkeley counties, found out all the principal families who were still attached to the Church, established at least twelve places for service, and received a kind invitation from Mr. Whiting and his sister to bring his little family to their house and make it a home for the present. To Alexandria he immediately returned, where his wife and infant were, and, without delay, in a spell of bitter cold weather in the month of January, brought them up in a road-wagon of Mr. Whiting's, on its return from Alexandria, to which it had carried a load of flour. Mr. Whiting's was his home for a considerable time,—for years indeed; and even after a parsonage was provided his visits to that abode of hospitality were frequent and long. From this time until the year 1821, with feeble health, the pressure of debt upon him, a growing family, he perhaps rode as great a distance, preached as often, studied his Bible as much, and prepared as many things for the press, as any man of his day. No one had a better opportunity than myself of knowing this, for I had often to go the rounds with him, doing more duty from necessity than I ever did before or have done since. Sleeping in the room with him, often I have seen him watch the morning light with his little Bible, and reading it when others were sleeping. I have travelled with him, and seen that Bible, or some other book, in his hand on horseback, and during any little spare time in private hours busy with his pen preparing something for the press. While thus itinerating in these counties, and also in the adjoining county in Maryland, he was conducting a little paper called the "Layman's Magazine," and actually abridged and published the History of the Reformation, by Burnet, in a small volume, and compiled a history of the whole Church in two octavo volumes. All this he did while, like an honest man, he was paying his debts out of a small salary and the scanty profits of these publications, if indeed there were any. For nine years he thus laboured,

contracting his sphere, though not his diligence, by the introduction of one or two ministers into some of the numerous places he had taken in charge, when he was called to St. Paul's Church, Philadelphia, being the next choice to Bishop McIlvaine. His labours in such a congregation and city were of course not diminished. He again issued a religious magazine, and engaged in every plan for promoting Sunday-schools, infant-schools, Bible-classes, missionary societies, and all such things, being especially interested in Bishop Chase's college in Ohio. His house was the Bishop's home. The increase of Episcopal Churches in Philadelphia soon attracted his mind. At a time when a narrow and selfish policy kept ministers and vestries in a state of fear and trembling whenever a new church was talked of, lest its establishment might somewhat interfere with their monopoly, his large soul, disdaining all petty considerations, determined on at least one other church, under the patronage of St. Paul's. Mr. Bedell was about leaving North Carolina, and wished some situation in the North. Mr. Allen, learning this, immediately determined to secure him for Philadelphia, and proposed it to a few friends. Alarmed at the thought of such a great work, they shrunk back from it; but Mr. Allen persevered and succeeded, and St. Andrew's Church was the result. While Mr. Bedell was collecting the congregation and the house was rising up, Mr. Allen insisted that he should use St. Paul's during a part of each Sabbath. Some of his people and friends were alarmed, and predicted that the popularity of Bedell would ruin Mr. Allen's prospects, and diminish, if not destroy, St. Paul's congregation. But nothing of this kind moved such a man. His reply was, "Let me decrease, so the Church increases." By God's blessing on such a Christian course, both increased, though Mr. Allen's pulpit-talents were only of the moderate order. At length, under the pressure of mental and bodily labour, his health so failed that a voyage to Europe was resorted to. But it was only used by him on his way to England, in England, and on his return, as an occasion for greater

efforts in his Master's cause and for the souls of men. Providence found work for him in a foreign land, and gave him favour with the most zealous of the Christian philanthropists in England. It may be safely affirmed that, within the same short period, no minister from this country had ever attracted more attention, and had, and zealously used, more opportunities of promoting the welfare of all religious and benevolent societies, than Mr. Allen. Even the Society of Quakers felt the influence of his zeal in behalf of Sunday-schools, and to this day speak of him as "that wonderful man." After these dying labours, which were like the last notes of the swan, he returned toward America in a vessel which, by contrary winds, was detained nearly one hundred days on the deep, the crew suffering for provisions. Mr. Allen's grave was the great deep, as though no narrow sepulchre was fit for one of so large a soul.

We now draw to a close these notices of what was once Berkeley county and Norbourne parish, but which in the year 1801 became Berkeley and Jefferson counties, and in time has been divided into six parishes,—those around Charlestown, Harper's Ferry, Shepherdstown, Martinsburg, Bunker's Hill and Smithfield. The Rev. B. B. Smith, now Bishop of Kentucky, succeeded Mr. Allen in the congregations at Charlestown and Shepherdstown, and continued to serve them most acceptably for nearly two years. The Rev. Alexander Jones succeeded in 1823, and for fifteen years served the same congregations, at the end of which time he confined his services to the congregation at Charlestown. The Rev. Mr. Morrison took his place at Shepherdstown and continued for two years, and was succeeded by the present rector, the Rev. Mr. Andrews. Dr. Jones continued in Charlestown until his removal to Richmond, a few years since. During his long ministry in that parish the congregation steadily increased, until it became one of the largest of our country parishes, and two noble churches were erected, the first having been consumed by fire, as we have said before. Mr. Jones was followed in Char-

lestown by the Rev. Dudley Tyng, and he was succeeded by its present rector, the Rev. Charles Ambler.

The small number of Episcopalians at Harper's Ferry had, from the time of Mr. Allen, been occasionally—sometimes regularly—visited by the ministers at Charlestown and Shepherdstown, until a few years since, when the church now standing on an imposing eminence was built. During its erection, and with much attention on his part, the Rev. Horace Stringfellow, Jr., was its minister. To him succeeded for a time the Rev. Mr. Wilcoxen. The congregation at Martinsburg, after being organized and for a time supplied by Mr. Allen, was put in charge of the Rev. Mr. Horrell, who continued for several years, and was succeeded in 1819 by the Rev. Enoch Lowe. The Rev. Mr. Lippitt succeeded him. The Rev. Dr. Brooke, now of Ohio; the Rev. James Tyng, the Rev. Mr. Johnson, the Rev. Mr. Taliafero, the Rev. James Chisholm, the Rev. D. F. Sprigg and the present minister, the Rev. Richard Davis, have successively for the last thirty years supplied the two congregations at Martinsburg and Hedgesville. The church at Bunker's Hill, or Morgan's Chapel, has been for the most part supplied by the ministers from Martinsburg and Winchester, but of late years has united with the congregations of Smithfield and Leetown, each about five miles off. The Rev. Mr. Brown was the first who had charge of these three in conjunction, who, after some years, was succeeded by the Rev. Mr. Callaway. The Rev. Mr. Grammer has just taken charge of them. In Smithfield and Leetown two excellent churches have recently been erected, the former by the zeal and liberality of a very few ladies and gentlemen, and the latter at the expense of the Rev. Lewis Balch, of Baltimore, with the aid of some of his people in the church of St. Bartholomew, of New York, while he ministered to them. It being the birthplace or early home of some of his ancestors, and the present residence of his parents, Mr. Balch has sought to confer upon it an honour far higher than the proudest and most expensive monument. There is a circum-

stance peculiar to this neighbourhood which deserves a record. Not only was the property and the residence of General Charles Lee, of Revolutionary memory, from whom it took its name, in sight of the church, but not far distant were the estates of General Gates, General Stephens and General Darke, all of them officers in the American army. It was meet that a Christian church should tower above the abode of such a wretched blasphemer as General Lee. The following extract from his will declares the character of him who once enviously sought to dethrone Washington from the confidence of the nation, and to have the chief command of the American army conferred on himself, who wellnigh lost us the victory on the field of Monmouth, and who ingloriously terminated his days, a selfish celibate, in the midst of dogs for his most familiar friends, and an enemy to God and man:

"I desire most earnestly that I may not be buried in any church or churchyard, or within a mile of any Presbyterian or Anabaptist meeting-house, for since I have resided in this country I have kept so much bad company when living, that I do not choose to continue it when dead. I recommend my soul to the Creator of all worlds and all creatures, who must, from his visible attributes, be indifferent to their modes of worship or creeds, whether Christians, Mahometans, or Jews, whether instilled by education or taken up by reflection, whether more or less absurd, as a weak mortal can no more be answerable for his persuasions, notions, or even skepticism in religion, than for the colour of his skin."

Extracted from his will, recorded in the court of Berkeley county.

Article LXXV. from Bishop Meade's Book. Parishes in Hampshire and Shenandoah Counties.

Having disposed of Berkeley county, I come to Hampshire, which was formed into a county and parish in the year 1753. I perceive how the parish of Hampshire was divided and one

established in Hardy in 1785, but of the ministers and churches of the same I have but little to say. In the year 1771 the Rev. Mr. Ogilvie, and in the year 1772 the Rev. Mr. Manning and the Rev. Mr. Kenner, were all ordained, in England, for Hampshire. Mr. Manning alone ever reached there,—the others settling in parishes below the Ridge. About the year 1812, or 1813, I remember to have seen a Rev. Mr. Reynolds, who said that he was the minister in Hampshire and Hardy. No churches, I expect, were ever built in these counties until those I am about to mention. The Rev. Norman Nash, a friend of Mr. Allen, desired to become a candidate for Orders in Virginia, and be ordained without the knowledge of the languages. To this Bishop Moore objected. Mr. Nash strongly declared his conviction that he was called of God and moved by the Holy Ghost to the work, but that he was advancing in years, and, having never studied the ancient language, it must be a long time before he could be prepared for the ministry, if a knowledge of these were requisite; that he might die before that period arrived; and that if God should inquire of him why he had not obeyed his orders, he could only say that Bishop Moore would not let him, until he had studied Latin and Greek. Without entering into the merits of the question between him and the Bishop, suffice it to say that the latter yielded. Mr. Nash was ordained for the county of Hampshire, where the ancient languages were but little known and not much required. Hampshire may be truly called the hill-country of Virginia,—not surpassed in high hills and deep valleys by that of Judea itself. In one of its deep narrow valleys, and on its hillsides, a few families of plain people had settled, who retained a strong attachment to the Church while all around had forsaken her as the Babylon of prophecy. There was added to them one which had emigrated from Scotland, with all the Scottish prejudices against the Church; but the father of the family, on his way to these Western hills had met with some of Bishop Hobart's works, and become a thorough con-

vert to his views of Episcopacy and the Church. The old man was also a great reader of Scripture, and spent many of his latter years in writing a full paraphrase of large portions of it,—even of the prophetical books. At his death he bequeathed them to Dr. Balmaine and myself for publication, if we deemed them worthy. A box of considerable size was full of these manuscripts, in very close, small hand. We were, of course, afraid to venture on so great an undertaking. Into this hilly region did the Rev. Mr. Nash enter, and never did man labour more faithfully than he did. It might have been said of him, if he could not say it of himself,—

"Si Pergama dextra defendi possent,
Etiam hac defensa fuissent:"

for he was well suited to the work and place. Having spent his earlier days in mechanical pursuits, he diligently employed his skill in helping to erect and complete two log churches, —working with his own hands in various ways. When completed, he used every proper effort to fill them with Episcopal worshippers, and, for a time, did in a measure succeed. But there are some winds and tides against which even the power of steam prove ineffectual, and there are some places and societies where the excellencies of our Church system and service cannot avail against violent and long-established prejudices, even though the Gospel be faithfully preached in connection with it. Such was the case in relation to this part of Virginia, where not only Norman Nash laboured zealously and preached faithfully, but where his nephew,—Mr. Sylvester Nash,—who succeeded him, did the same, and where other ministers have lent their aid, and Bishops have not failed in their peculiar offices. Bishop Moore visited these churches several times. Mr. Sylvested Nash not only officiated for some years at these log churches, but, by much solicitation and perseverance, succeeded in building a neat brick church in Romney, the county seat of Hampshire, where materials more abounded and the prospects for a time were more flourishing, but he was not encouraged to

make a permanent abode there. The Rev. Mr. Hedges also made a few ineffectual efforts after the resignation of Mr. Nash, and, within a few years past, the Rev. Mr. Irish repeated the same, with the same result. Since this last effort, the church has been consumed by fire. In the many changes which are continually going on in society, we will not despair of seeing her old bare walls clothed again with garments of praise, and a crown once more on her head.

Article LXXVII. from Bishop Meade's Book. Churches in Western Virginia; St. Paul's and St. John's, Brooke County.

We introduce our notices of the churches in Western Virginia by the following passage from a sketch of Western Virginia, by the Rev. Dr. Doddridge, whose ministry will be duly noticed:—

"The Episcopal Church, which ought to have been foremost in gathering their scattered flocks, have been the last and done the least of any Christian community in the evangelical work. Taking the Western country in its whole extent, at least one-half of its population was originally of Episcopalian parentage; but, for want of a ministry of their own, they have associated with other communities. They had no alternative but that of changing their profession or living and dying without the ordinances of religion. It can be no subject of regret that those ordinances were placed within their reach by other hands, whilst they were withheld by those by whom, as a matter of right and duty, they ought to have been given. One single *chorepiscopus*, or suffragan Bishop, of a faithful spirit, who, twenty years ago, should have 'ordained them elders in every place' where they were needed, would have been the instrument of forming Episcopal congregations over a great extent of country, and which, by this time, would have become large, numerous, and respectable; but the opportunity was neglected, and the consequent loss to this Church is irreparable.

"So total a neglect of the spiritual interests of so many valuable people, for so great a length of time, by a ministry

so near at hand, is a singular and unprecedented fact in ecclesiastical history, the like of which never occurred before.

"It seems to me that if the twentieth part of their number of Christian people of any other community had been placed in Siberia, and dependent on any other ecclesiastical authority in this country, that that authority would have reached them many years ago with the ministration of the Gospel. With the earliest and most numerous Episcopacy in America, not one of the Eastern Bishops has yet crossed the Allegheny mountains, although the dioceses of two of them comprehended large tracts of country on the western side of the mountains. It is hoped that the future diligence of this community will make up in some degree for the negligence of the past.

"There is still an immense void in this country, which it is their duty to fill up. From their respectability, on the ground of antiquity, among the Reformed Churches, the science of their patriarchs, who have been the lights of the ica,—she ought to hasten to fulfill the just expectations of world,—from their number and great resources even in Amerher own people as well as those of other communities, in contributing her full share to the science, piety, and civilization of our country.

"From the whole of our ecclesiastical history, it appears that, with the exception of the Episcopal Church, all our religious communities have done well for their country."

Without questioning the perfect sincerity and honest zeal of Dr. Doddridge in this severe criticism, or desiring to apologize for what was blameworthy in the Episcopal Church in regard to the West, we think that truth and justice require some modification of the sentence. We cannot assent to the fact that one-half of the Western population was originally of Episcopal parentage. We must remember that even Maryland had a large proportion of Romanists, as well as other Protestant denominations besides the Episcopal. North of this there were scarce any Episcopalians from the

first settlement of the country. A short time before the war, Bishop White was the only Episcopal minister in Pennsylvania. The emigrants from all the Northern States, beginning with Pennsylvania, were not of Episcopal parentage. Although Episcopalians abounded from the first of Virginia and the Carolinas, yet it should be remembered that, of the emigrants to the West, immense numbers—far the larger part—had renounced the Episcopal church before their removal, and only carried with them bitter hatred toward it. I am satisfied that not a tenth part of those who have left the Eastern for the Western States were Episcopalians at their removal; perhaps a much smaller proportion would be a correct estimate. Soon after the issue of Dr. Doddridge's book—perhaps forty years ago,—I prepared something on this subject and offered it for publication.

Owing to various circumstances in her history, the Episcopal Church may be regarded as the last of all the Churches in our land which began the work of evangelizing. Her race only commenced after the Revolution. All that was done before proved but a hindrance to her. All other denominations were in active operation long before, and were so prejudiced against her as not to be willing to have her as a coworker with them. Instead, therefore, of the advantages possessed by the Episcopal Church for establishing herself in the West being greater than those of other Churches, they were less, whether we consider the Bishops and clergy at her command, or the difficulty of the work to be done, by reason of existing prejudices. Justice to the memory of our fathers requires this statement. That of Dr. Doddridge has often been quoted without due consideration.

We must, however, do the justice to Dr. Doddridge to say that, if we had had many such laborious ministers as himself, the West would have been far better supplied with Episcopal churches and ministrations than it has been. And yet truth requires us to admit, what will soon appear, that even his zealous labours have not been followed by all the

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results which we could desire, by reason of the numerous opposing influences with which he and the church had to contend. Nothing that I could draw from any documents or record, or from living witnesses, could so interest the reader as the following sketch of Dr. Doddridge's life and labours, from the pen of a friend, and I therefore adopt it:—

"The following article, with some slight alterations, was sent to me as a friend of the late Rev. Dr. Doddridge, by the Hon. Thomas Scott, of Chillicothe. The writer was among the early settlers of the Northwest Territory,—was Secretary to the Convention which framed the Constitution of the State of Ohio, and has since held important and responsible offices under its government. He is now far advanced in life, and employs a still vigorous intellect in throwing together for publication his reminiscences of early associations and bygone days. D.

"Reminiscences of the first Minister of the Protestant Episcopal Church who adventured into the Wilderness Regions of Western Virginia and Eastern Ohio,—the late Rev. Dr. Joseph Doddridge, of Wellsburg, Brooke county, Virginia.

"Presuming that but few of the present members of the Episcopal Church in the now flourishing diocese in this State are aware that it was owing in a great measure, to the early labours and indefatigable exertions of the individual above named that an Episcopate was obtained in Ohio, we feel persuaded that a few brief reminiscences connected with his self-denying and persevering efforts for the establishment in the West of the Church of his fathers will not be unacceptable at the present period: indeed, as the early and intimate friend of this pioneer-herald of the Cross in our Western borders, we deem it but a measure of justice to the memory of a man who, for a series of years, laboured in the good cause single-handed and almost without remuner-

ation. We shall, however, only advert to his labours in general, not having at hand the data to enable us to do so in detail.

"My first acquaintance with the subject of this notice commenced in 1788, in Hampshire county, Virginia. He was then about nineteen years of age, and a successful and highly-esteemed labourer among the Wesleyan Methodists, in connection with whom he continued several years. Being recalled from his field of labour to the paternal mansion, in Western Pennsylvania, by the sudden decease of his father, in consequence of which event the younger members of the family—of whom he was the eldest—were placed in circumstances requiring for a time his personal supervision, the youthful itinerant felt it to be his duty to resign his charge, and, in conformity with the last wish of his deceased parent, —who had appointed him the executor of his will,—to apply himself to the settlement of his estate.

"This accomplished, he found himself in possession of sufficient means to enable him to prosecute his education, which as yet was limited, owing to the few facilities for obtaining one afforded by their wilderness location.

"Accompanied by his younger and only brother, Philip,—who subsequently became eminent in Virginia as a lawyer and legislator, dying, while a member of Congress, in Washington City, in 1833,—he entered Jefferson Academy, Canonsburg, Pennsylvania, they being among the first students at that pioneer literary institution, in what was at that period, in the transmontane States, denominated the 'Far West.'

"The Wesleyans having now laid aside the Prayer-Book or ritual enjoined to be used on occasions of public worship by the founder of their society, the Rev. John Wesley,—a formula which Dr. Doddridge's judgment sanctioned as being not only beautifully appropriate but highly edifying, —he did not therefore resume his connection with them after his return from college, but diligently applied himself to an examination of the claims of the Protestant Episcopal

Church, of which his parents had been members prior to their removal to the West. Suffice it to say, this examination resulted in a determination to offer himself a candidate for Orders in that Church. Early in the year 1792, he received ordination at the hands of the Right Rev. William White, of Philadelphia, soon after which he located temporarily in Western Pennsylvania, but in the course of a few years settled permanently in Charlestown, now Wellsburg, in Brooke county, Virginia.

"At this early period of the settlement of the country, the greater portion of the population of Western Virginia and Pennsylvania consisted of emigrants from Maryland and Virginia, where many of them had been attached to the Mother-Church; hence the advent of a preacher of their own denomination was hailed by them as an auspicious event, filling their hearts with gladness. He was everywhere greeted with kindness, cheered and encouraged in his labours by the presence of large and attentive congregations; albeit in most places where they assembled for public worship their only canopy was the umbrageous trees of the unbroken forest, whose solemn silence was, for the time-being, rendered vocal by their devotions.

"During the year 1793, I occasionally attended the ministrations of this zealous advocate for the cause of Christ, at West Liberty, then the seat of justice for Ohio county, Virginia, and the residence of many respectable and influential families. At this place divine service was held in the court-house. Although still a young man, Dr. Doddridge was an able minister of the New Covenant. When preaching, there was nothing either in his language or manner that savoured of pedantry or awkwardness; yet he did not possess that easy graceful action which is often met with in speakers in every other respect his inferiors: but this apparent defect was more than compensated by the arrangement of his subject, the purity of his style, the selection and appropriateness of his figures, and the substance of his discourses. He was always listened to with pleasure and edifica-

tion, commanding the attention of his hearers not so much by brilliant flights of imagination and rhetorical flourishes, as by the solidity of his arguments and his lucid exhibition of the important truths which he presented for their deliberate consideration.

"In person he was tall and well proportioned, walking very erect. He possessed fine colloquial powers, was social, an agreeable companion, and highly esteemed by those who knew him on account of his plain, unostentatious manners, courteous demeanour, and rigid devotion to duty.

"The first Episcopal church in Western Virginia, if I remember rightly, called St. John's, was erected in 1792-93, in a country parish, a few miles distant from the residence of Dr. Doddridge, whose pastoral connections with it, I have been informed, continued for nearly thirty years, when declining health compelled him to dissolve it. At no great distance from St. John's, and occupied by the same pastor, another edifice, also in Virginia, was erected at a very early period, the name of which I cannot now recollect.

"In the course of a few years after he took up his abode in Virginia, many families reared in the Episcopal Church removed from the older States and settled west of the Ohio River, where they were as sheep in a wilderness without a shepherd. To those of them within a convenient distance from his residence he made frequent visitations, holding services in temples not made with hands but by the Great Architect of nature.

"We have been credibly informed that Dr. Doddridge was the first Christian minister who proclaimed the Gospel of salvation in the now flourishing town of Steubenville, in this State, and that some years previous to the close of the last century he officiated there monthly, the place at that time containing but a few log cabins and a portion of 'Fort Steuben.'

"The parish of St. James, on Cross Creek, in Jefferson county, was early formed by him, and was for many years under his pastoral charge. At St. Clairsville, Belmont

county, he had a congregation and church, the pulpit of which he occupied from time to time until another pastor could be obtained. Occasionally his missionary excursions included Morristown, Cambridge, and Zanesville.

"In the autumn of 1815, this untiring apostle of the Church, with a view of preparing the way for future missionaries, made a tour through part of Ohio, coming as far west as this city,—Chillicothe,—preaching in the intermediate towns and ascertaining where Episcopal services would be acceptable. He was, I think, the first regularly ordained clergyman of that Church who officiated in our place, which he did several times during his stay among us.

"In Virginia at a very early period he held religious services at Charlestown, Grave Creek, and Wheeling. At the latter place was quite a number of Episcopalians, whom he frequently visited, keeping them together until the arrival of that pious and devoted servant of God, the Rev. John Armstrong, their first resident pastor.

"From the time of his ordination, he made it a practice to visit and preach wherever he could find a few who desired to be instructed in the faith of their fathers. These efforts to collect, and keep within the fold of the Church the scattered sheep of the flock imposed upon him the necessity of traversing a wide extent of country, which, being but sparsely settled, was poorly provided with roads; consequently, all his journeys had to be performed on horseback.

"In labours this Christian minister was most abundant, sustained under their performance by the approbation of his own conscience and the long-deferred hope that the time was not far distant when Episcopalians in the Atlantic States—to whom, through letters to several of their Bishops and otherwise, he made request and earnest appeals in behalf of a field already white for the harvest—would awake from their apathy to a lively consciousness of the imperative duty of making the long-neglected West a theater for missionary exertion.

Some years subsequent to his entrance into the ministry of the Protestant Episcopal Church, he found it necessary, in order to meet the wants of an increasing family, to combine with his clerical profession one that would be more lucrative in a new and sparsely-settled country; he accordingly studied medicine, completing his course under Dr. Benjamin Rush, in the Medical Institute of Philadelphia. To the avails of the latter profession he was mainly indebted for means to rear and educate a large family of children.

"His life was one of close application and incessant toil; but his health eventually failed, and an asthmatic disease, with which in his latter years he was sorely afflicted, in a great measure impaired his ability for usefulness. In the fall of 1824 he attended a Convention of his Church holden in this city, but he appeared greatly enfeebled. In the course of the succeeding summer, he spent some weeks here in the family of a beloved sister, Mrs. N. Reeves, hoping, though vainly, that a cessation from labour, change of air and scene, would in some measure renovate his exhausted energies. During this period the friendship of our youthful days and the remembrance of former years revived. He often visited me at my own domicile, where we held free converse and communion together, and I found him the same cheerful, agreeable companion as in days 'lang syne.' Nothing ever occurred to mar our friendly intercourse or to diminish our kindly regards for each other. But he is taken from our midst; his disencumbered spirit has been called to its reward by the Great Head of the Church.

"Finding that neither travelling nor rest availed to arrest the progress of disease, my friend returned to his home and family in Virginia, as he emphatically said, 'to die among his own people.' He lingered in much bodily affliction till November, 1826, when, strong in the faith which he had preached, in the fifty-eighth year of his age, his sufferings were terminated by death, to him a most welcome messenger.

"Of the published writings of the Rev. Dr. Doddridge, his

'Notes on the Settlement and Indian Wars, together with a View of the State of Society, Manners, Customs, &c., of the Early Settlers of the Western Country,' is the principal.

"This graphic picture of pioneer scenes, manners, customs, and events, is peculiarly interesting as well as valuable on account of its fidelity,—it being the result of the writer's personal experience and observation. The work was undertaken by its author not only for the purpose of preserving the facts therein recorded, but also with a view of enabling those who come after him properly to estimate the advantages of position in a civilized and refined state of society, by contrasting them with those possessed by their forefathers in the Western regions. Thomas Scott.

"Chillicothe, Ross county, Ohio, June 25, 1855."

To the foregoing we add a few things which we received from those who knew him as the minister in Brooke county. He preached at four places in that county, two of which are now occupied by Presbyterians and Methodists. The other two were Wellsburg and the neighborhood where St. John's Church now stands. Although he was followed by that most zealous and popular man, the Rev. Mr. Armstrong, still it was found impracticable to sustain congregations in all of them. Dr. Doddridge died in the year 1826, in his fifty-eighth year. He was buried in a vault under his own house, near Wellsburg, but afterward removed to a public burying-ground.

The Rev. Mr. Armstrong, from Wheeling, preached much and zealously to the congregations after Dr. Doddridge's death, as did also his son at a subsequent period. The Rev. Mr. Wheat, of Wheeling, who was the immediate successor of the elder Armstrong, also laboured for them. After some time, the Rev. Mr. Skull was sent as a missionary to Brooke county. He was followed by the Rev. Mr. Harrison in the same capacity. The Revs. Mr. Goodwin, Hyland, and Tompkins followed in succession. The Rev. Mr. Christian is the present minister. During the intervals of ministerial sup-

ply, which have been very considerable, the Rev. Dr. Morse, of Steubenville, Ohio, has most kindly and laboriously served the people of St. John's, for which he is most justly very dear to them. Three churches have been put up in St. John's Parish on the same site,—the first of log, the second of framework, and the last of brick,—the last being consecrated in 1850. There has always been a considerable congregation at St. John's, and I have ever been delighted to find myself in the midst of that plain, unpretending, hospitable, and zealous congregation of people, devoted to the true principles of the Gospel and worship of our Church.

In Wellsburg, which is about seven miles from St. John's, on the Ohio River, the congregation is small. They have a neat brick church, which was built some years since, almost entirely at the expense of two brothers, John and Danford Brown. The former has gone to his rest. The latter still lives and hopes for better times to the church of his affections.

To these notices of the Church in Brooke county, I subjoin an extract from a pamphlet which I had occasion to publish some years since, when the question of forming a separate diocese in Western Virginia was considered. In discussing it I was led to consider the real condition of that part of the State, which unfitted it for the support of a separate organization at that time. The following is, I believe, a true account of it:—

"Those who would see the main causes of the feeble condition of the Episcopal Church in Western Virginia, and of the difficulties in the way of its speedy progress, under any helps that can be brought to bear upon it, must consider the history of Western Virginia, and the peculiarity of her condition, by comparison with other portions of our land, similar as to soil and position. Take, for instance, Ohio and Western Pennsylvania, lying on two sides of Western Virginia. While the latter (Western Virginia) is more hilly and mountainous, and less attractive on that account to

the emigrant, she has also had other obstacles to settlement and improvement, which have left her far behind the former two. In the first place, the unsettled condition of her land-titles continues to this day to present most serious difficulties in the way of sale to those who would form such materials as might be moulded into Episcopal congregations. Another obstacle to the settlement of Western Virginia is the fact of its being part of a slave-holding State. This has prevented immense numbers from the North from choosing this as their home, while, on the other hand, the fact of the contiguity of Western Virginia to the free States, furnishes a facility for the escape of slaves, has prevented Eastern Virginians from settling there. Episcopal families for a long period of time have in great numbers been passing by or through Western Virginia, and have formed the basis of churches in the South or Southwest. Comparatively few have settled in Western Virginia. The few are indeed the chief materials out of which our churches are composed. The causes above-mentioned have mainly produced the immense difference between the present condition of Ohio, Western Pennsylvania, and Western Virginia. While the two former have their forests cleared, their lands well cultivated and covered with comfortable dwellings and farm-houses,—while they abound in flourishing villages and even large towns, and churches and schools and colleges,—it is quite otherwise with the latter. A large proportion of her high hills and mountains are still covered with dense forests. Her villages and towns are few and small,—some not increasing at all, others but slowly. Immense bodies of her lands are owned by non-residents, being only inhabited by those who have no inducements to improve them, and who only seek to gain, during their uncertain residence, just what is necessary for the sustenance of life. On my recent visit, I passed through four tracts of fifty thousand acres each, owned by four different individuals, who were non-residents. These, I am told, are only a few of many large unimproved

tracts: hundreds of thousands of acres can be bought at the low price of from twenty-five cents (perhaps less) to one dollar per acre, and of good land too, which will one day, though a distant one, be covered with flocks and herds. Of course, as villages and towns in the interior are for the most part sustained by the surrounding country, if this be uncultivated, or does not flourish, those cannot increase greatly. That Western Virginia has, on her surface and within her bosom, the materials of great wealth and improvement, none can doubt. I have ever believed and said that at some future day she would be one of the most interesting and desirable portions of our country. The improvements in the roads, already made from Winchester, Staunton, and other places, to the Ohio River, have done something for the comfort of the traveller and the improvement of the country; but it is only necessary to travel these roads in order to see in how wild and uncultivated a condition large portions of Western Virginia still are; while those who traverse it on horseback, by the cross-routes, will see a far more rugged state of things. The Baltimore and Ohio Railroad will do much for certain portions of Western Virginia; and the Central Railroad, if pursued, as we trust it may be, will do much for some other portions. There will be a general, though it cannot be a rapid, improvement throughout the greater part of this region.

Still it is our duty, as I have often said privately, publicly, and officially, not only diligently to cultivate the places already opened to us, tend the little flocks already gathered, search for wandering sheep among the hills and mountains, but be ever ready to occupy any new positions, such as Fairmont and Fellowsville, which shall from time to time present themselves. If we cannot do all that we would, let us do all that we can. But it is best to think soberly, and not deceive ourselves with false calculations. Even Western Pennsylvania, though having more ministers and churches than Western Virginia, has but few by comparison with her

agricultural and other improvements, and by comparison with Ohio and other parts of our country. The cause of this may be found chiefly in the character of the population which first took possession of it, and still holds possession, and which was and is, averse to the Episcopal Church. The same may be said of the population of Western Virginia. Though for the most part of a different kind from that which first established itself in Western Pennsylvania, it was not and is not favourable material for the Episcopal Church, as past experience has shown. Western Virginia was doubtless settled chiefly from Eastern Virginia. Those who moved from the valley were not Episcopalians, for it is well known that the German and Scotch-Irish took possession of the valley at an early period, and that the Episcopal Church had scarcely an existence there until a very late period. Those who emigrated from Eastern Virginia were chiefly of that class who had deserted the Episcopal Church and been engaged in a violent hostility to it, and carried with them and transmitted to their children nothing but prejudice against it,—which prejudice has been cherished ever since by their religious teachers. But, even if such prejudice has not been, so many generations have since grown up in utter ignorance of our Church, that in the great body of the people of Western Virginia there is no tendency to it, but the reverse. That the service of our Church is most admirably adapted to the edification of the poor and labouring man, I firmly believe and often delight to affirm; but the difficulties in the way of getting such to make trial of it are so great, by reason of their partiality to other denominations, and various other circumstances, that hitherto all the efforts to induce them so to do, whether in Virginia or elsewhere, have been of little avail."

Article LXXVIII. from Bishop Meade's Book. Churches in Wheeling, Fairmont, Clarksburg, Weston, Buchanon.

The Rev. Joseph Doddridge was the first Episcopal minis-

ter, it is believed, who officiated in Wheeling. Residing in Wellsburg, he occasionally visited the few Episcopal families then in Wheeling; but there was no organization until the 11th of May, 1819. This is to be ascribed to a visit of Bishop Chase, at whose instance it doubtless took place. The organization was with the title of "St. Matthew's Church, Wheeling." The persons composing the first association were as follows:—John Armstrong, Jr., W. T. Good, W. Gray, T. H. Armstrong, Joshua Morton, J. Good, W. Perrine, Richard Simms, P. Ray, J. C. Williams, Josiah Chapline, J. Wilson, Jr., W. Chapline, Jr., P. Bier, S. Scovill, T. M. Cowles, C. D. Knox, J. M. Smith, R. C. Thompson, Moses Shepherd, Moses W. Chapline, H. Thornbury, John Eoff, Samuel Chamberlain. A vestry being appointed, we find that the Rev. John Armstrong, from Maryland, was chosen the first minister. In the year 1821, Mr. Noah Zane presented a lot for an Episcopal church. On the 9th of May, 1821, the corner-stone of St. Matthew's Church was laid by the order of Masons,—the Rev. Mr. Armstrong delivering a sermon and the Rev. Dr. Doddridge an oration. In the fall of that year it was ready for divine service. Mr. Armstrong's labours continued for seven years, at the end of which time he died and was buried in the church. He was an honest, zealous, laborious, and faithful minister. At the building of the new church his remains were removed to it and now rest beneath its chancel. His son—the Rev. William Armstrong—was elected to fill the vacancy, but declined, and recommended the Rev. Thomas Wheat, who was chosen. In 1832, the Rev. Mr. Wheat resigned, and the Rev. Wm. Armstrong, being again elected, became the minister of St. Matthew's Church. The congregation so increased under his care that it became necessary to build a larger house. The present one was consecrated by myself on the 26th of October, 1837. In the year 1849, the question of dividing the diocese of Virginia having been agitated in the western part of the State, and being brought before the vestry, it was

decided by a unanimous vote to be inexpedient. In the year 1853, the Rev. Mr. Perkins was appointed assistant to the Rev. Mr. Armstrong. In the following year Mr. Armstrong resigned. The vestry and congregation were so unwilling to part with one who had faithfully served them for nearly one-quarter of a century, that earnest efforts were made to prevent his removal from Wheeling or the vicinity; and, had he consented, provision would have been made for his support without the performance of the usual ministerial services; but he felt it his duty to return and spend his remaining days in a small parish in Maryland, which he had served during the first thirteen years of his ministry. The Rev. Mr. Perkins was therefore chosen as his successor, and still continues to be the pastor of St. Matthew's Church.

List of Vestrymen of St. Matthew's Church.

John Good, Richard Simms, Wm. Chapline, Jr., S. Scovill, J. C. Williams, Noah Zane, Wm. Chapline, Sen., Alexander Caldwell, Josiah Chapline, Eli B. Swearingen, Moses Shepherd, Richard Lane, Peter Yarnell, Patrick Ray, Joseph Caldwell, Jas. Tanner, Edmund I. Lee, Jr., Dr. Morton, W. H. Heiskell, John F. Clark, Major Good, Z. B. Curtis, F. Bassett, John Robinson, W. I. Selby, H. D. Brown, W. B. Atterbury, C. T. Strong, Alexander T. Laidley, Morgan Nelson, Samuel Neil, Alfred Richardson, A. P. Woods, Alexander Caldwell, J. L. Newby, J. R. Greer, W. K. Lindsay, George, Armstrong, S. Brady, R. C. Bonham, G. C. Tingle, M. C. Good, Robt. C. Woods.

Of the high respectability of the above body of vestrymen, under whose guardianship the Episcopal Church in Wheeling has so eminently flourished, the citizens of Wheeling, during the term of their service, would, I doubt not, bear a strong and willing testimony. Some of them were, and others still are, personally known to me. Of those who were known to me on earth, and whom I hope to know again in a higher sphere, and who are specially noticed

and honoured on the records, I may be permitted to mention the names of Judge Caldwell and Richard Simms. The latter I knew from the year 1820 to the time of his death,—a few years since,—and knew him always as the same active, useful vestryman, and consistent Christian. He helped to build the first church in Wheeling, when it was in the midst of the woods. He loved, like David, to be a doorkeeper in the house of the Lord, though from first to last he was the chief churchwarden. Providence permitted him to experience great reverses during his earthly pilgrimage, but, through grace, he knew how to abound and how to suffer need. One thing he did not know, and that was to be idle and dependent. When, in extreme old age, he was deprived of all earthly property, but when both the church and the town would have felt honoured in making provision for him, he could not endure the thought of being unemployed, but obtained the place of toll-keeper on the great turnpike-road from east to west, a few miles from Wheeling, and there, with his old and excellent companion, who yet survives him, spent the evening of his days,—still turning the curse into a blessing, and by the sweat of his brow making an honest livelihood. Mr. Simms was a native of Maryland, moved to Wheeling in 1816, was married by Dr. Doddridge, died in Triadelphia in March, 1854. His remains were brought to Wheeling, and into the church, and from thence to the East Wheeling Cemetery. Judge Caldwell was a man of high character and standing in every position in society, but above all was an humble Christian. Whenever the Holy Communion is administered, the pastor and the people partake of the emblems of the Saviour's body and blood from a rich service of plate, costing, according to the vestry-book, the sum of three hundred dollars, a present from Mr. Joseph Caldwell, the brother of Judge Caldwell.

St. John's Church, East Wheeling.

The following account of it has been furnished me by one

who is fully acquainted with its history. St. John's parish, Wheeling, was organized in the year of our Lord 1849. Previous to that time St. Matthew's parish embraced the whole of the city of Wheeling, and was the only Episcopal church in Ohio county.

The location of the church-building was at an inconvenient distance from the residences of a portion of the congregation. This, together with the rapid increase of the population and business of the city, demanded the formation of a new parish. Moved by these considerations, and an earnest desire to extend the influence and benefits of the Church, the Rev. William Armstrong, rector of St. Matthew's Church, on the 31st of July, 1849, called a meeting of his vestry for the purpose of considering the propriety and expediency of erecting a church and forming another congregation in the southern part of the city. The vestry, in pursuance of said call, met on the second day of August, 1849. The following are the proceedings of the vestry at said meeting, so far as they relate to a division of the parish:—

"The petition of Robert C. Woods and others upon the subject of a new parish being the first business before the meeting, Mr. Brady offered the following paper:—'A communication from Robert C. Woods, Beverley M. Eoff, and Henry Tallant,—committee,—was presented and read, signifying that the necessary means had been raised for the support of a minister of the Protestant Episcopal Church in a new parish which it is proposed to organize within the city, and asking the assent of the rector, wardens, and vestry of this church to such organization.' Whereupon it was unanimously ordered, that the assent desired be and the same is hereby cordially given, and that the new parish embrace within its limits all south of Wheeling Creek.

"*Resolved*, Moreover, that this vestry would humbly invoke God's blessing upon the organization contemplated in the communication this day submitted."

Having obtained the consent of the vestry of St. Matthew's

Church, and being favoured with the hearty support and sympathy of the respected and beloved rector, the committee promptly called a meeting of such of the citizens of South Wheeling as were favourable to the formation of a parish of the Church in that part of the city. At the meeting so called, the rector of St. Matthew's Church was present, and, in remarks appropriate and impressive, explained the object of the meeting. After which, suitable measures were adopted for the complete organization of the new parish, and provision made for the erection of a building for the services of the Church.

On the 6th of August, 1849, the Rev. Jas. D. McCabe was invited to take charge of the parish as rector thereof, which invitation was accepted on the 24th of the following month. The rector-elect did not, however, enter upon the duties of his office until January, 1850.

On the 8th of February, 1850, the building erected by the congregation was sufficiently near completion to be used, and the pulpit was, for the first time, occupied on that day by the Rev. Mr. Armstrong. The services were conducted by the rector, assisted by the Rev. William L. Hyland. The organization of the parish was sanctioned and confirmed by the Convention of the Diocese of Virginia, in May, 1850, as "St. John's Parish, Wheeling." The church-edifice—which had been erected and completed by the congregation—was consecrated to the service of Almighty God, by the Right Rev. John Johns, Assistant Bishop of Virginia, on the 1st of November, 1850.

The Rev. Dr. McCabe laboured profitably and acceptably to the congregation until the 8th of January, 1856, when he removed to Baltimore, as associate rector of St. Paul's Church, in that city.

The following is part of the proceedings of the vestry of St. John's parish at the meeting called to act upon the resignation of the rectorship of the parish by the Rev. Dr. McCabe. This resolution was adopted unanimously, and

REV. J. W. WARE.

REV. DAVID H. GREER, D. D.

REV. G. W. DAME.

REV. DOUGLAS F. FORREST, D. D.

heartily concurred in by every member of the congregation:—

"*Resolved*, That the Rev. James D. McCabe, D. D., has by courtesy and kindness, by purity of life and doctrine, and by the faithful discharge of duties pertaining to his holy office, secured the love and confidence of his people."

The Rev. George K. Warner was elected rector of the parish in January, 1856, and took charge of the congregation on the 16th of March following. St. John's parish was establishel upon the free-seat system, which has been found to work satisfactorily. The rector's salary is provided for by the voluntary subscription of the members. The incidental expenses, &c., are met by weekly collections at the Sunday morning services. The parish has a commodious and convenient dwelling-house, erected in 1855 expressly for the use of the rector.

St. John's parish has at this time (February, 1857) eighty-six communicants. The Sunday-school connected with the parish is in a flourishing condition, and, under the judicious care and management of the rector, proves an important auxiliary to the Church.

I must add to the above, for the encouragement of others to go and do likewise, that the rectory mentioned above, and which cost three or four thousand dollars, was at the sole expense of a very few zealous individuals, May they be rewarded for it by always having a faithful minister of God to occupy it!

The Church in Clarksburg.

The first missionary movement in our Diocese was in behalf of Western Virginia, by the association in the valley, composed of the ministers in Frederick, Jefferson, and Berkeley, in the early part of the ministry of the Rev. Benjamin Allen, Mr. Bryan, B. B. Smith, Enoch Lowe, and the author of these pages. The first missionary sent into Western Virginia was the Rev. Wm. F. Lee, and the first point to which he went was Clarksburg and the next Morgantown.

In each of these places he preached repeatedly and acceptably and did his duty faithfully as a pioneer and explorer. He was soon followed by his relative,—the Rev. Charles Henry Page,—who imitated his example in all things. The first effort of a more permanent character was made by the Rev. Mr. Ward. In a letter from a friend in Clarksburg, he thus speaks of this effort:—"Mr. Ward came here in the fall of 1834 or 1835. At first he was the inmate of the family of Mr. Trapnall, a firm friend of the Church. Mr. Trapnall dying, Mr. Ward abode the remainder of his time with Mr. Richard Despard, a devoted friend of the Church from the old country. I have been informed that Mr. Ward succeeded in awakening considerable interest among the friends of the Church, —that his Sabbath-school was flourishing, and his public services well sustained." The same friend continues:—"Mr. Ward was succeeded by the Rev. Mr. McMechin, about the year 1840. He had previously been in the Methodist ministry. You are well acquainted with the course pursued by him with the unhappy termination of his ministry." The foregoing remark requires explanation. Other records of the church have already made it, but, for the benefit of young ministers, it deserves a place here. Mr. McMechin, though of an ancient Episcopal family, had united himself with the Methodist communion and ministry. During the few years of his continuance in this Society he was much esteemed. He then entered the Episcopal Church and ministry. After a short stay in Parkersburg, he commenced the duties of the latter under very favourable auspices in Clarksburg. At his own cost he provided a house which should answer the double purpose of school-room and place of worship. In this place he preached on the Sabbath and instructed young females during the week,—deriving his support chiefly, if not entirely, from the latter. His pulpit-addresses were very acceptable. Numbers attended his ministry. His sermons seemed about to be blessed in the conversion of many, and there was a reasonable

probability that most, if not all, of them would be united to our Church. In several successive letters he communicated to me the joyful intelligence, and the confident expectation of a large class of candidates for Confirmation when I should next visit Clarksburg, which was to be after a few months. Before that time arrived, however, I perceived a change in the tone of his letters. He was less confident that many would be ready for Confirmation,—was afraid that he would be disappointed in a number who had promised well. At length my visit was made. On my arrival, he gave me the following honest account of the whole matter: After having for some time earnestly preached the Gospel of salvation to those who attended his ministry, and having reason to believe that a number were prepared to make an open profession of religion, and to do it after our manner and in connection with our Church, he determined to make the latter sure by a series of discourses on the ministry, the Sacraments, the Liturgy, and the rite of Confirmation. I do not know what particular position he took in regard to these, but the effect, he told me, was to reduce his congregation from Sabbath to Sabbath, so that, by the time the series was over, a mere handful were left him. Meanwhile the pulpits of other denominations were denouncing him and the Church, and tracts and books against Confirmation and our peculiarities were gotten up and put in circulation through the place, so that when I reached Clarksburg there was but one individual who would dare to appear for Confirmation, and sickness prevented the attendance of that one. Nor did the calamity end here; for, not long after, Mr. McMechin himself returned, under the influence of excited feelings, to the Methodist communion as a lay member. It is, however, proper to state that when that excitement passed away he resumed his place in the bosom of the Episcopal Church, but, of course, only as a lay member,—having been displaced from our ministry. Let young minis-

ters in new parishes learn a lesson from the foregoing statement, and old ones even in old parishes not despise it.

The letter of my correspondent continues by saying that "after Mr. McMechin abandoned the ministry, the Rev. Thomas Smith, of Parkersburg, gave the little flock such pastoral care as his distant residence allowed. He called the friends of the Church together, proposed and caused to be adopted articles of confederation, and had a regular vestry elected. Until the services of a regular minister were secured, he paid them several visits,—riding on horseback the distance of eighty-five miles to supply their spiritual necessities. The Rev. Mr. Kinsolving was the next settled minister. He officiated regularly at Clarksburg and Weston, and occasionally at Morgantown. He remained about a year, and was not only acceptable to his own people, but popular with all classes. The Rev. Mr. Tompkins succeeded him at Weston, and preached occasionally at Clarksburg,—perhaps once a month,—as well as at other places." To this communication I add that in the year 1852, the Rev. Robert A. Castleman went to Clarksburg, and was soon after joined by the Rev. James Page, who, between them, supplied Clarksburg, Weston, Fairmont, Morgantown and Buchanon, for one year, when the formed confined his services to Clarksburg and Fairmont, and the latter to Weston and Buchanon. During the residence of the Rev. Mr. Tompkins in Weston, and chiefly by his exertions, an Episcopal church has been built in that place. During the ministry of Mr. Castleman, one has been built in Clarksburg and one purchased and repaired at Fairmont. To his efforts in Clarksburg and his solicitation abroad, we are indebted for the excellent house now standing in Clarksburg. A few zealous friends in Fairmont are entitled to praise for what they have done. Although our efforts have thus far failed in Morgantown, I cannot pass it by without mention of the pleasant visits made to that place, and the hospitable reception given me by those worthy members of our Church,—Mr. John Rogers and Mr. Guy Allen. Could

the zeal and liberality of two individuals have sufficed for the establishment of the Episcopal Church in Morgantown, theirs would have done it. I have nothing more to add but that Mr. Castleman is about to leave Clarksburg, and the Rev. Mr. Smyth, a Deacon, is officiating in Weston.

Article LXXIX. from Bishop Meade's Book. Churches in Kanawha, Ravenswood, Parkersburg and the neighborhood, New Martinsville, and Moundsville.

Still pursuing the order in which efforts have been made for the establishment of the Episcopal Church in Western Virginia, we proceed to speak of the churches in Kanawha. The Rev. Messrs. Lee and Page, our first missionaries, extended their visits to Kanawha, and by the way of Point Pleasant ascended the Ohio, stopping at Parkersburg. The visit of Mr. Page led to his settlement in Kanawha, and during the time of his residence there he officiated in Charleston, at Coalsmouth and Point Pleasant. A good beginning was made by Mr. Page, and, if circumstances had not made him feel it his duty to seek another field of labour after a few years, it is thought that the Church in that county would have greatly benefited by his labours. He was succeeded, after a number of years, by the Rev. Frederick D. Goodwin, who laboured amidst many difficulties for two years and then removed to another field. The Rev. Mr. Martin followed Mr. Goodwin, and laboured at Charleston and Coalsmouth. He was succeeded by the Rev. Mr. Craik, now of Louisville, who laboured among them for some years. Mr. Whittle and Mr. Ward were the next ministers. Mr. Ward was followed by the Rev. R. T. Brown, who, after a few years, was obliged, on account of his failing voice, to relinquish the charge. The Rev. Thompson L. Smith is the present minister.

There is an excellent brick church in Charleston, whose history deserves a special notice. When I first visited Kanawha, there were only two communicants in our Church in Charleston,—Mrs. Colonel Lovell and Mrs. Quarrier. There were some few other ladies, who by birth or education were

attached to the Episcopal Church, and some few gentlemen who laughingly advocated it in preference to others. There was no Episcopal Church, and the idea of building one seemed preposterous. Some two or three ladies, however, determined upon a trial,—their husbands, fathers, and brothers making sport of it. They used their tongues, their hands, their pens, and raised in one year about a hundred dollars, which afforded amusement to the gentlemen. The ladies, with characteristic good-humour, patience and perseverance, endured it all, putting their earnings in the bank, and proceeded in their work. The next year doubled their collections, which were also put at interest. How many years were thus spent, and what was the increase of each year, I cannot say; but this I know, that after many years of patient perseverence, and the accumulation of a very considerable sum, the gentlemen found that the ladies could not be laughed out of their determination, and, some of them having also come to better thoughts on the subject of religion, it was resolved to accept the large amount now in hand, and add to it as much as was necessary to build a church costing four or five thousand dollars.

Old Mrs. Quarrier.

I mentioned that at one time there were only two communicants in our Church at Charleston,—Mrs. Lovell and Mrs. Quarrier. The latter died in the year 1852, full of years, and ready to depart and be with Christ. As Mrs. Quarrier, beyond any other individual, may be considered the mother of the Church in Western Virginia, by reason of her age, her holy life, and numerous posterity, who in different places have zealously promoted it, I must give a brief genealogical sketch of the same. Mr. Alexander Quarrier was born in Scotland in the year 1746. He removed to America in his twenty-ninth year, and, settling in Philadelphia and marrying, lived there twelve years, when he removed to Richmond. His wife dying, he contracted a second marriage with Miss Sally Burns. He left Richmond in 1811, and removed to Ka-

nawha, where he died at the advanced age of eighty-two. By his first marriage he had six children,—Harriet, Eliza, Margaret, Helen, Alexander and Betsy. By his second wife he had seven children,—William, James, Gustavus, Monroe, Archibald, Fanny and Virginia. Being unable to state the marriages and localities, &c., of all of them, I shall mention none. The members of the Church in different parts of Western Virginia know how much it has been indebted to them.

The Church in the Salines.

About six miles above Charleston, in the midst of the celebrated salt-works, there is a considerable population and several churches. One of them belongs to the Episcopalians. When I was last there, it had been deserted for a time on account of its bad construction, with a view either to its repair or the building of another. The minister at Charleston gives a portion of his time and labours to this place.

The Church at Coalsmouth.

About twelve miles from Charleston, and lower down, the river Coal enters into the Kanawha. At this place a number of Episcopal families settled themselves from thirty to sixty years ago. They attracted the attention of our first ministers in Kanawha, and shared their labours. Among those families was that of Mr. Philip Thompson, of Culpepper, son of the Rev. Mr. Thompson, of St. Mark's parish, of whom we have given so good an account in our article on Culpepper. His family, now reduced in numbers by death and dispersion, have contributed largely to the support of this congregation. The venerable mother, daughter of old Mr. Robert Slaughter, of Culpepper, was loved and esteemed by all who knew her, as one of the humblest and most devoted members of the Church in Virginia. I have always felt my own sense of the divine power and excellency of religion strengthened by every visit made to her abode. She exchanged it some years since for a better one above.

The following communication from Mr. Francis Thompson,

who has long been a lay reader of the Church, contains everything of importance in relation to the congregation at Coalsmouth:—

COALS, February 24, 1857.

"RIGHT REVEREND AND DEAR SIR:—I hasten to give you an imperfect account of the history of the Church in this neighbourhood; and, as there are no records to refer to, I shall have to rely on an imperfect memory. Morris Hudson, Elizabeth his wife, and their six children, nearly all married, removed to this neighbourhood from Botetourt county, Virginia, in 1797, and were probably the first Episcopalians that settled in this neighbourhood. They were both communicants of the Church. They came to Virginia originally from Lancaster county, Pennsylvania, and were members of Bangor Church,—an old church erected before the Revolution. They removed to Botetourt county, in this State, during Bishop Madison's time. The old patriarch, then in his eightieth year, (being uncertain whether he had been confirmed in childhood), received the rite of Confirmation at your hands, on your first visit to this county, together with several of his children. Some of their descendants still continue true to the faith of their fathers, whilst others have wandered into other folds. The next Episcopalians who settled here were my father's family, with whose history you are well acquainted. They removed here in 1817. My father died in 1837, in the seventieth year of his age. My mother died the 8th of March, 1852, in the seventy-fifth year of her age.

"The first clergyman who visited us was the Rev. Mr. Page, who came as a missionary, and was afterwards the pastor of the congregation in this neighbourhood, and officiated generally throughout the county. He laboured zealously for several years, and, I have no doubt, accomplished much good. Had he remained, I think the Church would have been established here on a firm foundation. I do not recollect the precise time of his coming or leaving. The little brick church on the hill was erected in 1825, (chiefly by old Mr. Hudson). I

think the Rev. Mr. Page preached in it for some years. This church was used until 1835, when it was burned.

"The first vestry was P. R. Thompson, Davis Hudson, Jesse Hudson and others whose names I have forgotten. After Mr. Page left, we were for some time without a minister, and the Methodists and Presbyterians came in and gathered up the sheaves already bound by him, as many baptized by him connected themselves with those churches. The Rev. F. D. Goodwin succeeded Mr. Page, and continued about two years. I think he came in 1830 or 1831, and was followed by the Rev. Mr. Martin in 1833, who remained in the county about five years, and gave place to Mr. Craik, who preached for us occasionally for several years. Old Mr. West had charge of this parish part of a year during Mr. Craik's ministry in Charleston. After Mr. West left us, Mr. Craik still continued to preach for us, until the spring of 1845, when the Rev. F. B. Nash was called to this parish. He continued to labour zealously for several years. During his ministry St. Mark's Church was built on a part of the lot given by my father for a church and parsonage. The parsonage was built for Mr. Martin, but was never occupied by a minister until Mr. Nash came. St. Mark's Church was built in 1846, and shortly afterward St. John's in the Valley. The congregation in Teays Valley was first gathered by Mr. Craik, and an old still-house converted into a place of worship. I think he started a subscription-paper for St. John's before he left. There are several communicants still living near this church, though they have never had any services since Mr. Nash left, with the exception of one or two sermons from Mr. Henderson, who continued here a short time. I was licensed as a lay reader about thirty-two years ago, and have continued to officiate in that capacity and as superintendent of the Sunday-school up to this time. Our school last summer, and as long as the weather permitted during the fall, was quite a flourishing one, numbering more than forty scholars. We shall resume it on next

Sunday, if the weather continues good. I remain, dear sir, your attached friend,

F. THOMPSON."

List of persons who have acted as Vestrymen (from memory).

P. R. Thompson, Sen., Davis Hudson, Jesse Hudson, John Lewis, P. R. Thompson, Jr., John P. Turner, Alexander Bradford, Dr. John Thompson, Robert Simms, George Rogers, Alfred A. Thornton, Benjamin S. Thompson, George W. Thornton, Francis Thompson.

We have no other church besides these on the Kanawha River, though our ministers have had stations at the courthouse in a neighboring county and at Buffalo in Kanawha county. At Point Pleasant, besides the occasional visits of the Rev. Mr. Craik and Mr. Henderson, the Rev. James Goodwin laboured several years in the hope of building a church and raising up a congregation, but was disappointed. Various circumstances have prevented the establishment of a flourishing village on that most beautiful of all the sites on the Ohio and Kanawha Rivers, which, by their junction there, concur to make it as convenient for trade as it is memorable for the bloody battle with the Indians in which the family of Lewis so signalized itself,—some of whose descendants still live upon the spot and adhere to the Church of their ancestors.

Bruce Chapel.

About twelve miles below Point Pleasant, on Mercer's Bottom, a large and fertile tract of land, once owned by Charles Fenton Mercer, we have a comfortable brick building called Bruce Chapel, erected during the ministry of the Rev. James Goodwin, and so named because of the large contribution made to it by Mrs. Eliza Bruce, now of Richmond, and whose liberality to so many other objects is well known throughout Virginia. The chapel is in the neighbourhood of the Moores, Beales, General Steenbergen and others whose names I cannot now recall.

The Church at Ravenswood.

Ravenswood is a small village on the Ohio River, built on land taken up by General Washington, (who never made a mistake as to the quality of soil), and left to some of the Ashton family of King George, with whom the Washington family was connected. Mr. Henry Fitzhugh, formerly of Fauquier, marrying a descendant of the Ashtons, became possessed of a part of this estate, and settled on it with a large family of children. At his expense a neat little chapel has been put up at Ravenswood, and when ministerial services were not to be had one of his sons has officiated as lay reader. The Rev. Mr. Tompkins has now for the last two years been residing there, discharging the duties of a teacher and minister at the same time. Services are also held at the courthouse of that county.

Since the above was penned, I have received a communication which states that the ladies, by their zeal and diligence, raised one hundred and fifty dollars for the furnishing of the chapel, and that some contributions were made by individuals other than the family above mentioned, in the neighbourhood, and in Wheeling and Cincinnati, though not to a large amount. Contributions of labour were also made by some of the neighbours. The Rev. Mr. Wheeler was the minister for two years from the year 1842. The Rev. Messrs. Martin and Craik and Brown, of Charleston; the Rev. Mr. Goodwin, of Point Pleasant; the Rev. Messrs. Smith and Perkins, of Parkersburg; the Rev. Mr. Hyland, of Moundsville, and Drs. Armstrong and McCabe, of Wheeling, have all rendered acceptable services at Ravenswood. The vestrymen have been Mr. Henry Fitzhugh, Dr. John Armstrong, Thomas Atkinson, W. S. Holmes, D. M. Barr, Burdett Fitzhugh, Henry Fitzhugh, Jr., R. H. Dickenson, James R. Mays, George H. Fitzhugh, T. D. Noussey, J. Beckwith, Thomas Kirk, D. Frost, I. J. C. Davenport, H. Harpold and James Beatty.

The Churches in Parkersburg and the Vicinity.

Parkersburg was one of the places visited by our first mis-

sionaries,—the Rev. Messrs. Lee and Page. The Rev. Mr. Goodwin, also, either before or after his settlement in Kanawha, paid an acceptable visit to the people of that place. The Rev. Mr. McMechin, soon after his ordination, spent a year or more in attempting to raise up a congregation there. In the year 1843 the Rev. Thomas Smith was elected its minister and the church was regularly organized, and in the following year was admitted into union with the Convention of Virginia. Mr. Smith immediately commenced, with his accustomed enterprise, to raise funds for building a church, and was sufficiently successful in securing enough to provide a small and plain church; but, as is too often the case in the progress of such a work, the views of those engaged in it were enlarged, both as to the size of the building and the style of its execution, so that the completion of it was delayed for some years. It is a well-built and handsome brick church, and stands on ground presented to the vestry by J. F. Snodgrass, late member of Congress from that district. For a large portion of the funds for its erection, and for much of the superintendence of the work, the congregation is indebted to General J. J. Jackson, of Parkersburg. Mr. Smith died in 1847, and was buried beneath the vestibule of the church, at his own request, the reason being assigned that, as he felt himself to be a poor sinner, he wished to be trampled under the feet of all who entered the house. In the same year the Rev. Mr. Perkins was chosen, who entered on his duties in the month of October. In the year 1853, Mr. Perkins resigned the charge, since which time it has been vacant. During Mr. Perkins' term of service two other churches have been built in connection with Parkersburg,—one about fifteen or twenty miles above it, on Cow Creek, and another about ten or twelve miles below it, at Bellville. The latter was built almost entirely by Mr. Wells, on whose land and near whose house it stands. Mr. Perkins used occasionally to officiate at each of these places.

The following is the list of the vestrymen of this parish:—

John Taylor, J. G. Stringer, Dr. D. Creel,, A. L. Kinnaird, J. M. Littleboy, Sen., J. F. Snodgrass, J. R. Murdock, W. S. Gardiner, David B. Spencer, J. J. Jackson, Beverley Smith, W. P. Rathbone, Dr. Farmin, E. D. Safford, C. J. Meale, Isaac Morris, W. H. Morehead,, G. B. Neale, J. J. Dickenson, W. H. Laurence, W. H. Small, J. J. Neale, J. H. Adams and E. F. De Selding.

Church in Wetzel County.

A church at New Martinsville, in this county, was partly built some years since, under the auspices of the Rev. James McCabe and the Rev. Mr. Hyland, and supplied for some time with services by the same. I have no list of the vestrymen of this parish, which was called Wetzel parish after the name of the county.

Church at Moundsville.

Within twelve miles of Wheeling, on the Ohio River, is to be seen one of the largest of those Indian mounds which are to be found in our Western world. It gives the name to the place. In the time of the elder Mr. Armstrong, there were some families belonging to our Church in and around it, which were visited by him, and to whom with the other people of the place he preached. The passage of the Baltimore and Ohio Railroad through it, and the establishment of a large depot at it, has increased the population so much that an Episcopal church was erected here some years since, and the Rev. Mr. Hyland has, in connection with a school, performed the duties of a minister in it.

The following is a list of the vestrymen of the parish:—Colonel John Thompson, Isaac Hoge, E. H. Caldwell, W. S. Lane, O. S. Hock, G. W. Bruce, William Collins, General G. Jones.

From the foregoing notices of the Church in Western Virginia, it will be perceived that our "beginning is small." May some future historian, when all its resources have been developed, have the pleasure of recording that "its latter end has greatly increased!"

CHAPTER IX.

Records of all the Parishes, Churches, Missions, Stations, &c., in West Virginia, since Bishop Meade's book was published in 1857, compiled from accounts furnished by the Clergy and others. Barbour, Berkeley, Boone, Braxton, Brooke, Cabell, Calhoun, Clay, Doddridge Counties. Churches in Martinsburg, Hedgesville, Bunker-Hill, Sutton, Wellsburg, Huntington, &c. Account of Rev. Joseph Doddridge.

Barbour.

Barbour county was formed from parts of Harrison, Lewis and Randolph, in 1843, and was named in honor of Hon. Philip P. Barbour, of Virginia. Square miles, 360. Population —1870, 10,312; 1880, 11,870; 1890, 12,805; 1900, 14,198.

Bishop Peterkin visited Philippi in November, 1880, finding only one communicant. In the last few years there has been quite a development, in and about Belington. This point has been repeatedly visited by both the Bishops. It is now under the charge of the Rev. James L. Fish, who has his headquarters at Elkins. In the course of a year's time we hope to have a chapel.

The Rev. Mr. Gibbons conducted services and preached in Philippi, once or twice in the autumn of 1880. Living in Fairmont, Mr. Gibbons would sometimes drive through Barbour to Beverley, in Randolph, a distance of sixty miles, and preach at different places, including Philippi.

Berkeley.

Berkeley county was formed from Frederick in 1772. It was named for Sir William Berkeley, Governor of Virginia, 1642.

He it was who rendered himself so unpopular because of his severity against those who took part in Brown's rebellion, 1676. He caused twenty-three persons to be executed, and Charles II., when he heard of it, exclaimed, "The old fool, he has taken more lives in that naked country, than I have for my father's murder." Berkeley, in describing Virginia in 1665. said, "Thank God, there are no free schools or printing presses in this colony, and I hope there will be none for a hundred years." Square miles, 320. Population—1870, 14,900; 1880, 17,380; 1890, 18,503; 1900, 19,469.

Trinity Episcopal Church, Norbourne Parish—First account.

When Frederick county was created by Act of the General Assembly of the Colony of Virginia, in 1738, a parish was constituted, embracing the entire district, and given the same name as the county. But in 1769 this large parish was subdivided into three, the upper being Beckford, the middle Frederick, and the lower, comprising the counties now known as Berkeley, Jefferson and Morgan, Norborne; so named in honor of Governor Norborne Berkeley. There were three chapels in this parish at a very early date, some contending, in fact, that the Episcopal, or rather, at that time, the Church of England, has the best claim to having built the first church edifice in the Valley, south of the Potomac. The reasons seem to be strong for this claim: the leading men who organized Frederick county were Church of England men, and it is very natural that they should have a house of worship, shortly after the erection of a parish. Certain it is, from actual documentary evidence (the records of Frederick county), that there was a "Morgan's Chapel" and a "Cunningham's Chapel," before 1750. One of these was near Bunker Hill, and the other about twelve miles southeast of Winchester. Hedgesville, also, lays claim to having a chapel at an early day. Not until after the Revolutionary War had Martinsburg a church of this denomination. Bishop Meade says that this first church was erected chiefly at the cost, and under the superintendence, of Philip Pendleton, who was a devout

Episcopalian, and a man of very liberal mind. The church stood at the entrance of the cemetery, laid out by General Adam Stephen, who had it established by law. About 1835, the old church began to be considered unfit for use. Its walls gave evidence of being unsafe, and measures were taken to build another one, not upon its site, but nearer to the center of the population of the town. A lot being donated on King street, an effort to raise the necessary funds was made, which, being successful, the building was put under construction about 1839. Not until 1843, however, was the structure finished, at which time it was consecrated by Bishop Meade, who was assisted by Revs. Alexander Jones and J. Chisholm, of Virginia, and Revs. James A. Buck and Theodore B. Lyman, of Maryland. In regard to the clergy of the parish there are many breaks in the succession. Whether their names have been forgotten, or whether there were no ministers in charge of the parish at those times, it is impossible now to determine. But it is altogether probable the latter is the correct solution.

Although Norborne Parish was organized in 1769, no clergyman can be identified as its rector until 1771, when Rev. Daniel Sturges was licensed for the parish, by the Bishop of London. He was succeeded in 1786 by Rev. Mr. Veasey, and he, by Rev. Mr. Wilson. In 1795 Rev. Bernard Page became rector, who was, according to Bishop Meade, "deeply pious, zealous and far beyond the ministerial standard of the parish." Rev. Mr. Heath came next, who was minister till about 1800, when he died, not far from that date. Rev. Emanuel Wilmer succeeded Mr. Heath, and was in charge of the parish about 1805-'06-'07. Rev. Mr. Price was rector from 1811 till 1813, and then there seems to have been a gap of several years, in consequence of the war of 1812-'14. In 1815 Rev. Benjamin Allen took charge of the parish. He is said to have been "a man of untiring energy and deep piety, and not unknown to the literary world." He published six volumes of poems, a history of the Reformation that ran through

REV. JOHN SMALLWOOD DOUGLAS.

TRINITY CHURCH AND RECTORY, MARTINSBURG.

REV. HENRY THOMAS.

CHRIST CHURCH, BUNKER HILL.

three editions, a history of the church and edited the Christian Magazine. He also edited, while in Martinsburg, the Layman's Magazine, the first religious paper ever published in the Valley of the Shenandoah. He was the first to propose a division of the diocese, and the committee appointed to confer with the Bishop and Standing Committee on this subject, was Rev. Enoch Lowe, Edward Colston and Robert Page. Mr. Allen died on shipboard, coming from a foreign trip, where he had sought a restoration of his shattered health. His successor was Rev. Thomas Horrell, in 1816, who remained three years.

Fifteen rectors have served the parish during the interval from that time until the present day.

Trinity Church, Norbourne Parish, Martinsburg—Second account.

Norborne Parish is coeval with Berkeley county. Bishop Meade says that "this parish and county were, by Act of Assembly, taken from Frederick in the year 1769." The original parish included all the territory now embraced by the counties of Jefferson and Berkeley, and there seems to have been but two, possibly three, churches within these limits. The one at Mill Creek, or Bunker Hill, which was founded by Morgan Morgan about the year 1740, was the first Episcopal Church erected in the valley. The other was located in Mecklenberg, or Shepherdstown. It was built by Mr. VanSweariugen, a little while before the parish was formed. We have it on authority better than mere tradition that there was also a chapel about this time in Hedgesville. If the latter is correct, then there were three and not two churches in the original parish.

The next church erected in the parish was the one in Charlestown. This was done soon after the division from Frederick, and not many years before the Revolutionary War. But it was not until the close of the Revolutionary war that the first Episcopal Church in Martinsburg was built. This, says Bishop Meade, "was erected chiefly at the cost and under the superintendence of Mr. Philip Pendleton, who was a zealous

Churchman, and so far as we know and believe, a good Christian." This church stood at the entrance to Norborne cemetery, which, by the way, was laid out by Adam Stephen and established by law in 1778. Just about this time the church in Hedgesville was erected, because the founders and principal contributors to that were Mr. Raleigh Colston and Mr. William Pendleton, brother to Philip.

In the year 1801, Jefferson county was formed from Berkeley, and that territory in name and fact cut off from Norborne parish. The whole county is included in St. Andrew's parish. Norborne parish thus reduced contained three churches. One of these, that at Bunker Hill, was served principally by the rector at Smithfield, which arrangement has been continued to this day. The church at Martinsburg and Hedgesville jointly supported a minister.

The first Confirmation in the church, of which we have any record, was held by Bishop Meade November 14, 1830, when he confirmed a class of nineteen persons, two of whom, Miss Jane Maxwell and Miss Lucy Harrison, are still living in Martinsburg, (when this account was written, 1900).

About 1835 the old stone church became unsafe for use and measures were taken to erect another in the town. But there was some apprehension on the part of many, lest such a step should leave the old burying ground unprotected; whereupon on the 13th day of August, 1836, it was resolved "that it is the fixed determination of the vestry that they will preserve said burying ground as now located and keep it from injury, exposure or desecration," which determination has been faithfully observed, and the cemetery is still used as a burying place by members of the congregation, and those to whom it is endeared by hallowed associations.

A lot on King street having been donated, the present edifice was erected, and consecrated by the Rt. Rev. William Meade, of Virginia, on Thursday, August 10th, 1843. Present and assisting, were the following clergy: The Rector, Rev. James Chisholm, and the Rev. Alexander Jones, of Virginia;

Revs. James A. Buck and Theodore B. Lyman, of Maryland, afterwards Bishop Lyman, of North Carolina. The sentence of consecration was read by the rector, and the sermon preached by the Rev. Mr. Jones, from Zechariah, Chapter xiv. 20, "In that day shall there be upon the bells of the horses, *Holiness unto the Lord*: and the pots in the Lord's house shall be like the bowls before the altar." At a Diocesan Convention held in Norfolk, Virginia, May, 1848, a petition was presented by Trinity Church, Martinsburg, for its erection into a separate parish. This petition was granted by the convention, and from that date Norborne was divided into two parishes: the one included Mt. Zion Church, Hedgesville, and Calvary Church, Back Creek, and the other Trinity Church, Martinsburg.

During the Civil War this church was so badly damaged (having been used as a hospital) that in 1865, it was found necessary to have it thoroughly renovated, before it could be used for divine service. This was done under the rectorship of the Rev. William D. Hanson. The present vestibule and iron railing were added in 1869. In 1883, under the Rev. Robert Douglas Roller, D. D., the church edifice was completely renovated, enlarged and improved, and was consecrated by the Rt. Rev. George W. Peterkin, D. D., March 18, 1888. The Rev. R. T. Davis, D. D., of Leesburg, Va., a former rector of the parish, preached the sermon. The other clergy present were the Revs. Landon R. Mason, of Shepherdstown; William T. Leavell, of Hedgesville; Dallas Tucker, of Charlestown, and John S. Gibson, of Smithfield. During the rectorship of the Rev. Henry Thomas, who took charge October the 1st, 1888, a debt of two thousand dollars was paid, the interior of the church improved, and a handsome pipe organ built. The parish has at present a large and active Guild, a congregation of about two hundred souls, and a prospect of active work for the future. The present rector, Rev. John S. Douglas, took charge October 2nd, 1899.

The following is a list of the clergy who have served as

rectors of the parish: 1771, Rev. Daniel Sturges, licensed by Bishop of London; 1786, Rev. Mr. Veasey; ——, Rev. Francis Wilson; 1795, Rev. Bernard Page; 1800, Rev. Mr. Heath; 1806-'7, Rev. Emmanuel Wilmer; 1811-'13, Rev. James Price; 1815, Rev. Benjamin Allen; 1815-'19, Rev. Thomas Horrel; 1819, Rev. Enoch M. Lowe; 1821-'22, Rev. Edward R. Lippett; 1826-'29, John T. Brooke; 1830-'31, Rev. James H. Tyng; 1832-'36, Rev. William P. C. Johnson; 1836, Rev. Cyrus M. Jacobs; 1837-'42, Rev. Charles C. Taliaferro; 1842-'50, James Chisholm; 1850-'55, Rev. D. F. Sprigg, D. D., 1855-'59, Rev. Richard T. Davis, D. D.; 1860-'74, Rev. William D. Hanson; 1875-'78, Rev. John W. Lea; 1879-'88, Rev. Robert Douglas Roller, D. D.; 1888-'99, Rev. Henry Thomas; 1899, Rev. John S. Douglas.

It may interest some to know that, among others, many of the oldest and most esteemed citizens have served as vestrymen of this church. Among them may be mentioned the following: Ed. P. Hunter, Jacob Van Dorn, Robert Gregory, Franklin Thomas, Norman Miller, Stephen B. Snodgrass, T. Fryatt, Dr. Page, William D. Burkhardt, D. Conrad, Jacob Van Dorn, Jr., B. S. Lyeth, Thornton Henshaw, D. H. Conrad, James Ijams, John Ardenger, John F. Staub, C. S. Lee, H. H. Conrad, J. F. Young, Edw. Pendleton, John J. Yellott, J. L. W. Baker, W. B. Colston, R. J. Rankin, William T. Henshaw, Talcott Eliason, John H. Hunter, John W. Abell, J. H. Tegmeyer, William Dorsey, R. F. Magruder, George D. Creglow, Dr. James W. McSherry, John B. Nadenbusche, William P. Phillips, Dr. N. D. Baker, John E. Boyd, George A. Chrisman, Jacob Gassman, E. J. Simpson, John H. Doll, John M. Howell, J. T. Young, N. W. Jones, C. A. Miller, Samuel Vestig, D. S. Eichelberger, Edward Rutledge, Dr. V. B. Warrenfells, Alexander Parks, John Hutzler, Herbert Alexander, A. M. Gilbert, Dr. Alonzo Andrews, Prof. J. W. Tinsley.

Reminiscenses of Mrs. Mary W. Leigh, daughter of Colonel Raleigh Colston.

My Dear Mrs. Leavell:

You ask me for some reminiscenses of old Mt. Zion Church,

Hedgesville. I am afraid the few I can contribute will not be of much interest, but I will do the best I can. The chapel, as it was called, as I can first remember, was built in 1817, I have been told mainly by the efforts of my grandfather, Mr. Rawleigh Colston, and old Mr. Hedges, who gave the ground. My first recollection of Mt. Zion Church was in connection with the Rev. Charles Taliaferro, who was the incumbent—but I was then a very little girl. I have a very dim recollection of a Rev. Mr. Johnson, who baptized me, and my brother Rawleigh, two years younger, at the same time. After him came Mr. Taliaferro, but his bad health and that of his wife obliged him to give up the church after a few years. There were no Sunday schools in those days, but Mr. Taliaferro was in the habit of gathering all the children around the chancel, after services were over, who were old enough, and requiring them to say the Catechism, expounding it to them at the same time, and I remember well, how I always trembled in my shoes, for fear the "I desire" would come to me. I remember standing up with my two sisters, and answering in my turn, and it was no slight ordeal for the children to "speak out plainly," as we were enjoined to do, in the presence of such members of the congregation as chose to remain. Some of the boys were almost grown, the one I remember best was Edmund Hedges, who afterwards lost his life in the Mexican war. Mr. Taliaferro had no choir and wore no gown, and the service was the baldest you can imagine. The only attempt at music, was the singing of a couple of hymns, or a psalm and a hymn, when Mr. W. Pendleton would generally "lift the tune," one of the simple, old fashioned ones, but the whole congregation joined in with many quirks and quavers, but with a hearty good will. Mr. Pendleton was one of the wardens, and a very prominent figure in the church; he with his family occupied a pew just in front of our own. Another prominent person in the congregation was old Mr. Josiah Hedges, who always wore shoe buckles and his hair combed straight back, and plaited down his

back in a queue. For some years we were without a minister, and then came the Rev. James Chisholm. All these ministers divided their services between Martinsburg and Hedgesville, preaching alternately in the two churches. Like Zacheus, Mr. Chisholm was very small of stature, but I well remember the indignation of the ladies of the Hedgesville congregation when they determined to send to Baltimore and have a black silk gown, the students' gown made, for Mr. Chisholm to officiate in, so, that all things might be done decently and in order. Mr. Chisholm's measure had been taken and sent down to have the gown made by some one, who knew how such things were to be done, for this was an innovation, such a thing having never been seen amongst us before. When the box arrived, there was the black silk gown beautifully made, but at least one-fourth of a yard too short, even for little Mr. Chisholm, and there was nothing to be done, but to buy more silk and add it to the bottom to lengthen it. It was during Mr. Chisholm's time that a small pipe organ was bought, and a choir formed for the singing of the chants and anthems. It was a great event when the organ was set up, and was the wonder of all the children, as to what the words "Laus Deo," which were over the top, meant. Mr. Daly, who taught the children at Honeywood, was organist, and with Mr. Chisholm's assistance undertook to train the choir, with Mr. James Cox as leader. Mr. Chisholm was very much beloved and the memory of him is still fresh in the hearts of some who were only children then, but who are old people now.

He possessed a fund of quiet humor, and would often tell of very amusing people and things he met in his journeyings in the mountains. At that time, services were held once a month in a little stone church, belonging to the Episcopalians, near "Tomahawk." Mr. Chisholm was called to Portsmouth, Virginia, and perished there in 1856 from yellow fever. Next in order, was Rev. D. F. Sprigg, and, I do not suppose there has ever been a man more beloved, than

he was by both congregations. The Church seemed to take on a new life and the confirmation classes were always large. I well remember a very ludicrous thing which happened at one of the visitations of Bishop Johns. The "collection," as it was called, was taken up in deep velvet bags, attached to long poles, and the bags had heavy silk tassels at the bottom. The two wardens were taking up the offering, one of whom, was my father, and the other Mr. Pendleton, and father accidentally brushed his bag, heavy with silver, over the head of old Mr. Tabb, who wore a slick, new wig. The wig was knocked off, exposing the shining bald pate. The old gentleman made a number of efforts to catch his wig, but in vain, and he picked it up in great confusion and dismay and replaced it on his head, amid the scarcely suppressed laughter of the whole congregation, Of course, Mr. Sprigg and the Bishop had full benefit and Mr. Sprigg, who had a keen sense of humor, repeated it afterwards with great effect. After Dr. Sprigg, came the Rev. Richard Davis and after him the Rev. W. D. Hanson, one of the most saintly and gentle spirits that ever blessed this earth. He remained through the whole of the civil war and ministered to people of all denominations, as all the other ministers had left Martinsburg, and Mr. Hanson was left alone, and was always ready to minister to the sick, and dying, or to baptize or marry or bury when ever he was called upon.

Amongst the prominent people in the church when I was a child were Mr. Josiah Hedges and his wife, Mr. Hezekiah Hedges, the Misses Wever, Mr. Garrett Wynkopp, Mr. James Cox, Mr. Aaron Myers and others. I have written this little sketch, which I hope you will like. I am truly your friend.

MARY W. LEIGH.

Franklin Parish, Louisiana.
Feb. 10, 1901.

To this may very properly be added a similar letter of reminiscences, from Mrs. Leavell.

HEDGESVILLE, WEST VIRGINIA,
March 23d, 1901.

MY DEAR MRS. LEIGH,

Thank you very much for your interesting reminiscences of Mt. Zion Church, Hedgesville, and I thought you would like to know something of its subsequent history after you connected yourself with the Church at Martinsburg. But let me tell you of something that occurred one Sunday morning. When you were a member, but absent; you must have been, for your keen sense of humor would never have permitted you to forget it. You remember Mr. Daly's heroic efforts to teach Miss C—— to play on the pipe organ. It was her habit to practice the tunes before service. The congregation had assembled and the Church was full and only a few minutes before service. For half an hour or more, Miss C—— had been patiently toiling at the organ, and after several ineffectual attempts to bring time or melody out of one of the tunes, her father sitting in the front aisle, and whose musical ear was more correct than his daughter's, suddenly sprang to his feet and facing the gallery, cried in an excited voice, "Sally, Sally, You had better stop, there is a *hole* in that piece." The effect on the congregation is better imagined than described. Her persistent perseverence was an example to all and no doubt had its reward. They have all passed away now—not one of the family left.

The church was much distressed and disorganized by its separation from Martinsburg; also suffered greatly from the effects of the war. On one occasion when Rev. W. D. Hanson was holding service, some Federal officers having heard his sympathies were with the South, pinned three or four small flags to the cushion on the reading desk, and placed two large flags at the door. You remember Mr. Hanson was very near-sighted. He had not noticed the small flags, and in opening the Bible, knocked them down. He was immediately surrounded by a sergeant and several soldiers. In

REV. WILLIAM THOMAS LEAVELL.

ZION CHURCH, HEDGESVILLE.

REV. CHARLES E. SHAW.

great surprise, he asked "What is the matter?" "You are under arrest, sir," said the sergeant. In great simplicity he said, "What have I been guilty of?" "You have knocked down your country's flag."

"My county's flag! Where was it?"

My father then went to the chancel and showed him the little flags.

"Oh! I did not see them," and, turning to the officer, said, "Please pin them a little lower down, so, I can open the Bible."

They insisted upon the arrest, then papa told the sergeant he was very near-sighted, and he knew he had done it unintentionally. Finally they desisted, but remained in the Church until the service was over. Soon after that the Church was closed. Colonel Cole's cavalry and several regiments of infantry were encamped around the town, the winter was severe, and the Methodist church had been occupied some time for barracks, Several times they sent for the key of our church, but my father always had some excuse and failed to produce the key, and strange to say, they did not force him. Becoming more urgent he tried to save the church by a little diplomacy. He called to see Colonel Cole and told him he had heard his brother was a clergyman in the Protestant Episcopal church and chaplain of his regiment, that our church had been closed sometime and would they not consent to hold regular services in the church, benefitting the people as well as the soldiers, and use one or two empty dwellings near the church for quarters? They consented very cheerfully, and the next Sunday found the church full of officers and soldiers, in the Federal uniform. Papa attended regularly and frequently was the only voice heard in response. One of the soldiers was organist and the soldiers attended well, but never took any part in the service. After the war, it was a work of great patience to build up the church. Many of the old, staunch churchmen had gone to their reward—their deep love for the church and the de-

light they took in its services, could be questioned by none, but many of their descendants torn by conflicting opinions and prejudices, generated by the civil war, were of a very different type of churchmanship. In 1876, Rev. W. T. Leavell became permanent Rector, and for nearly twenty years labored most patiently and cheerfully. His hopeful disposition being a great help in the dull routine of a country clergyman's life, but his whole life was characterized by humility and unselfishness, and his chief ambition was to lead the weakest lamb in the flock to the fold. He died on the 25th of August, 1899, in his 86th year.

Genuine sorrow was manifested by the whole community, his own people ever holding him in affectionate remembrance and at Easter will place a memorial tablet in the church.

Cordially, and sincerely yours,

EMMA W. LEAVELL.

Bunker Hill, is on or near, the turnpike, where Mill Creek strikes that thoroughfare. There is one of the oldest churches in the valley at this point, or rather the site of the old church, for the original passed away nearly one hundred years ago.

Christ Church, Bunker Hill. The records of this Church are meagre, and badly kept. The original church was erected by Morgan Morgan, in 1740, and was the first church built in the Valley. The rectors who have served the congregation of this church since 1850 are: Rev. C. M. Callaway, 1851-1855; Rev. Julius E. Grammer, 1855-1857; Rev. Wm. McGuire, 1857-1858; Rev. Wm. T. Leavell, 1861; Rev. T. M. Carson, 1866-1869; Rev. Jas. Grammer, D. D., 1869-1878; Rev. Jas. H. W. Blake, 1879-1881; Rev. John S. Gibson, 1882-1888; Rev. Henry Thomas, 1889-1899; Rev. John S. Douglas, 1899. In 1866, under the rectorship of Rev. Mr. Carson, there were three churches, St. Bartholomew's, Leetown; Grace, Smithfield, and Christ Church, Bunker Hill. When Rev. James Grammer took charge in 1869, Summit Point was added where services were held in a school house. At

the Council of West Virginia, which met in Huntington, June 6th, 1888, Nelson Parish was organized. Christ Church, Bunker Hill, remained in Norborne Parish. In 1889 it was taken under the protection of Martinsburg and that arrangement continues to the present time. Among the members of the vestry of Christ Church Bunker Hill, are the following: Wm. Morgan, Levi Henshaw, Chas. Stuckey, Wm. North, Thos. C. Bryarly, John Swimley, Morgan Morgan, Sr., James Ijams, Geo. Lemon, Rich'd Seamon, S. D. Bryarly, Richard H. Bryarly, Wm. Swimley, J. K. Cunningham, Zephaniah Morgan, Joseph Morgan. The account of Morgan Morgan elsewhere given in this Book, throws much light upon the early history of the Bunker Hill Church.

Calvary Church, near Hedgesville. There was a Church, called Calvary Church, near Back Creek, six or seven miles West of Hedgesville. The corner stone was laid Saturday, November 16th, 1844, the Rev. Jas. A. Buck, of Maryland, present and assisting.

It was opened the first time for religious services Saturday and Sunday, the 10th and 11th of January, 1846.

Bishop Meade consecrated this Church November 28th, 1846. There were present and assisting, the Revs. R. H. Wilmer, Richard T. Brown and the Rector, Rev. Jas. Chisholm. The sermon was preached by the Rev. Mr. Wilmer, from Zech. iv. 6.

This Church has since passed into the hands of the United Brethren.

Boone.

Boone county was formed in 1847, and was named for Daniel Boone. Square miles, 500. Population—1870, 4,553; 1880, 5,824; 1890, 6,885; 1900, 8,194.

Work in this county was begun by Mr. John Howe Peyton, who in addition to his great activity in the immediate neighborhood of Charleston, resulting in the building of St. Mat-

thew's Church, and also St. Andrew's, Davis Creek, was accustomed to make missionary excursions into the regions beyond. In this work he was assisted by Mr. and Mrs. Barcus, and Mr. Warner, who at various points in this section of the county, have signalized their devotion to the Church by gathering children into Sunday schools, and otherwise preparing the way for the regular ministrations of the Church.

Bishop Peterkin first visited Boone county in October, 1882. He was accompanied by the Rev. Dr. Lacy, of Hinton. Madison, the county seat, was embraced in a long circuit they took on horseback. Starting from Hinton, they rode through Athens, (then Concord), to Princeton, and on to Pocahontas, thence by the peeled chestnuts, (a famous land mark in that section), to Moses Cartwright's, on Tug River, and so on to Peeryville, the county seat of McDowell county. From McDowell, they went to Wyoming Court House, and on through Logan and Boone, everywhere having service, and meeting with a most cordial reception from the public generally. Bishop Peterkin preached in Madison on the evening of Tuesday, October 17, 1882. Judge Johnson, no doubt at the instance of Maj. T. L. Broun, who was attending court, put the Court House at our disposal.

A second visit was paid by Bishop Peterkin in October, 1891. This time he drove from Charleston, and continued his journey over to Logan Court House, and to Dingess, a station on the Norfolk and Western Railroad. At this time, there were no members of our Church in the county. At a later date, however, work was begun, as I have stated above, and in 1895, Christ Church was built, on Short Creek, only a mile or two from Racine. This Church was on ground given by Mrs. Evans, and was constructed of logs, which were contributed by that ever staunch friend of the Church, Maj. T. L. Broun. The work was largely done through the personal efforts of Mr. Peyton, though at this time he was receiving assistance from the Rev. Gerald Card, who with

Charleston as a centre, was extending his ministrations as widely as it was possible for any one man to do.

In addition to such services as Mr. Card could give in person, and by the help of Mr. Peyton and Mr. Warner, his Lay Readers, he had the co-operation of such young students he could get to help him from time to time during the summer, and so with occasional visitations from the Bishop the work has gone on, sometimes with a good deal of encouragement, and then again apparently lagging.

At last however, in his visit in August, 1901, the Bishop found this state of things: About seven communicants and twenty Sunday school scholars at Christ Church, and about twenty miles beyond, at the mouth of Robinson, a Sunday school of sixty, gathered by Mr. and Mrs. Barcus, and Mr. Warner, and about five miles still further on, at a school house on Bull Creek, another Sunday school of one hundred children gathered by the same workers. Here on Sunday, September 1st, service was held in the open air, as the room was too small for the congregation. Ten were baptized and seven confirmed. Under these conditions, with the Sunday schools mentioned above, and seven communicants at Bull Creek, four at Robinson, and seven at Christ Church, it seemed necessary that some forward move should be made, and, accordingly, arrangement were made to put a man in this county, who should shepherd these people. We hope, as this book goes to press, that the work has been fairly begun under these favorable conditions, and that we may look for encouraging results in the future.

Braxton.

Braxton county was formed in 1836, and named for Carter Braxton, of Virginia. Square miles, 620. Population—1870, 6,480; 1880, 9,787; 1890, 13,921; 1900, 18,904.

Sutton.—The first Episcopal services in Sutton were held Thursday, August 12, 1880, in the Methodist Church by Bishop Peterkin, assisted by the Rev. W. H. H. Powers and the Rev. George W. Dame. At that time there were but two

members of the Episcopal Church in Sutton, in fact, in the county of Braxton. Subsequently, services were held at intervals by the Rectors of St. Paul's Church, Weston, in the following order: Revs. Powers, Keeble, Lacy, Burkhardt, until about the year 1897, at which time the Rev. Thomas E. Swan, served Sutton and Buckhannon for about eighteen months, alternately giving two Sundays to each place every month. The Rev. Mr. Swan was succeeded by the Rev. Robert C. Caswell for a short time. Since then there have been no services until May, 1901, when the Rev. A. G. Grinnan, Rector of St. Paul's Church, Weston, began holding monthly services. In 1896, under very adverse circumstances, the little flock, which had increased to some ten members, succeeded in completing a very neat church building, at a cost of about $1,200, which has a seating capacity of about 175 persons. Before this, services were held in the Methodist Church (South.)

Brooke.—Brooke county was formed from Ohio county in 1796, and was named for Robert Brooke, a descendant of one of those who accompanied Governor Spottswood to Virginia in 1710. Square miles, 80. Population—1870, 5,464; 1880, 6,013; 1890, 6,630; 1900, 7,219.

St. John's, Brooke County, and Christ Church, Wellsburg—In 1862-'63 the Rev. James Hervey Lee, assistant to Dr. Morse, at Steubenville Ohio, held services at Collier's, near St. John's. After him for a short time the Rev. Mr. Andrews, and then for about a year the Rev. M. M. Gilbert. In the fall of 1865 or '66 the Rev. Wellington E. Webb, of Hillsboro, Ohio, took charge of St. John's in connection with St. James', Jefferson county, Ohio. The Rev. Mr. Cowpland succeeded Mr. Webb and the Rev. Mr. Christian succeeded him. After Mr. Christian's death the Rev. Jacob Rambo, of Bellaire, Ohio, "supplied" for awhile. The Rev. Anselan Buchanan, Rector of Christ Church, Wellsburg, succeeded him. After Mr. Buchanan's removal, St. John's passed under the care of the minister in Steubenville, Ohio,

who generally gave two Sunday afternoons each month, except during the winter weather. The Rev. R. W. Grange was in charge from April 16, 1882, to May 1, 1889, and the Rev. C. D. Williams came June 30, 1889. Rev. Thomas A. Waterman, Mr. William's assistant, preached from July 1, 1890, to October of the same year, and Rev. C. K. Benedict took his place October 19, 1890, and stayed until May 22, 1892. July 10, 1892, Mr. Thompson, a candidate for Orders, came and stayed two months; then the Rev. Thomas Stafford came and stayed until Mr. Williams left Steubenville, January, 1893. The Rev. Mr. Graham and the Rev. Mr. Cogswell, his assistant, preached for a time, and then again St. John's Church became associated with Christ Church, Wellsburg, as appears from this record.

On April 16, 1879, the Rev. Anselan Buchanan accepted the Rectorship of Christ Church, Wellsburg, and preached his first sermon here April 27, 1879. Rev. R. G. Noland preached his first sermon in the parish August 17, 1884. He took regular charge, as deacon, October 1, 1884 but he preached on alternate Sundays between these two dates.

Rev. Henry T. Wirgman took charge of Christ Church September 1, 1886. There is no record of his departure, but it is stated that in 1887 the Rev. Norman Badger gave occasional services. After occasional week day services for more than a year, the Rev. J. F. Woods accepted a call to the Rectorship of this parish, and in March, 1889, began holding a regular monthly service. On March 1st, 1890, he, at the suggestion of Bishop Peterkin, began giving half of his time to the parish, holding services on the first and third Sundays of the month.

The minutes of the vestry, April 30, 1895, record that Bishop Peterkin had made a proposition to provide a resident minister provided the congregation could pledge the payment of $300 per annum for salary. At a meeting of the Vestry held May 20, 1895, the Rev. Mr. Woods presented his resignation, to take effect July 1, 1895, giving as his reason for so doing,

that the Bishop thought it would be for the welfare of the work of the Church in Brooke county to have a resident minister in Wellsburg, to give services there and in St. John's Church, Brooke county.

September 28, 1896, there was a meeting of the Vestry, the object of which was to take action towards securing money to build a rectory adjoining the church. On motion, a committee, viz.: A. C. Hall, T. H. Buchanan, F. L. Hall and George A. Baxter, was appointed to see if a loan of $1,000 could be obtained by giving a mortgage on the property to be built, not including the ground on which the church is situated. This they succeeded in doing, and a comfortable rectory, well furnished and worth $1,700 was built. It is expected that the entire debt will have been paid in six years from the time it was contracted.

The Rev. C. A. Chrisman was incumbent from August 4, 1895, to October 1, 1897. The Rev. William K. Marshall took charge of the parish December 14, 1897. The church flourished greatly under his ministry.

On Mr. Marshall's removal to Kentucky Rev. Thomas E. Swan took charge February 24, 1899, coming from Buckhannon. He resigned to go to Ohio August 1, 1900. During the fall of this year Rev. H. B. Thomas became Rector of the two churches. By his efforts, in the spring of 1901, the debt on the rectory in Wellsburg was paid.

Short Creek, Brooke County—Rev. J. F. Woods has held an occasional service here in a school-house, generally the fifth Sunday of the month. While there is not a single communicant of the Episcopal Church, the attendance is good and the people heartily welcome our services and join in them.

The Rev. Dr. Doddridge.

The Rev. Dr. Joseph Doddridge was the eldest son of John Doddridge, of Maryland (of English descent), and of Mary, daughter of Richard Wells, of the same State. He was born October 14, 1769, in Friend's Cove, near Bedford, Penn. His father was a member of the Wesleyan Methodist Society, then

CHRIST CHURCH, WELLSBURG.

RECTORY, WELLSBURG

in its infancy, and differing but little in its doctrines and public ritual, from the Church of England, to which he had been attached in his native State. Dr. Doddridge labored for several years as an itinerant in the Wesleyan Society. The Hon. Thomas Scott, late of Chillicothe, Ohio, speaks of meeting him, when he was a travelling preacher, at the house of the Rev. John J. Jacob, in Hampshire county, Va., in July, 1788.

Resolved to qualify himself more thoroughly for his sacred calling, he spent some time at Jefferson Academy, Cannonsburg, Pa., between 1791 and 1794. It was probably about this time, that he determined to take Orders in the Protestant Episcopal Church. In March, 1792, being then a resident of Pennsylvania, Dr. Doddridge was ordained Deacon, by Bishop White in Philadelphia, and in March, 1800, in the same city and by the same Bishop, he was ordained Priest, having, in the interval between his ordinations, moved to Virginia. He speaks of the Church in Virginia, at this time, as having little more than a nominal existence, and says, that the residence of the Bishop of Virginia, was so far from his own, as to make the requisite correspondence very inconvenient.

For nearly twenty-five years, Dr. Doddridge occupied the cheerless position of an advanced guard, in the ministry of the Protestant Episcopal Church; yet he faltered not in his labors, but untiringly exerted himself, to promote the growth and prosperity of the Church, and to awaken an interest in the trans-montane diocese by appeals to their Bishops, in behalf of the scattered members of the fold, who in the vast regions of the west, were as sheep without a shepherd.

We do not find among Dr. Doddridge's papers, any indicating that he entered into written agreements with his parishioners to perform clerical duties, previous to the year 1800. He attended to such duties continuously from the year 1792, but probably prior to 1800, all his receipts were from voluntary contributions, which we may conclude, did not amount to much, from the fact that a few years after his entrance into the ministry, he was under the necessity of combining with

his clerical profession, that of medicine, in order to obtain a support. It is said that before he began the practice of medicine, he was too poor to buy himself a second suit of clothes, and when Saturday afternoon came, he was obliged to remain incognito, while his wife repaired and cleaned his clothes, for appearance in the pulpit on Sunday.

Dr. Doddridge's subscription papers for the year 1800, and for some years afterwards, show that in his country parishes, his salary was to be paid in cash, or in wheat delivered in some merchant mill, or such other produce as might be agreed upon.

In Virginia he seems to have found many who desired to walk in the "old paths," by worshipping God in the way of their fathers. As a matter of interest to their descendants, we shall give the names of the supporters of the Church in several of these parishes built up in the Wilderness. From these lists, may be gleaned some knowledge of the number of their descendants, who still adhere to the faith of their forefathers. They will also show that the number of those in the Western regions, who felt a decided preference for the Episcopal Church, at that early day, was by no means small. In the year 1793 Dr. Doddridge had three parishes in Virginia, viz.: West Liberty, in Ohio county; St. John's and St. Paul's, in Brooke county.

St. John's Church—St. John's Parish, which is still in existence, was doubtless the first one organized by Dr. Doddridge, in Northwestern Virginia. As early as 1793 it was provided with a small log church, since replaced by a handsome brick edifice. This parish continued under the charge of its first pastor for nearly thirty years, when declining health compelled him to resign.

The names of subscribers in this parish in the year 1800 are as follows: George Atkinson, John Foster, James Britt, Absalom Wells, Abel Johnson, John Crawford, Archibald Ellson, William Baxter, John Ellson, John Davis, James White, Peter Hoy, Charles McKey, George Wells, George Richard-

son, Charles Elliott, George Mahan, Andrew Lackey, William Atkinson, Simon Elliott, Hugh Lingen, John Strong, Simon Elliott, Jr., John Hendricks, George Swearingen, Daniel Swearingen, Richard T. Ellson, William Davis, Anthony Wilcoxen, Israel Swearingen, Richard Wells, Andrew Morehead, Richard Ellson, Asel Owings, Alexander Morrow, Thomas Crawford, Andrew Maneally, George Elliott, Jane Morrow, Thomas Nicholson, William Lawther, John Myers, William Adams.

Church at West Liberty—In the summer of 1792 Dr. Doddridge collected a congregation at West Liberty, the seat of justice for Ohio county, Va. Services were held in the courthouse. The parish was much weakened by the removal of many of its members to Wheeling, when the county seat was removed to that place. Dr. Doddridge, however, still held services in West Liberty every third Sunday in the year 1800.

The supporters of the church there in that year were: Moses Chapline, Nathan Harding, Isaac Taylor, Benjamin Biggs, Charles Tibergein, Thomas Beck, Andrew Fout, Ebzy Swearingen, Thomas Wyman, Silas Hedges, William Griffith, Stephen G. Francis, John Wilson, Christian Foster, William Demont, Walter Skinner, Lyman Fouts, Zaccheus Biggs, Abraham Roland, Ticy Cooper, Benijah Dement, Thomas Dickerson, James Wilson, William Cully, John Cully, Jacob Zoll, George G. Dement, Nicholas Rogers, John Abrams, John Wilkins, Sr., Samuel Beck, John Kirk, William Wilkins. Amount subscribed, $98.

West Liberty, like many other places in the Western country, in the early part of the present century, presented a fine opening for Episcopal Missionary labor, in the absence of which the field has been successfully cultivated by others, and at the present period there is probably not an Episcopalian in the place. It may not be amiss, in this connection, to call attention to the fact, that the ritual of the Episcopal Church, was exceedingly popular among the rude pioneers of

the West. The Book of Common Prayer has always been found suited to all classes and conditions of mankind.

St. Paul's Church, in Brooke county, Va.—We have no means of positively ascertaining when this primitive structure was erected. Probably it was before 1793. It was located about five miles east of Charlestown (Wellsburg) and the Ohio River. The building was of logs, and surrounded by noble forest trees, amid which, in subsequent years, might be seen the narrow houses of many of those who had worshipped within it's walls.

The list of names in this parish for the year 1800 is small, containing only the following: Aaron Robinson, William Hendling, James Robinson, Israel Robinson, John Harris, Peter Mooney, Peter Ross, Benedict Wells.

At a later period, St. Paul's was principally sustained by the late George Hammond, Esq., and some of his relatives and friends, among whom we find the names of Gist, Hood, Crawford, Wells and others.

Trinity Church, at Charlestown, now Wellsburg.—At Charlestown, now Wellsburg, Brooke county, Va., the residence of the Rev. J. Doddridge, Episcopal services, in 1800, were held in Brooke Academy. This town was, at an early period of its settlement, a stopping place for immigrants from beyond the Alleghanies, some of whom became permanent citizens. From the number of names, attached to the subscription paper of Dr. Doddridge, for the year 1800, it is inferred that the congregation was then large. There is now a neat church edifice in the place, and, notwithstanding numerous removals, a few families remain, who are warmly attached to the church.

The subscribers for 1800 were as follows: Philip Doddridge, A. Green, Oliver Brown, Nicholas P. Tillinghast, John T. Windsor, Sebastian Derr, Patience Vilettle, Alexander Caldwell, Josiah Reeves, Elizabeth Taylor, Robert T. Moore, James Darrow, Silas Bent, James H. White, William Thorp, John Connel, Robert H. Johnson, Henry Prather, Thomas

Hinds, Charles Prather, James Clark, William McConnell, Nicholas Murray, John Fling, John Bly, Salmual Talman, Thomas Oram.

At Wheeling, Grave Creek, and some other points, were many families from Maryland and Eastern Virginia, who, having been brought up in the Church of England, now in their wilderness homes, longed to unite in prayer and praise to God in the language of her incomparable liturgy. These people, Dr. Doddridge visited, as often as his other engagements would permit, not infrequently holding service in the open air.

The few Episcopal clergymen in the West, kept up a Church organization and had semi-annual meetings, called conventions, for prayer, consultation and the mutual edification of ministers and people. At such a meeting, held in St. Thomas Church, Washington county, in 1810, it was resolved, that the Rev. Dr. Doddridge do open a correspondence with Bishop White, of Philadelphia, for the purpose of obtaining through him permission from the General Convention to form a diocese in the Western country. It is believed that the object of the memorialists at this time, was to unite the Western counties of Pennsylvania, Western Virginia and the State of Ohio in one diocese.

Dr. Doddridge was an indefatigable laborer, and, while buoyed up by the hope that his efforts for promoting the interests of the Episcopal Church in the Western country, would be seconded by the zeal and ministrations of missionary brethren from beyond the Alleghanies, he exerted himself, to visit and cheer desponding members of the same faith, at widely distant points. But no missionaries came, and those who ardently desired for themselves and families the ministrations of the Church, to which they had been attached in earlier days, and more favored localities, were compelled to join other communions or live and die without the ordinances of the Gospel.

At the Second Annual Convention of the Diocese of Ohio,

held in Worthington, on June 2, 1819, Bishop Chase, in his address, says: "On Monday, May 10th, at the request of Dr. Doddridge, I visited Wheeling, Va. I attempted the exercise of no Episcopal office here, being without the Diocese of Ohio. I, however, performed morning prayer in public and preached a sermon to the people, after which they saw fit to organize a parish by choosing their wardens and vestrymen. Also, while on the Virginia side, I performed the visitation to a sick man, a Mr. Wilson, and the next day (May 12), preached and performed divine service at West Liberty; stayed the same evening at Mrs. Hammond's, and was treated with great kindness.

May 13th, I again joined my worthy friend and brother, Dr. Doddridge, at his home in Charleston (alias Wellsburg), and was welcomed by himself and excellent family, with urbanity and unfeigned good-will. Twice the same day we held divine service. In the evening the congregation was large and very attentive.

May 14th, attended by the Doctor and some of his family, I went to St. John's Parish, a small church about ten miles northeast of Charleston. Here the morning service was performed and a sermon preached, after which I visited a sick woman, and the same night passed over the river to Steubenville.

After having given up the charge of his parishes in Virginia, for several years, on account of his health, Dr. Doddridge died at his home, in Wellsburg, November 9th, 1826, in the 58th year of his age.

Cabell.

Cabell county was formed from Kanawha, in 1809, and named for William H. Cabell, Governor of Virginia, in 1805. Square miles, 300. Population—1870, 6,429; 1880, 13,744; 1890, 23,542; 1900, 29,252.

The Church in Cabell County.—There were few Episcopalians among the early settlers, and of these W. S. Laidley, Esq., of Charleston, furnishes the following items of interest:

"My father, John Laidley, lived on a farm on the Ohio, below Guyandotte; he was a lawyer. In 1843 he rode horseback to Staten's Run, on the Kanawha River, where the Staten and Summers families and others had taken possession of an abandoned still-house and fitted it for Sunday-school purposes, and Bishop Meade preached there and confirmed a class, one of whom was John Laidley.

"John Laidley attended church at the chapel at Marshall Academy and College. There was usually a sermon, one Sunday by a Presbyterian, and the next by a Methodist minister; the congregation was the same each Sunday. His library had many prayer books and sermons; one set was by Mr. Pusey, with the name erased. Father said the sermons were better without the name. Of his family, they were about equally divided between the Presbyterians, Methodists and Episcopalians. Mrs. Judge Summers, Colonel T. T. S. Laidley, U. S. A., Dr. T. M. Laidley and myself were the Episcopalians.

"There was no Episcopal service in the county, and few members of the Church. During the war, Rev. Mr. Tompkins came from Catlettsburg, Kentucky, and conducted service and preached at Marshall College. Mrs. Saline C. Mason and Mrs. J. M. Buffington were members of the Church residing in Cabell county. Mrs. Buffington was Miss Maria Thompson, of Culpepper, Virginia; Mrs. Mason was a daughter of John W. Hite. My mother was a Hite, and how she became a Methodist when all the Hites were Church people, is not pertinent to this book, though very interesting to the family and the Methodists.

"General John H. Oley went from Charleston to Cabell county about 1872, and he organized the Church there. Previous to the founding of the city of Huntington, by Mr. Collis P. Huntington, then president of the Chesapeake and Ohio Railroad, Church services were held at Barboursville,—the then county-seat,—on August 22d, 1869, being the fourteenth Sunday after Trinity, by Rev. Horace Edwin Hayden, Rector

of Christ Church, Point Pleasant. After Evening Prayer on that day, a meeting of persons favorable to the Church, was held, and four gentlemen, viz.: Charles J. Burnett, H. J. Samuels, Thomas B. Kline and Abraham Suydam, were elected vestrymen. R. R. McLeod was elected secretary of the vestry, though he appears not to have been a vestryman. It was resolved to call the parish,—the bounds of which were no doubt according to the prevailing custom, co-terminous with those of the county,—Cabell, and the church, Trinity, and to invite the Rector at Coalsmouth to hold service one Sunday each month. The salary was fixed at $200 and traveling expenses. Rev. Joseph Nock was the first to officiate under this resolution. He held the first service on March 6th, 1870, and subsequently on the first Sunday of each month. The first lay-delegate to represent the parish was Mr. Abraham Suydam, who was elected to attend the Annual Convention of the Diocese of Virginia at Wheeling, West Virginia, in May, 1870. We find Rev. C. Brassington Mee in charge in April, 1872, and that Messrs. J. M. Love, John H. Oley and J. N. Buffington, M. D., of Huntington, had been elected as additional members of the vestry. In June of this year, 1872, Bishop John Johns visited Huntington, accompanied by Rev. Mr. Hyland, of Parkersburg, and preached in the chapel of Marshall College and confirmed four persons. In October, 1872, Rev. E. Valentine Jones became the Rector, officiating at both Barboursville and Huntington. There was no church building at either point, however. At Huntington the services were held in a rented hall, 'Trinity Hall,' and the congregation began to have some coherence. The Civil Court, upon request of the congregation, appointed Messrs. John H. Oley, A. J. Enslow and John Hooe Russell trustees, and in them was vested the title to lots 6 and 7, block 115, in the city of Huntington. Hon. A. A. Low, of New York, one of the owners of the land on which the city stands, and an earnest Churchman, made the necessary payments on these lots. They were a little later exchanged for four lots on the corner of Fifth avenue

TRINITY CHURCH, HUNTINGTON.

RECTORY, HUNTINGTON.

REV. JOHN SHACKELFORD GIBSON.

TRINITY CHURCH, HUNTINGTON.

and Eleventh street, where the church and rectory now stand. The first lots were on Fifth avenue and Tenth street, southwest corner.

"After September 1st, 1873, the services at Barboursville were discontinued and the work concentrated in an effort to build up the parish at Huntington, then beginning to grow very rapidly. Rev. Mr. Jones continued to serve until June, 1874, when he resigned and returned to Old Virginia.

From this date, 1874, until the consecration of Bishop Peterkin as the Diocesan of the newly-erected Diocese of West Virginia, in 1878, there was no settled minister or regular service maintained in Cabell parish. In 1877 Rev. Dr. Dashiell, of Richmond, Virginia, representing Bishop Whittle and the Diocean Missionary Society, of Virginia, visited the parish and conferred with the vestry as to what could be done to support the work, but, owing to the agitation of the subject of division of the Diocese of Virginia, into Virginia and West Virginia, which was accomplished in this year, 1877, no minister was appointed.

"Bishop Peterkin, with Rev. Robert A. Cobbs and Rev. T. Hugo Lacy, visited the parish on August 6th, 1878, preaching in the Presbyterian Church. He presided at a meeting of the vestry and congregation, at which there was pledged the sum of $200 for the salary of a minister, who should officiate twice a month. In 1882 Rev. John W. Lea took charge, residing at St. Albans and officiating on alternate Sundays in Huntington. Steps were at once taken to erect a church in Huntington. Friends in New York pledged $3,500 if the little congregation at Huntington would gather $2,500 additional, and the vestry resolved that the $2,500 should be raised. Plans were procured from Mr. Cassell, architect of Baltimore, Md., and the work of erection began. During the building of the church, which occupied several years, services were held in the Presbyterian Church near-by, rented for the purpose.

"Rev. Mr. Lea died suddenly of carbuncle in 1884, much lamented by the Church and community, by whom he was be-

loved for many manly virtues and Christian graces. The next Rector was Rev. J. B. Fitzpatrick, residing at St. Albans, who took charge in 1884, having just been ordained Deacon in the Church, after many years spent in the ministry of the Methodist Church. During his ministry the Guild-room, in the basement, was completed, and the first services, held by Episcopalians in a church-building of their own, were held in this room. Before the close of his rectorship, in 1886, he had the happiness of seeing the church in use—temporarily seated with chairs—for divine service. Mr. Fitzpatrick resigned in 1886 and removed to the far South.

In May, 1887, Rev. Norman Fitzhugh Marshall, of Virginia, became Rector, and was the first resident minister of the parish since 1874. He gave his whole time to Huntington. The salary was fixed at $600, and $200 missionary stipend. During his ministry of nearly five years the city and Church advanced rapidly, so that in 1888 the Diocesan Council could be entertained in the parish. The rectory, a modern house of good design, and commodious, was built at a cost of $3,500; the church was supplied with pews and furnaces and beautified with memorials to General John H. Oley, (a faithful soldier of the State and Cross, who, after sixteen years' earnest service of the parish, as treasurer, vestryman and choirmaster, entered into rest, greatly beloved by all classes, in March, 1888); Mrs. Anne Harvey and Miss May P. Ensign. Mr. Marshall resigned in 1892 and removed to Delaware, Ohio.

"On September 15th, 1892, Rev. John Shackelford Gibson became Rector, and at this writing, July, 1901, continues at his post. The membership, despite many losses by removal and death, and the prevalence of long years of depression of business, has continued to increase, and the Church has been greatly improved and beautified, being now painted and carpeted, supplied with a pipe organ and other needed equipments, and both it and the rectory lighted and heated with natural gas. In 1899, the Twenty-second Annual Council assembled here, and action was taken to elect a Bishop-Coadju-

tor for the Diocese. Those who have ministered in Word and Sacraments to this parish have been mentioned.

Those who have served as vestrymen since 1869 are: Dr. Charles J. Burnett, S. W.; Judge H. J. Samuels, Thomas B. Kline, Abraham Suydam, Lucien C. Ricketts, Registrar; Albert Laidley, General John H. Oley, Treasurer, Registrar; Governeur Morris, Registrar; J. M. Love, J. W.; Dr. J. D. Moncure, S. W.; Dr. J. N. Buffington, G. T. Herndon, Ely Ensign, S. W.; James Nelson, John Hooe Russell, Treasurer; George Cullen, T. J. Harmer, Robert C. Ward, Dr. M. L. Mayo, S. W.; George McDonough (did not qualify), Colonel Robert T. Harvey, W. R. Poindexter, J. C. Fitzgerald, Registrar; J. W. Burnett, William S. Gladstone, J. W., Registrar; H. Jenkins, Francis Bliss Enslow, William H. Banks, Registrar; James M. Wyatt, Registrar, Treasurer; Gustavus A. Northcott, Treasurer; Dr. R. H. Pepper, Registrar; Carlton D. Emmons, Treasurer, Registrar; Henry J. Derbyshire, Captain Cameron L. Thompson, J. W.; Joseph B. Hagan, Z. S. Durfey, Marion C. Dimmick, J. W.; L. H. Hutchinson, Edmund Sehon, Frank Dow Fuller, Thomas L. Trimmer, Edward Shepard Aleshire, Harry Chambers. Lay-readers have been: M. Lewis Mayo, M. D.; M. C. Dimmick.

Bishop Meade, in his book, speaks of Guyandotte as one of the most promising towns in the State, but the diversion of the road to a point a few miles lower down the river and the building there of the town of Huntington, has greatly lessened its importance; occasional services have been held there, but the few resident communicants are identified with Trinity Church, Huntington. In like manner, in Barboursville, which was for a long time the county-seat and where our church was first organized we no longer have services, and the few communicants there are identified with Huntington. For a few words about services in Milton see Kanawha county.

Calhoun.

Calhoun county was formed from Gilmer in 1856, and named for John C. Calhoun. Square miles, 260. Population—1870, 2,939; 1880, 6,072; 1890, 8,651; 1900, 10,266.

In September, 1884, in company with the Rev. Mr. Wood, Bishop Peterkin visited Grantsville. We have had, however, as yet, no occasion and no encouragement to start any work there.

Clay.

Clay county was formed from parts of Braxton and Nicholas, in 1858, and named for Henry Clay. Square miles, 390. Population—1870, 2,196; 1880, 3,460; 1890, 4,656; 1900, 8,248.

In August, 1887, the Bishop paid a visit to Clay county, preaching in the court-house. As far as he could find out, there were then no Church people in the county. Since the railroad has been finished up to Clay, the Rev. Mr. Card, of Charleston, has paid several visits to the vicinity of the county-seat, and ministered to a few Church people from Canada, who have come in there in connection with the lumber interest. The building of a chapel has been proposed, and some steps taken towards it, but at this time of writing no real beginning has been made. The Rev. Dr. Roller, has held services at Baring Creek, and Clendenin. He makes this note as of July 21, 1895: "I had the first Episcopal Service (Morning Prayer and Sermon) ever held at Clendenin; 40 men, 20 women and about half a dozen children present. Met with a favorable reception."

Doddridge.

Doddridge county was formed in 1845, from parts of Harrison, Tyler, Ritchie and Lewis, and named for Philip Doddridge. Square miles, 300. Population—1870, 7,076; 1880, 10,552; 1890, 11,999; 1900, 13,689.

Bishop Peterkin visited West Union in April, 1888, and preached in the Methodist Church. We have, from time to time, had a few of our Church people living in West Union, but so far have not been able to undertake any regular work there.

CHAPTER X.

Records Continued. Fayette, Gilmer, Grant, Greenbrier, Hampshire, Hancock, Hardy, Harrison, Jackson Counties. Churches in Montgomery, Ansted, Lewisburg, Ronceverte, White Sulphur, Romney, Moorefield, Clarksburg, Ripley, Ravenswood, &c.

Fayette.

Fayette county was formed from Kanawha, Greenbrier, Nicholas and Logan, in 1831, and named for General Lafayette. Square miles, 750. Population—1870, 6,647; 1880, 11,560; 1890, 20,488; 1900, 31,987.

The Church of the Redeemer, Ansted. — In 1873, the site now occupied by the town of Ansted, contained only two residences, one occupied by Colonel William Tyree, a stage stand on the James River and Kanawha Turnpike, and the old Westlake farm house, since destroyed. In the fall of that year, The Gauley Kanawha Coal Company, (Limited), was organized in London, through the efforts of General J. D. Imboden, and Professor David Thomas Ansted,—for whom the town was named,—was sent out as Chairman of the Company, and the mines were first opened and operated under his personal supervision. He was a scientist of world-wide fame, as the author of "Ansted's Ancient World," from which Humbolt frequently quotes in his "Cosmos," and "Ansted's Geology" was the standard text-book for many years at West Point and Annapolis. In a controversy between Greece and France, over certain mining rights, and concessions by the former, England was appealed to as Arbitrator, and the British Government selected Professor Ansted as its representative to ascertain the facts and settle the dispute, which task

was satisfactorily accomplished, just before his arrival in Fayette county.

At that time, there was not an Episcopalian within ten miles of Ansted, and probably not a half-dozen members of the Church within the confines of the county, the community being composed almost wholly of Baptists and Methodists.

About 1879, the mines had drawn two or three members of the Episcopal Church from Virginia, among whom was Mrs. Olivia Page, relict of the late Edwin Randolph Page, of Campbell county, Virginia; and, without money, or with little financial influence, or aid, beyond what she derived from a fixed and steadfast purpose, she began the erection of the church, known as that of the "Redeemer," which was completed, paid for, and consecrated within a few years; the necessary funds for which were raised by small individual donations, few of which exceeded five or ten dollars. When the building was completed, Mr. Thomas Coats, of the firm of J. P. Coats & Co., of London, presented an organ, which was the largest single donation ever received, either in the construction or furnishing of the church. A Sunday-school was started, and steadily maintained, with an enrollment exceeding one hundred and twenty scholars at times, and rarely falling below eighty, the average being from ninety to one hundred. No records were kept prior to 1887, but from July 10th of that year to date, about ninety baptisms and forty confirmations are recorded, nearly all of which have been the direct fruit of the Sunday-school. On May 14th, 1898, there were fifty-five communicants, since which date there has been no regular pastor, and the number has been reduced to about thirty at present, by deaths and removals. A mission school was started, and conducted for several years by Mrs. Quinby, and later by Miss Rose Pendleton, but of this there is no record save the good work they left. The first Missionary regularly attached to the field, was probably the Rev. F. K. Leavell, since which date there has been in regular order, the Revs. J. H. Birkhead, G. P. Summerville, Peter

Wager, J. R. Taylor, F. A. Meade and J. Tilton Marley. At present the services are being very satisfactorily conducted by Mr. T. C. Darst, of the Theological Seminary, assigned to Ansted, Powellton and Montgomery during the summer vacation.

From the beginning, the church has been sustained by the efforts of a few members, not overburdened with this world's goods; and but for assistance derived from the Missionary fund, little could have been accomplished. In time they hope to become self-sustaining, but at present the communicants are composed almost entirely of a mining class, wholly dependent upon their daily labor, with little to spare for the support of a minister, however earnest may be their desire. Such as they have, they give freely, but they have little from which to contribute. The earthly remains of the founder now repose in the church-yard, a monument to her labor, and in fulfillment of her earnest desire; but the work she began, will—by the Grace of God—outlive the stone which marks her grave.

WILLIAM N. PAGE.

St. David's Mission, Powellton.—The first service of the Church was held at Powellton on December 5th, 1886, by Rev. J. H. Birkhead, of the Coal Valley (now Montgomery) Mission, after which, services were held from time to time by Rev. J. H. Birkhead and Rev. Peter Wager, until early in 1893, when the latter resigned. On July 14th, 1893, Rev. A. K. Fenton arrived in Powellton to reside there and take charge of the work at that and near-by points, devoting two Sundays in each month to Powellton, two to Montgomery, and holding occasional service at Mount Carbon and other points.

Prior to the summer of 1893 services were held, sometimes in the Union Church and sometimes in the school-house, but since that time they have been held in a building erected by The Mount Carbon Company, Limited, for the convenience of its miners and other employees, and for the meeting of

Benevolent Societies, &c. A sanctuary, well furnished, is divided off in one of the halls.

On December 2d, 1893, a meeting of the communicants was held to organize a mission, and on January 3d, 1894, Bishop Peterkin sanctioned the organization of St. David's Mission of Powellton, with the following officers: Treasurer, Evan Powell; Warden, D. T. Evans; Registrar, H. P. Devonshire. The present committee in charge is as follows: D. Swain, J. I. Absalom, E. T. Jones, Godwin H. Powel, D. T. Evans and Thomas Price, the three first named being Warden, Registrar and Treasurer, respectively.

Services are held by the Missionary in charge on two Sundays in the month, and upon the other Sundays, Morning Prayer is read by the lay-reader, Mr. Godwin H. Powel.

The first report concerning Powellton Mission was made in 1887, showing: Communicants, 7; families, 25; teachers and officers in the Sunday-school, 8; scholars, 40. The last (1900) report shows: Communicants, 20; families, 16; teachers and officers in the Sunday-school, 9; scholars, 65.

Rev. A. K. Fenton resigned and left this mission in July, 1894; Rev. I. A. Canfield took charge from March 1st to November 1st, 1895; Rev. J. T. Marley took charge in July, 1896, and continued until December 1st, 1899, giving two Sundays in each month to this mission, two to Ansted, and holding occasional services at Montgomery, Mount Carbon and several points in the New River field. Rev. L. W. Doggett was in charge from May 1st to November 15th, 1900, and Rev. A. R. Price from December 1st, 1900, to April 15th, 1901. (At this writing (July, 1901,) the mission is in temporary charge of Mr. Thomas C. Darst, of the Theological Seminary of Virginia.) The Rev. A. M. Lewis, deacon, has recently been assigned to this field, with headquarters at this place, and will take charge the first Sunday in September. Services are held regularly, though infrequently, at Mt. Carbon, where we have a few Church people.

Caperton.—There is no Episcopal Church at Caperton. The

REV. ARTHUR M. LEWIS.

CHURCH OF THE REDEEMER, ANSTED.

REV. FRANCIS K. LEAVELL.

CALVARY, MONTGOMERY.

Rev. F. A. Meade holds service once a month in the Union Church, and there are only four communicants and no vestry. There is at Caperton a small Union Sunday-school. The Rev. Messrs. Marley, Turner, Thomas, Crook and Meade have preached there at different times.

Nuttallburg.—There is no church building at Nuttall, but services are held about once a month in the Presbyterian Church. The Rev. Mr. Cobbs, of Charleston, tried to establish a church organization here, but did not succeed. There have been occasional services for twenty-five years, sometimes once a month. The Rev. Messrs. Wager, Meade, Marley, Thomas and Crook have preached at different times.

Beury.—There is a Union Church at Beury, which was built in 1889, in which Messrs. Meade, Marley and Thomas have preached at different times.

The Bishops visit all three places regularly.

Dubree and Keeney's Mountain.—At these two points, which are perhaps four miles up from Nuttallburg, we have fifteen or twenty communicants, the most of them belonging to families that have been identified with the Church of England. At Keeney's Mountain we use a school-house, and at Dubree the Presbyterian Church has been kindly loaned. Nothing but our inability to give this work the care it deserved has prevented us from gathering a large congregation. The Rev. Messrs. Meade, Thomas, Wager and Marley have labored among these people, as also Mr. Crook and Mr. Darst, Candidates for Orders. It is all distinctly encouraging, but we cannot yet attain unto it.

Fayetteville—Here we have occasional services, and at times a good prospect of building a chapel, but so far it has not been realized. The number of Church people has greatly varied—sometimes there have been five or six and sometimes none.

Glen Jean.—The first communicants of the Church at Glen Jean were Mrs. D. E. Llewellen, Mrs. J. J. Robinson and Mrs. Justus Collins. Before 1897 there was no house of worship

in Glen Jean of any denomination, but at that time it was decided to erect a building, which should be a Union Church, to be used by all orthodox denominations.

The Ladies' Aid Society, under the energetic leadership of Mrs. C. B. Lee, began the work, and in 1898 a neat building was finished, at a cost of $1,800, less $642, the final debt. The Ladies' Society then offered the church to any denomination which would assume the debt ($642.) After all others had refused, Bishop Peterkin offered to pay $500 if the church in Glen Jean would assume the rest. This was done, through the substantial intervention of Mr. Justus Collins.

Before regular services could be secured, the pulpit was filled from time to time by Bishop Peterkin and by the Rev. F. A. Meade, from Hinton. The Rev. Mr. Marley had charge for a time, and the Rev. H. B. Thomas, then a deacon, succeeded him. The Rev. Guy H. Crook, a deacon, assumed charge June 30, 1901.

Gilmer.

Gilmer county was formed from parts of Lewis and Kanawha, in 1845, and was named for Thomas Walker Gilmer, Governor of Virginia, 1840. Square miles, 360. Population—1870, 4,338; 1880, 7,108; 1890, 9,674; 1900, 11,762.

Bishop Peterkin visited Glenville in November, 1887, and again in July, 1897, preaching on each occasion in the Presbyterian Church. The Rectors at Weston have also visited this point, but we have never had more than two or three communicants, and no prospect as yet for a station.

Grant.

Grant county was formed from Hardy, in 1866, and was named for General Grant. Square miles, 520. Population—1870, 4,467; 1880, 5,542; 1890, 6,270; 1900, 7,275.

Mission Work.—On September 1st, 1882, Bishop Peterkin preached in the Presbyterian Church in Petersburg. This was his first visit to Grant county. He found three communicants and baptized an infant.

In 1885 and 1886 the Rev. G. A. Gibbons preached in Petersburg once or twice and visited a few people. No communicants were living there as far as he could ascertain, and, having his hands full of work elsewhere, he could not go to Petersburg.

The Rev. G. A. Gibbons reports December 10, 1883, that he had in November, conducted service and preached at *Fairfax Stone, Grant County*, and baptized two or three children. This he believed to be the first service ever held by any clergyman in that wilderness.

Greenbrier.

Greenbrier county was formed from Montgomery and Botetourt, in 1777. Square miles, 1,000. Population—1870, 11,417; 1880, 15,060; 1890, 18,006; 1900, 20,682.

Greenbrier Parish—Rev. R. H. Mason from time to time held services in Pocahontas and Greenbrier counties, but in 1878, Rev. Emile J. Hall, Deacon, was sent by Bishop Whittle to take formal charge of the work in Pocahontas county, and to extend his ministrations to Greenbrier county. In the summer of 1878, Bishop Peterkin found that he had moved to Lewisburg and was dividing his time between Lewisburg and Ronceverte, in Greenbrier county, and Hillsboro, Huntersville and Clover Lick, in Pocahontas county. He also visited Glencoe. In Lewisburg service was held in the court house or in a school house, and at Ronceverte in a Union church, which some of our members, notably Col. Clay and Mr. Hurxthal had been instrumental in building.

Mr. Hall was succeeded by Rev. Francis D. Lee, and he again by Rev. T. H. Lacy, D. D. Dr. Lacy's ministry was eminently successful here, as elsewhere, and it has always been the dream of many of our warmest friends that could he have remained, the church in this extensive parish would have been much more speedily built up. Of course time was unavoidably lost by vacancies, and by the delay occasioned, as new men were getting accustomed to the field.

Greenbrier Parish was organized and admitted to union

with the Diocese in 1883. It embraced in its territory the county of Greenbrier) exclusive of the White Sulphur Springs, which is placed under the control of the Bishop), the town of Alderson, in Monroe county, and four miles around. At the time of its organization, there were two churches in the Parish. St. James', at Lewisburg, and The Church of The Incarnation, at Ronceverte, both nearly completed, also Epiphany, a private chapel at Glencoe, the residence of Mrs. MacFarland.

Rev. T. H. Lacy, D. D., was the first minister in charge of the Parish. He was succeeded by Rev. Curtis Grubb, June 9, 1888. Rev. Arthur P. Gray took charge of the Parish July 22nd, 1889.

Rev. G. P. Summerville became Rector of the Parish, April 24, and remained in charge until May 10, 1891. The records do not state when Rev. John Moncure was called to the Parish, but it is recorded that he gave up charge of it October 26, 1891, to accept a call to Philadelphia.

The Rev. Geo. W. Easter took charge of the churches at Lewisburg and Ronceverte, April 18, 1892. He was succeeded by the Rev. Lawrence R. Combs, who resided in Covington, Virginia, and gave two Sundays a month to Lewisburg and Ronceverte. He resigned in 1897 and was succeeded by Rev. Isaac A. Canfield, who remained about three months. He was succeeded by Rev. M. T. Turner, who took charge of the work November 10, 1897, in connection with Madison Parish. Previous to the formation of the Parish, services were held by the following ministers: Revs. E. J. Hall, R. H. Mason and F. D. Lee.

The first vestry of the Parish was composed of the following persons: Nathaniel A. Bailie, Senior Warden; Ben Hurxthal, Junior Warden; John W. Harris, Registrar; W. P. Rucker, Treasurer; Dr. A. S. Patrick. The names of others who have served are: H. H. Harrison, J. S. Withrow, Geo. C. Bloomer, D. L. Wetzel, Dr. Grove, D. Y. Huddleston,

Chas. W. Simms, Mr. Miles, Joel M. Harris and J. V. Supple.

The rectory at Lewisburg was a gift to the Church by Mrs. Violet B. Bloomer, a lady prominent in good works. The Church of The Incarnation, Ronceverte, was given to the Parish by Mr. Ben Hurxthal, a resident of Ronceverte, and a faithful worker in the Master's cause. Various combinations have from time to time been made looking to the better working of this part of the field, and with greater or less success, for the difficulties in the way of continuous administrations in our small congregations are very great.

In the summer of 1899, Rev. H. B. Thomas was sent by the Bishop to take charge of this work, but owing to the many vacancies in the New River and Kanawha Valleys, at this time the demands upon his time were too great for very successful administration. After a faithful and laborious service of more than a year, Mr. Thomas was succeeded by Rev. Guy H. Crook, also sent by the Bishop in July, 1900. Mr. Crook's charge comprised Lewisburg, Ronceverte, in Greenbrier county; in Pocahontas; Hillsboro, Huntersville and Clover Lick. He also goes to Glen Jean, and Raleigh. This, of course, is more than he can satisfactorily attend to, but we have neither the men nor the means for other service at present.

The Mission at Fort Spring—Sometimes called Holy Comforter Mission. This Mission was begun by the Rev. T. H. Lacy, I think, but when, I do not know, and has been continued under the Revs. F. A. Meade, John Moncure and Geo. W. Easter. The last named took charge April 18, 1892, and continues in charge at this date, December 28, 1900. Services were first held in a school room belonging to Mr. D. Y. Huddleston and afterwards in the Methodist Church; to the building of which our people contributed with the understanding that they should have the use of it when needed by us and not otherwise in use. We have not a church building of our own. The present number of families or parts

of families connected with the Mission is 4; present number of confirmed persons, 8; of baptized persons, 10; of communicants, 7.

Services are held once a month on the second Sunday. The contributions last reported, June, 1900, were: Parochial, $25; Diocesan $31.64; Extra Diocesan, $4.19; total, $60.83. Fort Spring is a small village on the Chesapeake and Ohio Railroad in Greenbrier county. GEO. W. EASTER.

St. Thomas' Organized Mission, White Sulphur Springs—Services of the Episcopal Church have been held at the White Sulphur Springs by visiting clergy from time immemorial. When the place was first put in charge of a particular minister the writer does not know, but believes the Rev. Richard H. Mason was the first regular minister. The present handsome church in the grounds, seating 500 persons and costing, with ground, about $10,000, was built while Mr. Mason was in charge. The ground was bought from the company for $1,000, and the sale was confirmed by decree of the United States District Court, June 5, 1879. Services are supplied during the Spring season by clergymen engaged by the Bishop of the Diocese, for that purpose and their expenses are paid from the contributions of the guests. The local congregation worships during the summer in the Parish Church and at other times in the public school house at Dry Creek, near by, the church being too large and having no means of heating and lighting.

Three miles away in another school house, known as Eakles', another mission is conducted. It was begun, I believe, by the Rev. Richard H. Mason, and has been carried on for nearly nine years, by the present missionary in charge of the local White Sulphur congregation, the Rev. Geo. W. Easter, (December, 1900).

In St. Thomas' Mission, with these two local congregations, there are 20 families or parts of families, 32 confirmed

persons, 63 baptized persons, 30 communicants and 2 Sunday schools, numbering together 6 teachers and 87 pupils. The offerings as last reported, were: Parochial, $326.47; Diocesan, $33.28; Extra Parochial, $9.80; total, $369.59. The larger part of these contributions come, of course, from the summer guests of the Springs.

GEO W. EASTER.

Glencoe.—In 1879 at Glencoe, the home of Mrs. Wm. H. Macfarland, in the Lewisburg district, a cabin on the lawn was turned into a private chapel. The chapel of the Epiphany, which, though never consecrated, has been used since that date by Mrs. Macfarland's family. The seats, chancel, and furniture were all prepared by willing hands on the grounds and all so appropriate and neat that it is a most pleasing little house of God.

The Bishop of West Virginia has, with only a few exceptions, made annual visits to this chapel, and has baptized one child and confirmed two persons. The Rectors in charge of the Lewisburg, Union and Alderson districts, have made visits to the chapel of the Epiphany during the summer months when the family has been at Glencoe. For ten years a Sunday school was held during the summer months at this chapel, there being an average attendance of thirty-five mountaineers.

The clergy of the Diocese of West Virginia, who have officiated at the chapel of the Epiphany are the Rev. Messrs. Hall, Lacy, Lee, Meade, Easter, Grubb, Cobbs, and Fenton. On one of the Bishop's visits he was accompanied by the late Rev. Kinlock Nelson, of the Virginia Theological Seminary.

Hampshire.

Hampshire.—Hamphire county is, by twenty-five years, the oldest county in the State. It was formed in 1754 out of Frederick and Augusta, to embrace the territory lying to the Westward of the ridge of mountains called Great North and Cape Capon mountains, and Warm Spring Mountains,

extending to the Potomac River. The Western boundary was not defined.

It is said that Lord Fairfax, observing a drove of very fine hogs, and learning that they were from the South Branch Valley, said, that when a new county should be formed to include that section, it should be called for Hampshire county, in England, so celebrated for its fat hogs. Square miles, 630. Population—1870, 7,643; 1880, 10,366; 1890, 11,444; 1900, 11,806.

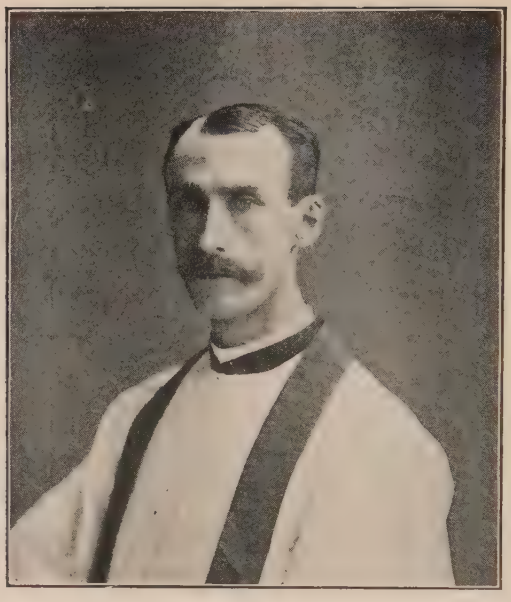
Zion Church, Slanesville.—September 18, 1894, the Bishop, with the Rev. Mr. Gibbons and others, drove out from Romney, seventeen miles to old Zion Church, at Slanesville. Some time before, Mr. Gibbons had discovered that there was such a church and that it belonged to us. It appears that it was built in 1818, and that the deed was made and recorded in 1830. So far as they could learn, no Episcopal clergyman had held service there for at least sixty years. They could not learn whether the Bishop of Virginia had ever visited the Church. The building is in good condition, most eligibly located, in a beautiful grove and very accessible, by reason of converging roads, to a large section of country, the building has been used indiscriminately by the various Christian bodies, who have representatives in the neighborhood, and has several times been repaired by the united contributions of the community.

The Bishop says: "For this we may be thankful, that during all these years when we could not or did not use the church, yet that others have read God's Word and preached, too, within these sacred walls, and we trust that to many earnest souls asking the way to Zion with their faces thitherward, that this simple Zion Church (way off in the mountains, and for so long a time forgotten by those in whom the title stood) has been as the house of God and the gate of Heaven."

July 1, 1895, the Bishop and Mr. Gibbons again held service in Zion Church and placed a prayer book on the desk, to

REV. GEO. A. GIBBONS.

ST. STEPHENS, ROMNEY.



REV. J. DUDLEY FERGUSON.

EMMANUEL, MOOREFIELD.

remain in the church for use in such Episcopal services as may be held in the future, which bears the following inscription:

Zion Church, North River, 1818.—On Thursday, September 13, 1894, the first Episcopal service held in this church for perhaps sixty years, was conducted by Bishop George W. Peterkin and the Rev. G. A. Gibbons. On the occasion of their second visit, Monday, July 1, 1895, they have placed this Prayer Book in the church to remain on this desk for use in such Episcopal services as may be held here in the future, and for the use of others also, as they may wish to avail themselves of it from time to time at their discretion.

"Hold fast the form of sound words."—2 Tim. I. 13.

In 1771, the Rev. Mr. Ogilvie was ordained in England for Hampshire county, Va., (now West Virginia), and the next year (1772) the Revs. Messrs. Manning and Kenner were also ordained for Hampshire county, but Mr. Manning only, ever reached Hampshire. The Rev. Mr. Reynolds ministered in Hampshire in 1812 or 1813. Soon afterward the Rev. Norman Nash was ordained by Bishop Moore for work in this county, and his nephew, the Rev. Sylvester Nash (1824) succeeded him and built a neat brick church in the old town of Romney, which was laid out by Lord Fairfax in 1762. Mr. Nash was succeeded in the work by Revs. Messrs. Hedges and Irish, successively. The Rev. Mr. Nash, who built the church in Romney, also built a log church near North River Mills, called Zion, and which is still in good repair as an Episcopal Church, Bishop Peterkin and Rev. Mr. Gibbons visiting it every year towards the close of the nineteenth century. The brick church in Romney was burned before the late war, and the lot was transferred to the Board of Education of Romney for school purposes.

St. Stephen's Church, the present new church, will, we hope, with its freshness and beauty, more than supply the place of the old one, and more fully be clothed with the garments of praise and have a brighter crown on her head. The

first officers appointed by Bishop Peterkin for St. Stephen's were J. C. Covell, Warden; D. R. Williams, Registrar; G. W. Parsons, Treasurer.

Prior to the completion of St. Stephen's Church, services were held in other churches of Romney, and in the chapel of the Schools for the Deaf and the Blind. The Rev. J. Dudley Ferguson was received from the Diocese of Minnesota and held his first service in Romney on Advent Sunday, 1878, and in '81 he was transferred to the Diocese of Missouri. He was succeeded in Romney by the Rev. J. T. Loftus in January of 1881, and on September 6th of 1881 Mr. Loftus was disabled by an accident on the Baltimore and Ohio Railroad, from the effects of which he eventually died in England in June, 1883. There were no regular services then until the Rev. Samuel H. Griffith was received and took charge of the work in May, 1884. He was transferred to Maryland the next year, May, 1885. Mr. Griffith was succeeded by the Rev. G. A. Gibbons, of the Diocese of West Virginia, July 1st, 1885; said Mr. Gibbons is in charge of St. Stephen's Church, Romney, at this present time, July, 1901.

St. Stephen's Church, Romney.—A contract was made in the fall of '84 for a comfortable, commodious and sightly church building, of brick, in Romney, to be finished within sixty days. The total cost to be $1,800.

August 12, 1885, the new Protestant Episcopal Church, of St. Stephen's, opposite the Deaf, Dumb and Blind Institution, is complete and ready for worship. It is a very attractive building, and will seat 175 persons, and cost about $2,000. The organ was donated by Professor Charles Morris, of Baltimore. The erection of St. Stephen's is due to the indefatigable energy and philanthropy of Major J. C. Covell, who donated the building site and also contributed largely to the cost of the edifice. The church was consecrated Sunday, November 13, 1888, by Bishop Peterkin; Rev. G. A. Gibbons, Rector.

The rectory at Romney is completed, (1891.) It is a comfortable and commodious building and well located, and occu-

pied at this time, July, 1901, by the Rector, Rev. G. A. Gibbons, and his family.

Capon Springs.—Services have been held from time to time in the chapel here during the summer, specially by Bishop Wilmer, of Alabama, who was accustomed to visit Capon year after year.

Epiphany Church, Okonoko.—In November, 1885, Bishop Peterkin, with the Rev. Mr. Gibbons, visited the McGills and Russells near Okonoko, and conducted service and preached in the Methodist Episcopal Church South, near the Cross Roads.

Mr. Gibbons repeated this service from time to time until the number of communicants grew to about twenty, and the beautiful Epiphany Church was built by the untiring efforts of the faithful few, and the kindness of Mr. William L. Davis, who generously donated his work. There is now a Sunday-school of about twenty-five, Mr. Henry McGill Russell, superintendent. In addition to these services the Rev. Mr. Gibbons has preached at different times and places in this county, especially at "The Rocks," where there are several Church members.

Paw Paw, Morgan County.—Mr. Gibbons has given a service, one week night every month for several years, and the Bishop regularly visits the place. Up to this date three persons have been confirmed. There are now six or eight communicants there.

The Central Mission.—Rev. Mr. Gibbons was instrumental in starting the work in this section. An account of it is inserted here:

I give an account of the prospects in what may be called the Central Mission. I have repeatedly visited points along the West Virginia Central Railroad, since 1890, but, up to this time, the way never has seemed clear to establish our Church in this rapidly developing section. On the occasion of my last visit, I could find only ten communicants in Mineral, Grant, Tucker, Randolph and Barbour counties, a terri-

tory having about 50,000 population and at least 3,000 square miles. Under these circumstances, it did not seem expedient to start any work along the lines of this road. At times, Mr. Gibbons would pay a visit to these outlying regions of his jurisdiction, and near Bayard services have been maintained through the energy and liberality of a good Christian woman, but no congregations were gathered and (save the one near Bayard) no chapels built in any of our growing towns. The following named places have the communicants indicated, although they are scattered along 100 miles of road: Keyser, 7 communicants; Shaw, 3 communicants; Bayard, 4 communicants; Parsons, 2 communicants; Davis, 10 communicants; Elkins, 10 communicants; Belington, 6 communicants; Beverly, 1 communicant; Mingo, 7 communicants. This gives fifty communicants in these towns, which are all accessible by the West Virginia Central Railroad.

Not being able to do quite what we desire to do, and what the field demands, we fall back upon the plan that seems on many accounts the most feasible. We propose to put one man in the field at once, and let the work grow from centres he may reach. This is made possible by the active interest and liberal support of Mrs. W. J. Brown, near Bayard, of whom mention has been made. She has united with the Rev. John P. Hubbard, D. D., sometime Rector of Trinity, Shepherdstown, in giving us about an acre of land in the town of Bayard, upon which we hope to put a church, rectory and parish house, although we have not the funds for building as yet.

By giving Bayard two Sundays each month and Davis and Elkins each one Sunday a month and also one week day when expedient, he can utilize the fifth Sunday and the spare time, if he has any, in looking after the other points named.

To carry on this work we need at once a rectory, chapel and parish house at Bayard, a chapel at Davis and a chapel at Elkins. * * * * * * * *

This is the plain, unvarnished story of the Central Mission

so far as it may now be told. I may add that Mr. Gibbons expects to visit the field in July, and that I hope to follow him early in August, visiting Bayard, Davis, Parsons, Elkins and Belington. So, while thankful for the measures of success the good Lord has so far granted us, we want to be continually reaching forth into the regions beyond.

Hancock.

Hancock county was formed in 1848, and named for John Hancock. Square miles, 100. Population—1870, 4,363; 1880, 4,882; 1890, 6,477; 1900, 6,693.

New Cumberland.—After several ineffectual attempts, Bishop Peterkin succeeded in holding a service in New Cumberland. He preached in the Presbyterian Church, in the spring of 1897. On which occasion he was accompanied by the Rev. C. A. Chrisman, of Wellsburg. In the year 1898, the Rev. G. W. Hinkle, of St. Paul's Church, Steubenville, held a service at the residence of Mr. S. G. Gaillard. In the autumn of the same year, by appointment of the Northwestern Convocation, the Rev. N. S. Thomas, of St. Matthew's, Wheeling, accompanied by the Rev. W. K. Marshall, of Wellsburg, visited New Cumberland, but did not succeed in having a service. In the year following—i. e., 1899—the Rev. Thomas E. Swan held a service in the Methodist Protestant Church. Bishop W. L. Gravatt, in April, 1900, accompanied by the Rev. Thomas E. Swan, held a service in the court-house. By appointment of the Northwestern Convocation, the Rev. D. W. Howard, Rector of St. Matthew's Church, Wheeling, visited the place, on September 25th, 1900, but did not succeed in holding a service. At a later meeting of the Convocation, the Rev. J. Brittingham, of St. Luke's Church, Wheeling, was appointed to hold a service, which he did on November 9th, 1900, at the residence of Mr. S. G. Gaillard. The above appointments were all made on week days, which accounts in a great measure for the small attendance, or failure on some occasions. But it was for a long time the best possible that

could be done. The want of a Church is of course a great drawback. The first regular monthly Sunday services were begun in May, 1900, by the Rev. J. F. Woods. These are held on the third Sunday of the month at the residence of Mr. S. G. Gaillard, who cheerfully and kindly opens his house for them, the best place under present circumstances. They consist of Communion in the morning and Service in the afternoon. The attendance has been very encouraging, and the outlook for the Church, bright. There are five communicants and about fifteen baptized persons. A church building fund has recently been started.

Hardy.

Hardy county was formed from Hampshire in 1785, and named for Samuel Hardy, Isle of Wight county, Virginia. Square miles, 700. Population—1870, 5,518; 1880, 6,794; 1890, 7,610; 1900, 8,449.

Emmanuel Church.—The first service of the Episcopal Church in Hardy county was conducted by the Rev. Dr. Thrall, of Cumberland, February, 1875, in the Presbyterian Church, Moorefield. In April of '75 he preached again in the same church and place.

About this time (April, 1875) Josiah Dent, Esq., of Georgetown, D. C., transferred a large tract of mountain land in the county of Hardy to William M. Randolph, John W. Inskeep and H. McS. Gamble, M. D., as trustees, for the Episcopal Church, and for the purpose of building a church and parish school in Moorefield; and in August, 1876, work on the church (the present beautiful Emmanuel) was begun. A Sunday school was organized in June, '75, and continued to the present day. In the spring of 1875, the Rev. Dr. Meredith, of Winchester, Va., preached in the court-house, Moorefield; and in August, '75, Dr. Meredith came to Moorefield again, with Bishop Whittle, of Virginia, who has the credit of having made the first Episcopal visitation to Hardy.

After services at various times by different clergymen, in November, 1878, the Rev. J. Dudley Ferguson, of the Diocese of Minnesota, was *elected* and *appointed* to take charge of the Church work in Hardy and Hampshire. Bishop Peterkin made his first visitation to Moorefield July, 1878. Emmanuel Church was now nearly completed, and in June, 1879, the Bishop visited the parish again, conducted service for the first time in the church, confirmed eight persons and administered Holy Communion. The Rev. Mr. Ferguson remained in charge of this church for two and a half years, and it grew and prospered in his hand. Then came the Rev. J. T. Loftus and the Rev. Samuel H. Griffith as Rectors for about a year each; when the Rev. George A. Gibbons, of Fairmont, was elected Rector and took charge of Emmanuel Church, Moorefield, and the Church work in Hampshire and several other adjoining counties, July 1st, 1885, and he remains in charge to this present day, July, 1901.

In the spring of 1900 there was completed at a cost of $1,200 a tasteful and commodious parish house adjoining the church. It is nicely furnished with chairs to seat about 150 persons, and it is adorned with several memorial windows. A piano is also a valued and most useful part of its furniture. This building will be of great use in the conduct of the Sunday-school, and will serve for the more convenient meeting of the various Church Societies, whose activities it will foster. To put up such a complete building has been a great feat for so small a congregation. Those who are skilled in such matters have no doubt guessed the secret: It is due to the energy and liberality of a few good women.

Harrison.

Harrison county was formed from Monongalia in 1784, and was named for Benjamin Harrison, of Charles City county, Va., and Governor 1781-1784. Square miles, 450. Population—1870, 16,714; 1880, 20,181; 1890, 21,768; 1900, 27,690.

Christ Church, Clarksburg.— Taking up the narrative where

Bishop Meade leaves it, we note that Mr. Castleman helped to erect this building, of which Bishop Meade speaks, by the sweat of his brow and the labor of his willing hands, actually carrying the bricks. Since Mr. Castleman's pastorate, the following clergymen have ministered to the spiritual needs of the people. Revs. James J. Page, J. F. Curtis, Robert W. Wolseley, David H. Greer (now Rector of St. Bartholomew's Church, New York City), Pendleton, Brooke, John F. Woods, George W. Dame, J. W. Ware, Jacob Brittingham, Rev. Dr. Forrest and the present Rector, Rev. Thomas W. Cooke. Soon after Mr. Ware's brief pastorate, in 1883, a rectory was bought on Mulberry street, and Rev. Mr. Brittingham took charge of Christ Church August 12, 1883, and devoted all his time to the work except the second and fourth Sundays of each month, which were given to the church in Grafton. By request of the vestry, the whole of his time was secured for the work here in Clarksburg, beginning August 12, 1888. Mr. Brittingham resigned to accept a call to be Rector of St. Luke's Church, Wheeling, on March 1st, 1889. The pulpit of this church was filled by an occasional supply until March 27, 1891, when the Rev. Douglas F. Forrest, D. D., who had, after a ministry of seven years at Calvary Church, Clifton, Cincinnati, resigned to accept a call to a parish in Washington, consented, at the urgent request of Bishop Peterkin, to accept the call of the vestry of Christ Church. The Church, before the end of the year, declined the aid of the Missionary Committee of the Diocese, and became self-supporting. The old Rectory on Mulberry street, purchased during Mr. Brittingham's rectorate, was sold and a more convenient rectory, adjoining the church lot, was purchased, and extensive repairs and enlargement made of the church itself. After the resignation of Dr. Forrest, which took place in 1897, the Rev. Thomas W. Cooke, of Ascension Church, Washington, D. C., was called to be the Rector, and he accepted and commenced work June 1, 1898. In August, 1899, a new pipe organ was purchased, costing $2,000, and placed in position, with other

REV. THOMAS W. COOKE.

CHRIST CHURCH, CLARKSBURG.

REV. ARTHUR KIRKBY FENTON.

ST. THOMAS, CLARKSBURG.

new chancel furniture to correspond. In the spring of 1900 a Mission Church was started at West View, St. Thomas' by name, and completed in the same year, costing $2,000. Here the work continues to grow, as well as in the mother Church. Preparations are also being made to remodel an old church at Wilsonsburg, the land and building having been given to the Rector of Christ Church as a foundation for the work in that field.

At Bridgeport a few Services have been held, and for a time (1900-1901) Rev. Mr. Fenton resided there, but our few church people there are enrolled at Clarksburg.

St. Thomas Church, North View.—The work at North View, Clarksburg, was practically started during the month of June, 1899, when a Sunday-school was convened in a small school-house a mile from town. The attendance on the first Sunday was seventy-three children and teachers, at which time some were baptized, numbering twenty-eight boys and girls. This encouraging beginning of the work led to a regular established mission, where not only a Sunday-school was held regularly, but preaching on every Sunday afternoon. It was not long before a class was prepared for Confirmation, and on January, 1900, Bishop Gravatt visited the mission and confirmed seven persons. Thus having a constituency in this new field, and the school-house being inadequate to hold the crowds of people, work was commenced at once in the way of planning for a church building. The Rector secured two lots on which to build a chapel, work was started at once on the building, and in six months a brick church, costing $1,800, was completed, whereby the work could be pushed forward on a more extensive scale. Since starting this work, I have baptized forty-three in all, and presented thirty-three for confirmation (including the twenty-five presented last month.) In this work at present, which continues to grow, the Rector has been assisted by Colonel Henry Haymond, who is superintendent of the Sunday-school (which numbers eighty-three children), and Rev. A. K. Fenton, who for some time acted

as the assistant minister, or Missionary, to the Rev. Thomas W. Cooke, minister in charge.

Salem, West Union and Shinnston.—There is no church organization at either Salem or West Union. Here the Church is unknown, save to a very few. At West Union a few services have been held, and one visitation made by the Bishop.

At Shinnston the Rev. Mr. Cooke made one visitation and preached in the Methodist Church, receiving a warm welcome. Bishop Peterkin has also visited Salem.

Jackson.

Jackson county was formed from parts of Mason, Kanawha and Wood, in 1831, and was named for President Andrew Jackson. Square miles, 400. Population—1870, 10,300; 1880, 16,312; 1890, 18,982; 1900, 22,987.

Ravenswood Parish.—The First Article of Association reads: "This parish shall be called Ravenswood Parish, with the following metes and bounds, viz.: The legal limit of Jackson county, Virginia."

These Articles, ten in number, bear no date. The following names are appended: Henry Fitzhugh; Thos. Armstrong, Burdett Fitzhugh, D. M. Barre, W. S. Holmes, Thomas Atkinson, Robert Park, J. L. Dickinson, Laura Dickinson, Fanny Thomas, Sarah Fitzhugh, Anne Fitzhugh, Henrietta S. Fitzhugh Susan McFarland, Elenor McFarland.

The first dated record is of a called meeting of the congregation, April 24th, 1855, to elect a vestry. Rev. S. D. Tompkins was chairman, and B. Fitzhugh, secretary, and the following were elected: Dr. J. Armstrong, Dr. J. Beatty, G. N. Fitzhugh, H. Harpold, J. Beckwith, B. Fitzhugh, D. Frost, Thomas Kirk. The salary promised Mr. Tompkins was $200 and a house, and $200 seems to have been secured for the missionary funds through Bishop Meade. This appears under date of May 5th, 1855.

May 3d, 1856, B. Fitzhugh was appointed a delegate to represent this Church in the next Diocesan Convention. He

seems also to have been present at the Convention of 1853. (See Dashiell's Digest, Councils of Virginia, p. 377.)

Ten years later, or on May 6th, 1866, when the Rev. T. B. Maury was "Missionary Rector," as he signs himself, Theodoric B. Fitzhugh, Dr. Hoyt, Thomas Kirk, D. McCoy and John Rudmon comprised the vestry.

During the rectorship of the Rev. Horace Ed. Hayden, which lasted only from the summer of 1867 to the end of the year, besides some of the names already given as vestrymen, are found those of David Fleming, George Hamilton, S. J. C. Davenport.

August 15th, 1872, Rev. Coupland R. Page was sent from the Seminary by Bishop Johns. He remained until the spring of 1875, when he accepted a call to Kentucky. On April 4th, 1873, the following named gentlemen qualified as vestrymen: Joseph Smith, R. P. Steed, G. T. Thompson, F. H. Green, A. J. Adams, Thomas Kirk; and a year or two later, added to or in the place of some of these, the names of R. S. Morgan, J. S. Conner, W. A. Holland, Philip Burwell, M. D., J. W. Rader and W. S. Proctor are found. A little farther on the name of Will Williamson appears in this connection.

Following Mr. Page's resignation, steps were taken toward securing the services of Rev. John Ambler, but nothing seems to have come of it. And on May 14th of the same year (1875) it was unanimously resolved to recall Mr. Page, at a salary of $800 per annum, payable quarterly, and board. This sum was to be made up from Ravenswood $400, Ripley $150, General Jackson $100, Missionary Funds $150. This also seems to have been of no avail, for during the summer efforts were being made to secure the services of Rev. Robert White and of Rev. Charles Holt, but without success. On October 19th, it was decided to ask Rev. T. H. Lacy for a service on a week-night once a month. There is no record to show that he complied, but in December, 1876, he was present at a meeting of the Vestry, on which occasion Rev. C. R. Page was again elected Rector of Grace Church. Mr. Page also did

missionary work in the county, visiting Ripley, where, under his ministry, the Church was started; Liverpool (then known as Leroy), and Cottageville. He left about the time of the erection of the new Diocese of West Virginia. From July or August to November, 1878, Rev. William P. Hyland was put in charge by the Bishop. He soon afterwards moved to Maryland.

During the summer of 1882, while Rev. Jacob Brittingham was Rector of the parish, the first steps were taken toward securing funds for the building of a rectory, upon lots which had been donated by members of the Fitzhugh family. It was a year or more later, however, before the building was actually begun, and in July, 1884, it was sufficiently completed for occupancy. It cost about $700, and at the time of building Rev. K. J. Hammond was in charge of the parish, with Judge R. F. Fleming, N. C. Prickitt, G. W. Park, J. B. Sayre, L. M. Keeney and R. S. Morgan as vestrymen, the two last named being the "Building Committee." A little later George Crooks and C. P. Moore were added to the vestry, and also to the Building Committee. In the spring of 1893 this building was added to and remodeled and in every way improved, at a cost of about $600. Rev. Mr. Campbell moved into it in May.

In August, 1885, Rev. Henry T. Wirgman took charge, remaining only a short time. He boarded with a family then occupying the rectory. He also had work at other points along the river, and visited Spencer once.

From September 1st, 1887, to October 1st, 1888, Rev. John Ambler held monthly services in Grace Church, when he was transferred to another field, and the work was assigned to Rev. C. C. Pearson, Rector of Christ's Church, Pt. Pleasant.

Mr. John M. Panetti, a student from the Seminary, held services throughout the parish during the summer of 1889, from July 6th to September 8th. And on January 1st, 1890, Rev. J. R. Taylor was sent by the Bishop to take charge. Mr. Taylor remained but a few months, and the parish was again

vacant until May 1st, 1892, when the present Rector took charge. He had, however, at the request of the Bishop, made several visits both to Ravenswood and Ripley, in the fall of 1889. The number of communicants of Grace Church has never been large, ranging only from ten to twenty. In 1875, Mr. Page reports forty-five, but this includes other points in the parish. Fifteen were reported to the last Diocesan Council. The record shows 122 confirmed in the whole parish since its organization. The date of the first is that of the consecration of the Church, November 4th, 1851.

Since 1895 the Church has been very much beautified and improved, by the addition of a tower, the removal of the old gallery and the putting in of new windows, pews, chancel rail and carpet, together with the free use of paper and paint in the vestry-room. A very neat and tasty pattern in metal ceiling has been placed on the walls and overhead, and the building newly and thoroughly lighted. This work has been made possible by a legacy of the late Mrs. Henrietta Fitzhugh Barre, whose childhood's home was at Ravenswood, and to whom the church here was very dear. She was buried by the side of the church she loved so well, November 26th, 1893, having passed away in Charleston two days before. So one by one, the members of the Fitzhugh family are returning home, although it be only to be laid to rest in the church-yard, in full view of the old homestead. Nearly a half-century ago they built the church, and now, after many and distant wanderings, they are coming back to rest in her shadow.

Grace Church was built in 1851, and the expense of building was almost entirely defrayed by Mr. Henry Fitzhugh. It was consecrated by Bishop Meade, November 4th, 1851, Rev. R. T. Brown, of Charleston, preaching the sermon, and Ravenswood Parish was admitted into union with the Council of the Diocese of Virginia the following year (1852). It is the first church building erected in Jackson county, and members of its congregation organized the first Sunday-

school. Though its fortunes have been varied, and at no time has its list of communicants been large, for nearly fifty years it has stood as a witness for "the faith once delivered to the saints" and "the belief of our forefathers." May she never be silent.

On the night of Sunday, October 7th, 1900, a disastrous fire, thought to be the work of an incendiary, broke out in a near-by store-room, from which the church soon caught, and was totally consumed in a few minutes. By the unaided efforts of Mr. F. H. Green, a member of the vestry, the Communion Table, Alms Bason, Lectern, Bible and Font and the old Organ, which was in the vestry-room, were saved. The new organ, a memorial of Mr. George Crooks, presented by his sisters in Providence, R. I., and placed in the church the Christmas before, was too heavy for him to move, and was lost.

We were fortunate in carrying $1,000 insurance on the building and contents, which, with $360 secured by the sale of forty-five feet of the lot, gives a good start towards the new church, which has been commenced on part of the rectory lots, and is one of the best locations in the town. The framing is up, and nearly enclosed, and the roof, which is to be of slate, will soon be put on. The estimated cost of the building, finished and furnished, is about $2,400, and the congregation have in hand and in sight about $1,700, and hope to push it on to immediate completion, even if money has to be borrowed for the purpose. It will seat about 130 persons. The present vestry, who are also the Building Committee, are Messrs. J. L. Armstrong, F. H. Green and J. V. Armstrong. The present vestry are: George Crooks, Warden; J. L. Armstrong, Registrar; F. H. Green, Treasurer; C. P. Moore and J. V. Armstrong.

From Bishop John's first visit, in November, 1843, to Bishop Peterkin's first visit, in August, 1878, there were twenty-one Episcopal visitations, six by Bishop Meade, eleven by Bishop

Johns and four by Bishop Whittle. Bishop Johns' farewell visit was October 18th, 1875.

St. John's, Ripley.—Twelve miles from Ravenswood, back from the river, is Ripley, the county-seat. And here is St. John's, one of the neatest little churches in the Diocese. Most of the clergy who served at Ravenswood came here also, and for many years the court-house was used for services

In 1874, during Mr. Page's rectorship, a lot was purchased for $250, and not long after the corner-stone was laid, several visiting clergymen being present. At this time the vestry were: Henry C. Flesher, Charles H. Progler, Ferdinand R. Hassler, James A. Park, Robert Mate, George B. Crow, Edward Maguire and Warren Miller.

For several years the building stood in an unfinished condition, and, though not entirely completed, was used for the first service by Rev. Jacob Brittingham, May 27th, 1883. On Thursday, April 21st, 1887, St. John's was consecrated by Bishop Peterkin. Revs. R. A. Gibson, of Parkersburg (now Bishop-Coadjutor of Virginia), and Jacob Brittingham, of Clarksburg, were also present, the latter preaching the sermon. The windows and furniture are those formerly used in Trinity Church, Parkersburg, the gift of that congregation; and are much appreciated. This congregation is the largest in the parish,—thirty-six communicants reported to the last Council. It receives the same services as Ravenswood,—all of one or part of two Sundays each month, and the prospect of growth is perhaps more flattering here than at any other point. It is to the earnest and self-denying labors of Mr. W. T. Greer, who has been the superintendent of the Sunday-school since its organization, and who for many years acted as sexton, and himself bore all the expense of keeping the building open for Divine service, that the Church is largely indebted for the measure of success with which it has been blessed. The present vestry are: W. T. Greer, Warden;

George B. Crow, Registrar; H. S. Progler, Treasurer; C. W. Starcher, Dr. C. V. Petty, E. A. Cromley and Dan. P. Crow.

Whittle Chapel, Liverpool.—Rev. C. R. Page first visited this locality in the fall of 1874, and services were held for some time in Harmony school-house, about a quarter of a mile below the site of the present building. Mr. and Mrs. F. H. Green moved here in 1875, remaining eleven years. Largely through the efforts of the latter, a Sunday-school was started, and, though union in name, Church literature was used. On May 9th, 1875, several from this point were confirmed by Bishop Whittle in Grace Church, Ravenswood.

Rev. S. D. Tompkins came twice in 1875 or '76, but little can be learned of these visits. Rev. J. F. Woods made his first visit, with the Bishop, in 1879. He subsequently made three trips. Next to be in charge of the mission was Rev. Jacob Brittingham, Deacon, having been appointed by the Bishop in October, 1881. He resigned to become Rector of Christ's Church, Clarksburg, July, 1883. During his stay several were confirmed. Mr. Brittingham was immediately succeeded by Rev. Kensey J. Hammond, who remained two years, and did much efficient work. He resigned June 30th, 1885, to take charge of the work at Moundsville. One or two others visited the mission, but not at stated times, until Rev. John Ambler began coming, in the fall of 1887. He was very much interested in the people, and beloved by them in return. And now the bell which calls them to Divine worship in the regular services of his church, is a memorial of him, presented by Bishop Peterkin.

The idea of erecting a chapel at this place was first conceived in 1878, when, upon the Bishop's visit, Harmony school-house could not be secured, and it was with some difficulty a place was found in which to hold the service, it being necessary, finally, to go to Stalnaker school-house, several miles distant. At this time, Mr. Irvin McPherson, one of the leading members of the mission, was in possession of a fine walnut tree, which he determined to preserve to be worked into

REV. CHARLES M. CAMPBELL.

WHITTLE CHAPEL, LIVERPOOL.

GRACE CHURCH, RAVENSWOOD.

RECTORY, RAVENSWOOD.

the church, should one ever be erected. Some material was placed on the ground, and the foundation laid in 1888, and the same year the walnut log was cut into boards to be in readiness for use. But it was not until the summer of 1892 that the desire of the faithful owner of this log was gratified, when the Communion Table, Chancel Rail, Lectern and Desk were made from the boards of this long-cherished tree. This is but one incident of several that might be mentioned to illustrate the patience and self-denial, exercised by this faithful little band of six to nine communicants, in their efforts to build up the Church. The material used in the building was given and much of the work done by members of the mission, with considerable assistance from Mr. W. L. Davis. A gift of $200 from Miss Kate Green, in memory of her sister, Mrs. H. G. Lawrence, of Philadelphia, and a sister of Mr. F. H. Green, enabled them to contract for the raising and enclosing of the building, in 1891, and on Saturday night, December 17th, 1892, it was first used for Divine service. The chapel was consecrated by Bishop Peterkin, on Sunday, July 29th, 1894.

Liverpool (former name Leroy) is seventeen miles southeast of Ravenswood, on the Ravenswood, Spencer and Glenville Railroad, just on the edge of Roane county, and only a mile or two from Wirt county. The line which separates the counties of Roane and Jackson divides the settlement, the railroad depot being in the former and the postoffice and chapel in the latter. The church lot was given by Mr. W. T. Greer, of Ripley. There are thirteen confirmed persons, with Irvin McPherson and John Hartley acting as church officers, though there is no regular organization.

CHAPTER XI.

Records continued. Jefferson County. Churches in Charles-Town, Shepherdstown, Harper's Ferry, Lee Town, Middle-way, Summit Point, Ripon, &c.

Jefferson.

Jefferson county was formed from Berkeley in 1801, and named for President Jefferson. Square miles, 250. Population—1870, 13,219; 1880, 15,005; 1890, 15,455; 1900, 15,935.

St. Andrew's Parish, Jefferson County, W. Va.—This parish, at the present time, embraces the following points of work: Zion Church, Charlestown; St. Philip's Mission, Charlestown; St. Andrew's Mission, Blue Ridge Mountains, Jefferson county, and Harewood Mission, three and one-half miles from Charlestown. The date of the organization of the parish is unknown, owing to the fact that, by some means, all the early records of the parish in general and of Zion Church in particular were destroyed. For the few facts concerning the early history of the parish we are indebted to "The Memoir of the Rev. Benjamin Allen," by his brother, the Rev. Thomas G. Allen, and, also, to oral history, handed down from generation to generation. The first Rector of St. Andrew's Parish was the Rev. Benjamin Allen, who, in 1814, came to Virginia from the State of New York. He was ordained by Bishop Moore, in 1816, and served for some time many different points, including Shepherdstown, Martinsburg, Sharpsburg and Charlestown. It was during his rectorship that Zion Church, Charlestown, was built. This first church building must have been completed in 1819, since we find Bishop

Moore, in a letter of that date, written to Mr. Allen, asking if the church was completed. The Rev. Benjamin Allen resigned his charge in 1821, accepting a call to Philadelphia, and was succeeded at Zion Church by the Rev. B. B. Smith, who, after serving as Rector one year, was elevated to the Episcopate. Dr. Smith became the first Bishop of Kentucky. The third Rector of the parish, the Rev. Alexander Jones, D. D., was called in 1823, serving the Church for twenty-seven years, the longest rectorate in the history of the parish. During the rectorship of Dr. Jones, in 1847, the first church building was torn down and a much handsomer one erected. However, the congregation had enjoyed this new building only one year, when it accidentally caught fire, and was burned to the ground. It was immediately rebuilt, and on the same site, this being the present building. The vacancy caused by the resignation of Dr. Jones was filled by the Rev. Dudley Tyng, who was called in 1851, and who served as Rector for two years. Those who remember Mr. Tyng, remember him as an unusually strong preacher. The Rev. Charles Ambler came to Zion Church in 1853, and remained until 1867. It was he who ministered to, and comforted and consoled his people during the dark and anxious days of the Civil War Those who remember him best tell us that he was endowed with that tender and affectionate sympathy, coupled with an intense spirituality, qualities which always leave their lasting impress upon parish life. Like Dr. Jones, "He being dead, yet speaketh," not only through his sweet memory, but through the Christian lives of his widow and children, who labor and worship in our midst. Mr. Ambler was succeeded in 1867 by the Rev. William H. Meade, D. D., another man of consecrated Christian life. His daily walk was a daily sermon. Dr. Meade, during his rectorship, succeeded in making Zion Church the banner Church of the Diocese, in missionary spirit and missionary offerings. Another feature in the parish life, was his deep interest in the colored people of Charlestown. With the assistance of some of his people he

organized a colored Sunday-school, which was held every Sunday morning in the gallery of the church. This was the germ of the colored work which has since been developed.

Having laid such a spiritual foundation under the leadership of those who had gone before, it is not surprising to find the parish willing and ready to launch out into wider work under the leadership of the two energetic and enthusiastic men who followed. In 1883 the Rev. Dallas Tucker was called to fill the vacancy caused by Dr. Meade's removal to Philadelphia. During the rectorship of Mr. Tucker, the steeple of the church, as it now is, was built, and, through his zeal and efforts, the parish now enjoys the convenience of a most substantial and well-equipped parish-house. It was also during his rectorate that St. Philip's Chapel, for the colored people, was built and served. This work was accomplished and carried on by the help of Zion Church, and generous outside friends of Mr. Tucker. Before this the colored school, organized by Dr. Meade, had been reorganized and conducted in a town hall by Mr. Bushrod Washington, a most earnest Christian worker, who still is superintendent of St. Philip's Sunday-School. It was during Mr. Tucker's rectorship that some young men, among whom were Mr. Claiborne Green and Dr. William Neill, began a Sunday-school in a schoolhouse on the Blue Ridge Mountain. This was in 1886. They requested Dr. Fontaine Lippitt to act as their superintendent, and secured several teachers, among whom were Miss Mary Lippitt, Miss Flora Green, Mr. Fontaine Lippitt and Mrs. Louise Lippitt. Dr. and Mrs. Lippitt continued in this work until, two years ago, ill health compelled them to resign. In the meantime, Mr. Tucker was asked to go over and hold services, which he most gladly did. Through the untiring efforts of Rector, superintendent and teachers, money was raised and a pretty little chapel, seating one hundred and fifty, was built in 1889. Shortly after this, through the efforts of Mr. Tucker and Mrs. Lippitt, a very nice organ was placed in the chapel. It was during Mr. Tucker's stay, also,

that Harewood Mission was begun. A Sunday-school was organized on the first Sunday in March, 1883, by Thomas Staub, a zealous Methodist, and Miss Irene Green Aldridge. They were, in a few Sundays, joined by Miss Christine Washington, Miss Estelle Aldridge and Mr. Samuel Walter Washington, and still later by Mrs. James Lawrence Hooff. This Sunday-school was and is held in the public school building near the historic old home of the Washington families, Harewood. Mr. Staub was superintendent until his removal to Maryland. He was succeeded by Mr. Walter Washington, and Mr. Washington by Mr. Oscar Ramsey. The school, for ten years, was run as a union school; but in 1893 Mr. Frank Beckwith was elected superintendent, and changed it into a Church Sunday-school. Mr. Beckwith was a most faithful and never-tiring worker in this school until, in April of 1900, he was persuaded to give himself to the work at St. Andrew's, on the mountain, where it was felt he was more needed. Mrs. Frank Beckwith, for several years, has been the most faithful and efficient organist and teacher at the school. Since Mr. Beckwith's departure, Mr. Joseph Trapnell has been serving as superintendent. From the beginning of the work services have been held there by the Rectors of Zion Church. In 1893 Mr. Tucker resigned as Rector of St. Andrew's parish, and was succeeded in the same year by the Rev. William Loyall Gravatt. Mr. Gravatt took up and most successfully carried forward the activities of the parish as he found them. With the assistance of Rev. W. P. Chrisman, and afterwards with that of the Rev. C. E. Shaw, Mr. Gravatt not only ministered to his own congregation, St. Andrew's, St. Philip's, Harewood, but, also, Harper's Ferry, where he finally succeeded in placing Mr. Shaw as resident minister and made Harper's Ferry an independent work. Another obstacle confronted the new Rector. When Mr. Tucker left, the generous support given to St. Philip's by his friends at a distance was withdrawn. By the efforts of Mr. Gravatt and Mr. Chrisman, the needed amount was raised to carry on the work, and a

colored minister was called to take charge. The Rev. Mr. Deaver, the present minister in charge of St. Philip's, has, during the past two years, with assistance from Zion Church and the Diocese, kept up the Industrial School, connected with the chapel, paid off the debt in the chapel and had it consecrated. The church has been beautified and made more comfortable by having a recess chancel, a memorial window and a furnace put in. The memorial window was put in the memory of Mrs. William P. Craighill, who was so intimately connected with the colored work. In 1875 Mrs. Craighill organized a sewing school for colored girls. This successful work was continued on independent lines until the chapel was built. She then combined with the chapel work, and up to her death gave not only most liberally of her money, but of her personal interest and effort. During the latter part of Mr. Gravatt's rectorship, Zion Church was renovated, being greatly improved and beautified by having the side galleries removed, the walls painted and frescoed. After serving the parish for six years, Mr. Gravatt was elected Bishop Coadjutor of the Diocese of West Virginia. He was succeeded by the Rev. Robt. S. Coupland, who took charge of the church February 1st 1900, and who the is present Rector. In 1888 the Church in Charlestown and indeed in the whole Diocese, met with a great loss in the death of Mr. N. S. White. A tablet has been placed on the walls of Zion church, Charlestown, On it is inscribed—"In the peace of God, Nathan S. White, sometime vestryman and warden of this church and superintendent of the Sunday school; born November 6th, 1817, died November 4th, 1888, and Fredericka White, his beloved wife; born April 14th, 1816, died April 9th, 1891. Blessed are they that dwell in thy house; they will be always praising thee."

Extract from the History of the Valley, by Norris.

Old St. George's Chapel,—One of the most singular as well as unfortunate results of the proneness of humanity to for-

getfulness is evidenced in the fact that all knowledge of the date of the building of the some-time splendid Chapel of St. George, has entirely escaped the memory of the oldest resident of, even, the vicinity of the picturesque ruin that lies in such close proximity to Charlestown. Even Bishop Meade, who wrote extensively in regard to the early churches of the denomination that he so much honored, knew nothing of the origin of this grand old landmark of colonial days. He merely says, in his elaborate sketches of the "Old Churches and Old Families of Virginia," that it was an old ruin when he was a boy, and places the date of its erection some time between 1760 and 1770. There are actually no records, in the United States at least, in regard to the origin of this old church, for had there been, Bishop Meade would have had access to them. It is inexplicable, for the devout and talented bishop has full and satisfactory accounts of many other churches that antedate St. George's by at least one hundred years. Just why the date of building is set down as 1760-70 does not appear, but probably arises from the fact, that Norborne Parish was created between the dates named, but it does not follow, that the chapel was built synchronologically with the creation of the parish. Now, the new parish, cut from the northern third of Frederick Parish, which extended from the upper or southern line of what is now Shenandoah county to the Potomac, and from the Blue Ridge Mountains to the Alleghanies, was named in honor of Norborne Berkeley, Baron de Botetourt, who was governor of the colony of Virginia between the dates named above, 1760-'70. But the building may have been erected before 1760, and to bear out that idea there seems to be evidence in Hening's Statutes at Large, where a church is referred to in an old statute, wherein mention is made of one of the chapels being more costly than any of the others. This mention occurs about the time that the church officials were displaced and a new set appointed, in consequence of the misappropriation of the funds raised for Church purposes. A portion of those

charges may have had reference to the extravagance indulged in by the dispensers of the people's money. But it is altogether probable that private contributions materially assisted in the erection of the splendid colonial chapel. There was considerable stir in church-building about 1752, and a little later, when Lord Fairfax gave a number of sites for churches in various sections, and St. George's may have been commenced at as early a date as that given. Near where it was located there were many wealthy Church of England people, who would have taken pride in outdoing all their neighbors in the size and magnificence of their chapel. At any rate, the present ruin was once grand for its time. The walls were twenty-two inches in thickness, and constructed of stone quarried in the vicinity. The rest of the material is believed to have been brought from England, as there were no manufactories of the articles, used therein, in the colony at that time. The roof was covered with sheet-lead. The window and door frames were of cedar wood; the floor was laid in tiling; the high-backed pews were of oak, and the pulpit of the same wood, elaborately carved and projecting from the wall considerably. The finishing and furnishing was rich, tasteful and harmonious. There were numerous graves marked by tombstones fifty years ago, but time, and the ruthless hand of man, have left not a trace of the latter, and scarcely any indications of the former. The ruin stands just as it did thirty or fifty years ago, with barely any diminution in size. It is ivy-hung now, as it was then. In summer it is an interesting and beautiful sight to behold the vines clinging and swinging in the soft breezes to the gray old walls that have stood there for 125 years. Through that once ornamented doorway, Washington and many other illustrious men of his time, often entered to take part in the ministrations led by Rev. Alexander Balmaine and Rev. Charles Mynn Thruston, the patriotic parson-soldiers of the Revolution. The venerable pile is situated in an uncultivated field on the lands of Colonel H. B. Davenport, about one mile from Charlestown,

REV. ROBERT S. COUPLAND.

ZION CHURCH, CHARLES TOWN.

RECTORY, CHARLES TOWN.

ZION CHURCH—INTERIOR.

and the straggling grove of trees, surrounding it, seem endeavoring to shelter their ancient friend from the rude winds, some of them, indeed, with their now leafless arms.

Memoranda as to Old St. George's.—A thorough search from books, documents and persons has been made for all available information likely to throw light on the question of the date of the erection of old St. George's Church, now in ruins (before 1836), near Charlestown. Some say this church was originally known as Trinity Church, Norborne Parish. The result is embodied in the following condensed statement:

A descendant of Mr. Baker, who donated the ground on which the church was built, and was buried there, says that this ancestor, his grandfather, told him the church was built in the reign of George II., which extended from 1727 to 1760.

Hon. Alexander Boteler, of Shepherdstown, wrote that, "this ancient church is said to have been built in the reign of George II." It is said that George Washington attended this church, when a young surveyor, and it is also spoken of in John Esten Cooke's "Survey of Eagle's Nest," as the ruins where Stonewall Jackson went to pray.

As it was built by people who were members of the Church of England, it seemed a proper line of inquiry to ascertain when there were present within a reasonable distance of the locality a sufficient number of such people to justify the erection of such a building.

There were settlers on the Opequon as early as 1729, but they were probably Quakers; as early as 1732 a number of families, some of whom were surely Episcopalians, were settled from the Opequon up the Valley as far as Cedar Creek, beyond Winchester. In 1734 there was a settlement of Morgans and others in the Valley near the site of the town of Shepherdstown. The indications are that these were also Episcopalians.

While there were a few houses in 1738, on the present site of Winchester, its formal establishment as a town began in 1752. It is known that at least one of the men, Robert Ruth-

erford, who lived in Winchester in 1738, was an Episcopalian. George Washington mentions Winchester in 1753 as a place of "considerable importance." His first appearance in this Valley as a surveyor was about 1748, when he was quite a youth. The Act of the Colonial Assembly of 1738 speaks of "the great numbers of people that have settled themselves of late upon the rivers Shernando (Shenandoah), Cohurgoruton (Potomac), and Opequon and the branches thereof." There were also settlers on Bullskin and at Leetown.

The indications are, therefore, that as early as 1740 there were people enough to lead one to expect to hear of the erection of churches. Accordingly, Norris, in his history of the Valley, says that in 1740 Morgan Morgan, aided by John Briscoe and Mr. Hite, erected the first church in this Valley.

Hawks, in his history of the Protestant Episcopal Church, quoted by Howe in his history of Virginia, says the first Episcopal Church in the Valley of Virginia was built in 1740, and is supposed to be what is called the "Mill Creek Church." One of the oldest men in the vicinity of Charlestown, whose ancestors have lived hereabouts since 1734, says the site of the Mill Creek Church is Bunker Hill, about ten miles from the ruins of St. George's Church. Norris, in his history, says, "the first mention of any religious edifice" in Frederick county, in the records of the court, is dated June, 1744, and refers to laying out a road "from the Chapel to Jay's Ferry." Norris says the location of the Chapel may have been the old Mill Creek Episcopal Church, or it may have been the "Old Norborne Church," in ruins near Charlestown. At that time the limits of Frederick county included the present counties of Jefferson and Berkeley. The corner-stone is said to have been found by Colonel Davenport, and bears date of 1747.

The "Old Chapel," near Millwood, was not built until 1796. While Charlestown was not established as a town until October, 1786, the old mill was there before 1750, and probably a small settlement near it. Norris, from his investigations, concludes, "it is more than probable that before 1770 there

was a considerable village on the present site of Charlestown."

An important historical event took place in 1755, the passage through this section of the country of a portion of the troops of Braddock on their way to Fort Duquesne, now Pittsburg. Tradition, in more than one line, through persons now living in Jefferson, says this old church was then standing and in regular use.

The conclusions reached are the following: There are reasonable grounds for belief that the church was built between the years 1727 and 1760; almost certainly it was not built before 1740; it may have been standing in 1744; it was almost certainly standing in 1755.

The first Episcopal Church in Charlestown was built in 1817. Services were almost certainly continued in the old church until 1817. It's disuse probably began about that time. It was known that by 1820 the boys of the neighborhood were taking lead from the building with which to mould bullets. There are pieces of the old roof still in existence in the country. If a corner-stone was placed under this old church, its contents would tell the secret of the date we have been seeking so long.

Tradition says the chancel furniture was removed from the old church to the new one in Charlestown. The original Communion Table in the first church in Charlestown is still in existence, in excellent condition. It has been presented to Zion Church by General W. P. Craighill and deposited for safe-keeping in the vestry-room. A suitable inscription on a brass plate tells its history.

Zion Episcopal Church.—Norborne Parish, in which this church was originally situated, and in which it continued to be, for about fifteen years, even after the separation of Jefferson from Berkeley county, as has been previously stated, was created in 1769. The Episcopalians, until the erection of Zion Church, worshipped at the old chapel, south of Charlestown, and the ministers of the parish, as far as can

be ascertained, were: Revs. Sturges, Veasy, Wilson, Barnard, Page, Heath, Wilmer and John Price. These covered the time from 1770 to 1813. During the pastorate of Rev. Benjamin Allen, who began his labors in 1815, the parish of St. Andrew's was created, and about the same time, 1817, the first Zion Church was built. Since that date seven distinct parishes have emanated from the same source, viz.: Charlestown, Shepherdstown, Harper's Ferry, Martinsburg, Bunker Hill, Smithfield and Hedgesville. St. Andrew's Parish was coterminous with the limits of Jefferson county, and was the mother of four of the above distinct parishes. Rev. Mr. Allen exercised his ministry at twelve points, included in the seven parishes just named, and for nine years, when he was succeeded by Rev. Benjamin Bosworth Smith, subsequently made First Bishop of the Diocese of Kentucky, and afterward the venerable Presiding Bishop of the Episcopal Church in this country. Rev. Alexander Jones was next Rector, for twenty-three years. During his incumbency, in 1838, the parish was sub-divided by the organization of an independent congregation at Shepherdstown, and again in 1849, by the separation of St. John's Church, at Harper's Ferry. In his time, also, a second enlarged church was built, which burned to the ground a few months after its completion. The congregation at once set to work to restore it, and the present still further enlarged building was consecrated in 1852, under the charge of Rev. Dudley A. Tyng, son of Rev. Dr. Stephen H. Tyng, of New York. During the late war this church was sadly disfigured by the Federal soldiery, and, in 1867, when Rev. Dr. W. H. Meade, a grandson of Bishop Meade, took charge of it, was in a sad condition. Several years ago the congregation lost its rectory by fire, and the new Church was injured by a storm; but, notwithstanding all these misfortunes, the Church is stronger than ever to-day. They have lately erected a beautiful chapel on the main street of Charlestown, which gives evidence of the prosperity of the Church.

Rev. Dallas Tucker is the present pastor, having succeeded Mr. Meade, April 22, 1883.

Trinity Church, Shepherdstown.—(From a sketch written in 1845 by Rev. C. W. Andrews.)—This town was the first settled in this Valley north of Winchester, having been laid off by Captain Thomas Shepherd, and established by law in 1762, fourteen years before the Revolution. The Church must be of still more recent origin, but the account of its first establishment cannot be ascertained. The first efforts in its behalf were probably made by the proprietor of the town, already mentioned, as we find his son, the late Captain Abraham Shepherd, among its most active friends and liberal supporters. The first lay member of the Church, of which we have any account, was Colonel Joseph Van Swearingen, who deserves to be remembered with gratitude, for his liberality in the erection of the first church edifice. The date of the erection of that edifice we have not yet been able to ascertain. It must have been previous to the year 1785, as at that time there was a stone church upon the site of the present building. From that year to the present there have been twelve ministers, who have had charge of the parish, or, rather, of the Church, which is in St. Andrew's Parish, which embraces the entire county.

Of the earlier ministers very little can be ascertained, beyond their names, no record having been preserved of their settlement or removal. That was a dark period in the history of this, as of nearly all of our Churches in Virginia. Under the Colonial Government, the Episcopal Church had been established by law; most of her ministers were from England, and, during the Revolution, generally adhered to the interests of their native land. The result was that many returned to England; others were obliged to leave their parishes, and popular prejudice fell heavily upon the Church at whose altars they had ministered, a prejudice not unnatural, being directed towards an institution which many had unwillingly sustained under the English law,—though it was

but reasonable to hope that the claims of justice would have been respected with regard to that property, of which she was as rightfully possessed as any man of his private estate; at least in consideration of the distinguished services rendered by the sons of the Church, with Washington at their head, in the achievement of our glorious independence.

The first minister who had charge was the Rev. Mr. Sturgis, who was the incumbent in 1785. He was followed by the Rev. Mr. Stubbs, in the next year, by whom a gentleman now residing in the neighborhood was baptized. Then followed a considerable period, during which it is supposed that the Church had no services, except those occasionally rendered by Morgan Morgan, the celebrated lay-reader, or, rather, lay-preacher, to whom the Church was so much indebted for many years in this and the adjoining counties. The next clergyman was the Rev. Mr. Veazy. Persons baptized by him are still living in the parish. He was followed by the Rev. Mr. Wilson, of whom we know as little as of his predecessor. The next in order was the Rev. Mr. Page, about the year 1795, who is said to have been a very able and eloquent preacher. The Rev. Mr. Heath had charge of the Church in 1800, and the Rev. Mr. Price in 1810; but it is supposed to have been vacant during the greater part of the time from its first establishment to this period. This brings us to the year 1817, when the Rev. Benjamin Allen took charge of the Church. His praise is still in all the Churches in this and the adjoining counties. His memory is cherished with affectionate interest by many, who delight to tell of the great revival which took place under his ministry. He had charge, also, of several other congregations, and sent during this year the first report ever made from this county to the Diocesan Convention. He reports 150 communicants as under his care, but there are no specifications respecting the Church in Shepherdstown. The church edifice, which gave place to the present building, was erected by his exertions. After a ministry of four years he was called to Philadelphia. He was succeed-

ed, in 1822, by the Right Rev. B. B. Smith, afterwards Bishop of the Diocese of Kentucky, who continued about a year and a half. In 1825, the Rev. Alexander Jones, D. D., took charge of the Church, and continued his faithful ministrations for fifteen years, having charge, also, of the Church in Charlestown, where he resided. He reports seventy-five communicants in the two Churches, in 1825. The Rev. J. H. Morrison was called to the Church in 1840, being the first resident minister which the Church had had for more than forty years. He continued about two years. In the year 1842, the present church building was erected, the Church being yet without a minister. In the autumn of that year the present Rector, Rev. C. W. Andrews, commenced his ministry. There were then thirty-one communicants connected with the Church. There have since been added thirty-six. (1845.)

Reviewing now the history of this Church, and looking at its present state, we have but a melancholy account to give of the labors of twelve men, extending over a period of sixty years. In the last twenty-eight years the Church has been vacant but three years. Where are we to look for an adequate cause of the unfruitfulness of this half a century's labor? We are not prepared to say that any one of the laborers have failed in their duty. Certainly, from 1817 to 1842, all the ministers are known by living witnesses to have been faithful men. But one fact appears prominent upon the face of this history, which of itself is sufficient to account for the ill-success of this ministry. Until Mr. Morrison took charge of the congregation, there had not been a resident minister for more than fifty years, and it does not appear that there ever had been one at all. Up to this time, therefore, from the necessities of the case, there had been an almost entire destitution of the pastoral care, the influence of which is as indispensable to the prosperity of the Church as the public ministry. Added to this, up to the time the present Rector took charge of the Church, there had never been public worship oftener than once in two weeks. Under these circum-

stances, success was scarcely to be looked for. With the exception of the brief ministry of Mr. Morrison, the sheep were without a shepherd. No wonder that the flock did neither thrive nor increase.

But, why was the Church without a resident ministry? Plainly for no other reason than that one could not be supported. Those who ministered here were mainly dependent upon some other place for their support,—and there they had their residence. The connection between this fact and the decline of the Church is as clear as that between any cause and its natural effect. We have now further to ask, why has not a minister been supported? An aged member of the congregation informs us, that the time was, when, if a wealthy man gave ten dollars a year to the maintenance of religion, he was looked upon with a kind of admiration. This was probably the general rule. But there were noble exceptions of a better spirit; and far be it from us to censure any who have gone before us. The true interests of a community, in reference to religion, were then comparatively little understood over a large part of our country, and we may hope, that "The times of this ignorance God winked at." But now, surely, "He commandeth all men everywhere to repent." The "times" in this respect are certainly much changed already.

We are now brought to the *application*—PRESENT FACTS. Until the present year, this Church, with the partial aid from a neighboring parish, has not sustained itself. Whether it does now will depend upon what people understand by the technical term, "a support." The best definition we can give of it, as applicable to country parishes in Virginia, is *the expense of sustaining a family estimated at the average of those composing the congregation in which the minister officiates.* The present resources of the parish do not come up to that standard. When they do the Church may be regarded as established upon a firm foundation, with the means not only of existence, but of enlargement within itself.

REV. WILLIAM HUDE NEILSON, D. D.

TRINITY CHURCH, SHEPHERDSTOWN.

REV. LANDON R. MASON.

RECTORY, SHEPHERDSTOWN.

MARINER ART
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Could a parsonage be obtained, this most desirable object would be accomplished.

Most of our country parishes are now so provided; and it is found not only a source of permanent income, but a means of assisting such parishes in obtaining the services of such ministers as they may desire, and of preventing those frequent changes by which many of our churches have been much injured.

We take up the history of Trinity Church where the Rev. Mr. Andrews leaves off, first stating that the date of the erection of the first building is 1769.

In November, 1842, the Rev. C. W. Andrews took charge of the Church and ministered to the congregation thirty-three years. The present beautiful stone church, with the chapel attached, is a monument to his zeal. The year 1855 saw the walls of the present church erected and the roof on. The building was consecrated by Bishop John Johns on April 5th, 1859. The Rector, Rev. C. W. Andrews, D. D., by personal appeals outside the parish, raised the sum of $1,000 in order to purchase the old church edifice for the use of the colored people. This sum, together with about $300 raised by the colored people themselves, was paid to the vestry, and the Rector "caused said church to be made over for the use of the colored people." It is now (August, 1900,) occupied by a congregation of the African Methodist Episcopal Church. "This Trinity Church, St. Andrew's Parish, has now a valuable rectory, handsome church and chapel and a congregation with sufficient ability to support the Gospel at home and contribute toward its extension abroad." The Rev. Dr. Andrews died in May, 1875, greatly mourned by his bereaved flock, by the Church in Virginia, and by Churchmen throughout the land. The Rev. John P. Hubbard became Rector in October, 1875. He says that "at the time of his taking charge, there were about eighty communicants. He finds abundant evidence of the blessing of God on the labors of his beloved friend and predecessor, Dr. Andrews." The Rev. Mr. Hub-

bard "was an earnest evangelical preacher, a faithful spiritual guide to his flock, and a most tender, loving, sympathizing friend to the afflicted, with an open hand to the destitute and poor. He kept the Church property in beautiful order, was generous and liberal in adorning and improving it in various ways." The Rev. Mr. Hubbard resigned the charge of the parish in December, 1880, and was succeeded, May 29th, 1881, by the Rev. Landon R. Mason. "For nine years the high privilege of the congregation was to sit under his pure, earnest gospel teachings. The interest of religion grew and prospered during his faithful, untiring ministration. Many were brought into the Church." During Rev. Mr. Mason's rectorship a commodious and attractive chapel, with a seating capacity for 152 persons, was erected at Duffields, five miles south of Shepherdstown, in which services were held from time to time. This edifice, free from all financial encumbrance, was placed in care of the rector and vestry of Trinity Church, and during the incumbency of Mr. Mason's successor (who continues to hold regular services there), was consecrated to the worship of Almighty God under the name of "The Chapel of the Good Shepherd," by the Right Rev. G. W. Peterkin, D. D., May 31st, 1892. The instrument of Donation was read by Mr. John O. Aglionby, one of the trustees and the superintendent of the Sunday-school. The Sentence of Consecration was read by the Rector, the Rev. Dr. Neilson. The sermon was preached by the Rev. Mr. Mason. This Chapel of the Good Shepherd is one of the fruits of Mr. Mason's earnest and faithful ministry, and the people were delighted to welcome back into their midst one who had labored so acceptably among them.

The Rev. Mr. Mason resigned the rectorship of Trinity Church in September, 1890, and was succeeded September 20th, 1891, by the Rev. William Hude Neilson, D. D., of the Diocese of New Jersey. During the long interval, of one year, the services were, to a great extent, maintained and the spiritual interests of the people cared for by the Junior

Warden, the late beloved and lamented Edmund Jennings Lee, for a few weeks before his death in July, 1896, Senior Warden of the Parish.

The Rev. Dr. Neilson continues in charge of the parish at this date, August, 1900. In the second year of his rectorship the church was improved by a beautiful chancel window, the work of R. Geissler, of New York, and the gift of one of the vestrymen and his wife, Mr. and Mrs. F. W. Muzzey, in memory of Mrs. Muzzey's sister, Miss Florence Washington Schley. The number of communicants is now 174, many of whom are non-resident, including young people away at school or in business. Others spend only their summers in Shepherdstown, having winter homes elsewhere. A Sunday-school for colored people is maintained in the parish, having been started by the late D. D. Pendleton, and continued after his death by the late E. I. Lee.

The Church in Shepherdstown has, to all appearances, reached the limit of extension and cannot hope to do more than hold the ground until improved railroad facilities shall invite immigration and promote the growth of the town.

The following persons have served as Wardens and Vestrymen of the parish in 1855, and thereafter, until 1878: In 1855, 1856, 1857 and 1859, Wardens, E. J. Lee, Daniel Border and Charles T. Butler; Vestrymen, Isaac Chapline, Dr. R. P. Magruder, J. H. McEndre, John M. Jewett, George W. Hall, A. R. Boteler, Joseph L. Shenton, Henry Shepherd, Dr. Logie, R. D. Shepherd, Jr., W. A. Morgan and D. H. Morgan. Edwin G. Lee served during 1860. There was no meeting of the vestry, and, presumably, no election, from April, 1861, to June 5th, 1865, the period of the Civil War. The elected vestrymen on June 5th, 1865, were E. J. Lee, George W. Hall, Dr. R. P. Magruder, C. T. Butler, Lorenzo Etchison, Martin Billmyre and William A. Morgan. M. P. Andrews and J. L. Darnell were elected in 1866; Thomas Van Swearingen and B. F. Harrison, in 1868; E. J. Lee, Jr., D. S. Orndorff and Dr. Alexander Tinsley, in 1872; F. W. Muzzey and T. W. Latimer,

in 1874; D. D. Pendleton, Lee H. Moler and Thomas Wysong, in 1875; John O. Aglionby, John Unseld, A. S. Dandridge, Robert E. Craighill and J. S. Bragonier, in 1880; W. M. Lemen and Dr. J. Gregg Gibson, in 1881; A. H. Myres, in 1883; H. W. Potts, in 1884; J. B. Lucas, in 1887; Ed. H. Spohn, in 1894; P. P. Marshall and C. W. Andrews, in 1896.

The present vestry (August, 1900,) consists of the following persons: Wardens, A. S. Dandridge and Lee H. Moler; Registrar and Treasurer, J. S. Bragonier; Vestrymen, F. W. Muzzey, P. P. Marshall, John O. Aglionby and H. W. Potts.

St. John's Church, Rippon.—The Mission at Rippon was started by Rev. John W. Lea. There were then three communicants, the most active being Elizabeth B. Osburn, the wife of Dr. A. Osburn. In the fall of 1874, Mr. Lea appointed a Building Committee, with Dr. A. Osburn as chairman. They started a church that fall and the next year found the house completed, making glad the hearts of the faithful few, who had spent so much of their energy to make the building possible.

The following clergymen had charge of the Mission in succession: Rev. F. A. Meade, Rev. W. W. Walker, Rev. James Page, Rev. John McGill. Mr. McGill took charge of the work in 1887. He found only three communicants, who would not allow themselves to be discouraged, and when their church became unsafe, by reason of cracking walls, they took to the work manfully, under his direction; tore down the old building and erected the present structure, a neat Gothic building, seating about two hundred. This work was completed in the fall of 1890. Mr. McGill's work seemed specially blessed. There was an increase of membership during his charge, the first noticeable stride since the organization. He left twenty-three communicants.

The next man in charge was the Rev. P. D. Thompson, who was followed by the Rev. Howard G. England. Whilst Mr. England had charge of the Mission a bell tower and

choir-room and porch were built. This much improved the appearance of the building and added much to its comfort.

The Rev. Robert U. Brooking took charge June 1st, 1900. During the fall of 1900, Dr. Howard Osburn placed a fine McShane bell in the tower, to the memory of his mother, Elizabeth B. Osburn, who died in 1890. Mrs. Osburn was the first communicant in the community, and did more to organize and sustain the Mission during its early years than anyone else. We are glad to have this sweet-toned bell, calling us together, and reminding us of the saintly one gone before.

The ministers in charge have all been canonically residents of the Diocese of Virginia; this is something of a drawback to the work, but we hope that in the near future St. John's, Rippon, will own a rectory and can be joined to some point in the Diocese. This, we hope, will not be long in coming, for St. John's Church has now thirty communicants.

Christ Church, on the Mountain.—In the summer of 1888 the Rev. John McGill had his attention called to the needs of the people on the mountain near the Wickliffe rectory. So he secured the help of Mr. W. D. Smith, now the Rector of St. George's Church, Fredericksburg, Virginia, who was then thinking of the ministry, and Mr. Robert R. Smith, both very earnest lay-workers, and, going near the site of a saw mill, they secured a quantity of slabs which they made into seats and a platform, under the shade of the trees. There they held Sunday-school and services, which became so popular that, before the summer was ended, their school numbered more than a hundred, and often several hundred would be at the service. These people were, for the most part, Methodists of the most emotional type, and the enthusiasm would often reach a high pitch. The next year (1889), Mr. McGill decided to have a chapel built. So Mrs. Boyd, the mother of the active, Vincent Boyd, gave the land, and Mr. William D. Smith, Sr., of Smithfield, Wickliffe Parish, Virginia, gave the lumber; Mr. John Sheeter gave the sawing, and Mr. Vincent Boyd

and son assisted in the carpenter work. The two lay-workers from Wickliffe, the Messrs. Smith, did the painting, and so the chapel was built at a very small cost, in money, about three hundred dollars. This money was raised largely by the efforts of Mr. McGill, from various sources, a considerable amount coming from Wickliffe Parish, Virginia.

There never was a great influx of communicants, the number not exceeding twelve. The Rector in charge of Wickliffe Parish has always had this work under his care. The Rev. P. D. Thompson and wife did a most noble work, especially Mrs. Thompson in her mothers' meetings. The work has lagged since Mr. Thompson and wife gave it up, so when the present minister took charge, he found only six members, and no Sunday-school. This work can only be pushed during the summer and fall, as the people will not come out in cold and wet weather. Many of the people who attended the services, have moved away, and now the average congregation does not exceed forty, and we feel that little good can be accomplished by one service a month. So we pray that the time will soon come when a man can be placed among these people, so that he will be able to touch their every-day lives. Then, and, from our earthly point of view, not till then, can we expect much good to be seen, as a result of the work.

St. John's Church, Harper's Ferry.—The town of Harper's Ferry, so beautiful that Thomas Jefferson said that a view from its heights was worth a trip across the Atlantic to see, is situated upon an elevation between the waters of the Potomac and Shenandoah Rivers, at their junction. Its commercial importance is centered in the large government armory and arsenal which, for a number of years, were located here; its historical interest in being the scene of the John Brown raid, with its exciting and tragic events, and in being a strategic point and hotly contested battle ground during the Civil War.

The Church began with an organization of five communicants. The Rev. Dr. Andrews, Rector at Shepherdstown,

held service twice a month—first in the old Temperance Hall and later in the armory pay-office. The Church, under the name of St. John's, was admitted into union with the Diocese in 1850. The work prospered so greatly that, in 1853, twenty-six persons were confirmed at one time by Bishop Meade. The old church, looking down upon the flowing waters, suggestive of immortality, like Zion of old, "beautiful for situation, was begun in 1851. The walls being condemned, were torn down, but the people had a mind to work," and so indefatigable were their labors that the church was re-built and furnished, in 1852. It was consecrated in 1853. Rev. Dr. Andrews was succeeded by the Rev. Horace Stringfellow, who served the Church about one year, after which the Rev. Mr. Wilcoxon took charge. The Rev. Charles Ambler, Rector of Zion Church, Charlestown, preached in St. John's, from time to time, and also the Rev. Richard Davis, Rector of Trinity, Martinsburg. During the war, which followed, the church building was so badly wrecked that only the walls and roof remained. The organization, itself, was so scattered and disbanded that, for a considerable period, no regular services were maintained. To that honored veteran, the Rev. William T. Leavell, belongs the credit of gathering the fragments of this scattered congregation, and of again organizing the work. He also secured from the government the lot on which the rectory, built in 1899, now stands. The Church was afterwards served by the Rev. Landon R. Mason, of Shepherdstown, and the Rev. William H. Meade, D. D., the Rev. Dallas Tucker and the Rev. W. L. Gravatt, of Charlestown. While Mr. Tucker had charge of the work, he was assisted by Mr. Jeff. R. Taylor, then a lay-reader. On January 1st, 1889, the Rev. W. B. Everett, M. D., began to minister as assistant to the Rev. Landon R. Mason, and, upon the resignation of the latter, continued in charge until July 1st, 1895. The Church was then served by the Rev. W. L. Gravatt, of Charlestown, with the help of his assistants, the Rev. W. P. Chrisman and the Rev. C. E. Shaw. After the consecration of Mr. Gravatt,

as Bishop Coadjutor of the Diocese, the work was left in the hands of the Rev. C. E. Shaw, who has continued in charge to this writing.

The old church was re-built in 1882, at a cost of $1,200, but, after a few years, it was made to appear that this building was uncomfortable, and inaccessible. Many of its communicants, also, removed to other parts of the town; consequently, the Church did not prosper here. With the approval of the Bishop, it was decided to abandon the site and find a more suitable location. A desirable lot, on the principal street, in the western part of the town, and in close proximity to Bolivar, was secured, and a beautiful, modern church erected, at a cost of about $1,000. The old church was sold May, 1895, and the corner-stone of the new St. John's Church was laid in November of the same year. On June 1st, 1896, the new church was first occupied, and was furnished with beautiful oak pews, in the spring of 1899. The consecration of St. John's Church was on March 19th, 1899, by the Bishop of the Diocese. The consecration sermon was preached by the Rev. George A. Gibbons, of Romney.

Though having undergone financial hardships, this heroic people at once projected a rectory, which was completed in November, 1899. This enterprise was entirely a matter of faith, and has resulted in earnest and zealous labors to cancel the debt. They hope soon to have an unencumbered home for the ministers who shall serve them. The present membership of this Church is composed largely of women, whose zeal, capability and fidelity can never receive excessive praise, and the Church, which, by their self-denying labors, they have built up, is destined to become a beacon light to guide many into the Way, the Truth and the Life.

Nelson Parish — Grace, Middleway; St. Bartholomew's, Leetown, and Holy Spirit, Summit Point.—These churches were connected with Christ Church, Norbourne Parish, Berkeley, under one vestry until the separation of West Virginia into a Diocese.

REV. ANDREW J. WILLIS.

GRACE, MIDDLEWAY.

REV. JAMES H. W. BLAKE.

RECTORY, MIDDLEWAY.

At the meeting of the Council, December 5th, 1877, when the new Diocese was organized, consent was given to the organization of these two churches, under the names of Grace and St. Bartholomew's Churches, St. Andrew's Parish. December 24th a meeting was held in the Rectory at Smithfield, and a vestry was elected. The Rev. James Grammer, who had been in charge of these churches since October 15, 1869, remained in charge until he resigned, November 4, 1878, to go to Ashland, Virginia. The Rev. James H. W. Blake, Deacon, succeeded him, remaining from 1879 until 1881. The Rev. John S. Gibson was then called from Bellaire, Ohio. He entered upon his duties March 1, 1882. September 24, 1885, Bishop Peterkin consecrated the Church of the Holy Spirit, Summit Point. On the petition of these churches, the Council held at Huntington, June, 1888, set apart the Churches of Grace, St. Bartholomew's and the Holy Spirit from St. Andrew's Parish and formed them into a separate parish called Nelson Parish, which was to embrace all that part of Jefferson county, known as Middleway Magisterial District and Kabletown District west of the Shenandoah Valley Railroad. The Rector of Nelson Parish, November 1, 1888, resigned the charge of Christ Church, Bunker Hill, the growth of Nelson Parish having made such division necessary. During Mr. Gibson's residence, the rectory was greatly improved by the addition of two large rooms and a porch. The lot was also very much enlarged.

September 30, 1890, the Rev. John S. Gibson resigned the charge of the parish, and the Rev. A. J. Willis accepted a call to it, entering upon his duties November 1, 1890.

Vestrymen who have served Norbourne and Nelson Parishes.

Christ Church, Mill Creek.—Morgan Morgan, William Morgan, Warden; Levi Henshaw, James Ijams, Charles Stuckey, George Lemmon, William Worth, Richard Seaman, Thos. C. Bryarly, Samuel L. Bryarly, John Swimley. Other Vestrymen—James Logie, M. P. Nelson, Elijah M. Bosley, William J. Macoughtry, John James Grantham, George W. Nelson,

Richard H. Bryarly, A. M. Evans, William Swimley, Stephen Dandridge, Isaac Strider, Robert Helm, Dr. Thomas Turner, Robert Pendleton, Henry D. Johnson, Thomas M. Macoughtry, R. K. Robinson, Meredith Helm, S. F. White, J. K. Cunningham, W. H. Gilbert, Dr. Charles Stephen, J. G. Wyatt, P. S. Hinton, Dr. Border, I. Arnon Shirley, W. C. Frazier, G. C. Whiting, N. H. Willis, Dr. Thompson, C. E. Jones, Dr. Lucas, R. O. Allen and William Bates.

The construction of the Church of the "Holy Spirit" was begun in the year 1883, and consecrated in 1886. It's conception was the result of a hint from Bishop Peterkin; and the work was initiated by Mr. and Mrs. C. P. Willson, and so earnest and untiring was Mrs. Willson in her desire for its early completion, that we shall always look upon this church as a monument to her labor of love, (for truly such it was.) Through her personal endeavor she secured fully one-third of the actual money-cost of the structure, whilst Mr. Willson donated the grounds.

This church is of modern architecture, built of native limestone rock, covered with slate, and the windows of cathedral glass, with pews and furniture of modern make. It is situated on high grounds, upon a lot of three acres of ground, within the center of the village of Summit Point. Its early consecration, six months after the completion of the building, was the result of a combined effort of a few most earnest workers.

Middleway, Jefferson County, W. Va., August, 1901.

DEAR BISHOP:—At the request of Mr. Willis, I send you the following contribution to your sketch of the churches in Nelson Parish, Jefferson county:

I came to the county, October 15, 1869, in response to a call of the vestry, to take pastoral charge of the three churches, Grace, Smithfield, and St. Bartholomew, Leetown, in St. Andrew's Parish, Jefferson county, and Christ Church, Bunker Hill, in Norborne Parish, Berkeley county, all combined at that time under one vestry.

Christ Church, Bunker Hill, which, during the war, had been dismantled and used, now as barracks, now as fort, by the troops of the Northern Army, had but recently been sufficiently repaired to be habitable. This church presented the anomally of a canonically independent church, having in connection with it and possessing co-ordinate powers with it, two other churches without any canonical independence, and in a different parish and county. When the new diocese of West Virginia was formed, its first Council, which met in Charleston, December 5, 1877, corrected this anomaly by authorizing the separation of the two churches in Jefferson county into an independent organization, under one vestry, leaving the church in Berkeley county to its original independence. Of the history of the churches in Norborne Parish, however, you have no doubt other sources of information.

The Church of St. Bartholomew, in Leetown, was built about 1845, by Rev. Lewis P. Balch, D. D., on a lot of ground given by himself, next to his ancestral home, with money contributed for the purpose by members of St. Bartholomew's Church, New York city, of which he was at that time the Rector. Now, in 1869, the time of my coming to this county, the antipathies created by the Confederate war were still fresh and flaming; and, as the Balch family had been on the opposite side from their neighbors, the sort of sovereignty they exercised over the Church, by claiming the right to keep the keys and the Communion Set, so identified the church with them in the conception of their neighbors, that very many people would not attend the services. But, upon my statement of the case to the Rev. Lewis P. Balch, upon one occasion of a visit to his old home, and representing the hindrance it was to my work, he very kindly surrendered the keys and the silver to the parish authorities; and as feeling on the subject subsided the attendance at church after a while left nothing to be desired.

Of the Church of The Holy Spirit at Summit Point it is worthy of interest to make this statement. The movement

to establish a church at that point began the first year of my ministry in the county in the desire of some members of Grace Church, Berryville, who lived close to the depot, to have a church more conveniently near to them than their parish Church. The leader in this movement was Mr. Henry Johnson, the agent and owner of the depot, and the adjoining residence; to his zeal and influence is due the first awakening to the need and importance of a church at that point. On the invitation of himself and some others residing in the neighborhood, and by the recommendation of the Valley Convocation, and with the consent of my vestry, I made an arrangement to preach for them once a month in a school house near by. That appointment I kept for twelve months only. I was officiating in a brother minister's parish, and weakening his church, with no other consent from him than silence gives; and I grew so uncomfortable in it that I gave it up. I suppose eight or ten years elapsed before the movement thus begun was renewed, of which the Church of The Holy Spirit is the ripened result.

Grace Church, Smithfield (Middleway, as it is now known) was built in 1851 under the ministry of Rev. Charles M. Callaway. Previously the Rev. Alexander Jones, of Charles Town, had been preaching in Smithfield for the few families of Episcopalians living there. He preached in the old Methodist church, built in 1836, which was kindly loaned for this purpose.

The present church was built on a lot given by Dr. Samuel Scollay. The first resident rector was Rev. C. M. Callaway, who ministered also to the church at Bunker Hill. Succeeding him was Rev. Julius E. Grammer; and after him Rev. William McGuire. Then after the war the Rev. Theodore M. Carson, ministered to the three churches. During the period of his candidacy for orders in the Episcopal Church, he having been a Methodist minister. I followed him in 1869 with a ministry of nine years.

No sketch of Grace Church, Middleway, is complete with-

out some special mention of Dr. Mann Page Nelson, who presided at its birth, and was a nursing father to it for sixty-six years. He, with other members of his family, who followed him from Hanover county, and established families of their own, constituted the germ of the church in this place, and were the salt that preserved and savored it.

I insert here the obituary that was put on record in the Vestry book to his memory:

"Whereas, it has pleased Almighty God, our Heavenly Father, to take from us Dr. Mann Page Nelson, the Vestry of Nelson Parish desire to give expression to their feelings in relation to the decease of their late venerable and beloved brother.

Coming into this community from Hanover county, Virginia, in 1822, he continued a resident of the village of Smithfield for sixty-six years, departing in the true faith at the age of 88 years in the early morning of May 27th, 1888.

He was the grandson of General Nelson, of Revolutionary fame, and came of a pious ancestry who for generations have been loyal Churchmen, and illustrated in his life of faith and piety, the godliness in which he was reared. He chose medicine as his profession, and graduating at the age of 22 years from the medical department of the University of Pennsylvania, having first been a student in William and Mary College, in Virginia, settled in Jefferson county, Virginia, now West Virginia, in which and the adjacent counties of Berkeley, Frederick and Clark, he continuously practiced for sixty odd years, until the growing infirmities of age caused him to retire. In all this time he was the pattern of an active, sympathetic, devoted, Christian physician, and became endeared to his large patronage. He was thrice married and had a large family of children, all of whom however preceded him to Paradise.

To him, humanly speaking, the church in Smithfield owes its origin, and in his honor the whole parish is named. He was a devoted son of the church, and supported it earnestly

and liberally, and departing, left a devise of seven acres of land to perpetuate his support of the services.

Resolved, That we bow in submission to the will of our God, and thank Him for the good example of his servant.

That we shall miss his lively interest and faithfulness, his ever ready sympathy and help, and cherish his memory as that of an humble, believing fellow servant with us of the Lord Christ.

JOHN S. GIBSON.
D. W. BORDER,
J. J. GRANTHAM.
Committee.

Dr. Nelson was a man of influence in his county, chiefly on account of his pure and honorable character. Under better auspices the church in Smithfield could hardly have been begun and sustained during the trials and poverty of its early career. Such was their confidence in the man, that his neighbors would have followed him in any movement almost of which he was the leader. He was a fair type of the old fashioned Virginia gentleman, a man of stately and imposing presence, of genial spirit and affable manners, easily approachable, trusted, honored, and beloved by all who knew him. One habit of his, and would it were more universal among physicians, will serve to illustrate the sincerity and devotedness of his piety. He was always in his place at church. Though he had a very extended and laborious practice. It must be a pressing case of illness that would draw him from church on Sunday. Often I have seen him called out of church during divine service. But always, except in very urgent cases, he would return to his seat and remain through the services. For sixty-six years he was a tower of strength to his church and to the cause of religion, a prominent figure, even when not a leader in every good cause.

Respectfully,

JAMES GRAMMER.

CHAPTER XII.

Records continued. Kanawha County. Churches in Charleston, St. Albans, &c.

Kanawha.

Kanawha was formed in 1788 from Greenbrier and Montgomery, and named from its principal river. Square miles, 980. Population—1870, 22,349; 1880, 32,466; 1890, 42,665; 1900, 54,696.

History of the Church in Kanawha.—The article from Bishop Meade's book brought the history down to 1855. There was little progress towards building up the Church in the Kanawha Valley or in this part of the Diocese until after the close of the war, in April, 1865; and during that eventful period of four years, with the exception of Wheeling and Parkersburg, there was not a resident minister of our Church, in the whole of the territory west of the Alleghenies. The Rectors of St. Matthew's and St. John's, Wheeling, resigned their respective charges and were refugees from their homes at the breaking out of the war, in 1861. These pulpits were supplied at once. At the beginning of hostilities, there was no minister at Charleston, Rev. T. L. Smith had resigned December, 1860, but was missionary-at-large, for the Kanawha Valley and the county of Jackson, but he took refuge in Virginia. At the close of the war, Bishop Johns prevailed upon the late Rev. W. F. M. Jacobs to visit Charleston to revive and reorganize the Churches in Kanawha. This faithful, energetic minister found St. John's Church in a dilapidated condition, scarcely fit for use; but, by some little repair to recover it from the effects of a disastrous flood, in 1861, and

its use by the Federal army as a store house for commissary supplies during the last year of the war, it was rendered suitable for service. In June, 1865, a majority of the old vestry was convened, and Mr. Jacobs called to the rectorship of the parish. He revived and reorganized the Sunday-school, appointed a superintendent and held regular services. The old church needing repairs, he undertook to raise the means to enlarge the building by adding a recess chancel, and for this purpose visited New York and other Eastern cities, where, from liberal Churchmen, he obtained money enough to make the additions and re-seat the church with new pews.

This indefatigable and earnest minister conceived the idea of establishing a Church-school in Charleston, and had promises of aid in the North. The vestry passed a resolution authorizing him to carry out his plan and designs. At this time, too, the the subject of a division of the Diocese of Virginia was being agitated, and Mr. Jacobs took an active part in the measure. He continued to labor for the welfare of the Church, until he was stricken down with disease, March 1866, from which he never recovered, and in April, 1867, died. Had the life of this zealous man been spared and his health restored, the churches in Kanawha would have been placed upon a firm basis, and, ere this, would have been a power in the land. His death put an end to the enterprise of establishing a school upon an extensive scale, such as he contemplated; but one was started, to a limited extent, by the vestry of St. John's, a charter obtained, and, for awhile, continued under the supervision of the successive charges as Rector of Revs. Messrs. Nock and Callaway, but, for want of sufficient patronage, had to give way, and the enterprise abandoned. There was an energy, an apparent charm and fascination about Mr. Jacobs, however, that gave encouragement to anything he undertook; and, had he lived, there can be no doubt of his success in this important adjunct to the prosperity of the Church; and yet its failure can in no

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wise be attributed to a want of interest or zeal, or capability for management on the part of the two successors of Mr. Jacobs, for both were fully alive to the importance of the school, and did all in their power to sustain it.

The Church once had an organization at Malden, six miles above Charleston, as related by Bishop Meade. A church was built, and was known as St. Luke's, but in the same parish with that at Charleston and St. Mark's at Coalsmouth, now St. Albans. St. Luke's was built under the supervision and auspices of the Rev. Dr. Craik. Its organization continued during the rectorship of Rev. T. L. Smith, of St. John's, who gave that congregation frequent services, sometimes administering the Holy Communion; but during his time the building, which had been very insecurely built, became a wreck and had to be torn down. The war coming on, the re-building was abandoned. Many families moved to Charleston, and all efforts to rebuild at Malden failed. During the ministry of Rev. Messrs. Nock and Callaway, at St. John's, services were occasionally held at Malden, but we had to depend upon the courtesy of the Methodists and Presbyterians for the use of their churches, and, finally, services were discontinued altogether.

At St. Mark's (Coalsmouth) our Church was more fortunate, and, though the little church had become greatly impaired and damaged by its use as a military stable, yet the few faithful members who remained after the war kept up the organization, with Mr. Nock as Rector, for a considerable period, and repaired the church and rectory. They now have a resident minister, who makes that his home and performs missionary labor along the railroad.

The Rev. Mr. Jacobs used to say that the Kanawha Valley was the paradise of Western Virginia, and its elements of wealth would some day make it the most populous part, and, with the building of the railroads, added to its natural advantages, his prophecy seems about to be fulfilled. * * *

There are portions of this territory lying between the head

waters of the Little Kanawha, North and North East, and the Greenbrier and Gauley, East and South East, and the Ohio River; and, on the South Side of the Great Kanawha, from the line between the two Virginias, on the North and South East, and the Kentucky line, which our Church in due time must more carefully look after. They are counties in this vast territory, where a minister of our Church was, up to a few years ago, never seen, and where the Book of Common Prayer was practically unknown, and the Bible itself too often a sealed book, to thousands. There is great need for missionary work in every county of these sections; doubtless, in many of these, members of our Church may be found, and had we the men and the means, a number could be formed for successful labor among a people greatly destitute of a means of grace. We find record of the fact that, at about the close of Mr. Nock's ministry at Coalsmouth, he started a Mission among the miners on Coal River, in Boone county, south of the Kanawha, and a similar Mission on Mud River, in Cabell county, giving to each an occasional service, as well as visiting at stated intervals Barboursville, the county-seat of Cabell, where we have a few members. After Mr. Nock left, nothing was done until the Rev. J. W. Lea, in his missionary labors along the railroad, revived the interest in the Church at Milton. Here he presented a class of nine to Bishop Peterkin for confirmation in 1880. In a few years, however, removals occasioned the abandonment of our Mission at Milton, and it has been a long time since we have had services there.

Major B. S. Thompson's Reminiscences.

My Dear Bishop—In response to your request to give my recollections of the early history of the Church in this part of West Virginia, I will state that Mr. Morris Hudson and his family, who came to the Kanawha Valley from Pennsylvania in 1808 or '10, and settled on the Kanawha River, two miles above the mouth of Coal River, were the first Episco-

palians in the Valley. In 1823 or '24, he built, at his own cost, a small church on a beautiful hill, just back of his residence. Although it was built as an Episcopal Church, it had no Rector, so the old gentleman invited all denominations to occupy the pulpit, until it was occupied by a minister of his own Church.

In 1816, my father, Philip Rootes Thompson, moved from Culpepper county and settled at the mouth of Coal River; soon after, his son-in-law, Thornton Fry, with his family, came, and then his widowed daughter, Mrs. Eleanor B. Thorton, both settling near my father. These families were the nucleus from which the Church in all this region was formed.

The Rev. Charles Page was the first Episcopal minister to occupy the little brick church on the hill. It was the first time I had ever heard the service read by a minister, but it was not new to me, for I had often heard my father and brothers read it on Sunday at home. Mr. Page was, I think, sent out as a missionary to visit the benighted people of this wild western region. Mr. Page preached at Charleston, Coalsmouth and Point Pleasant for a year or so, and then returned to Eastern Virginia. We were without a minister for a long time after Mr. Page left. One of my brothers, Francis, was appointed lay-reader, and the regular service was held in the Church on the hill until the Rev. Frederick Goodwin came among us, preaching at Charleston and Coalsmouth, with occasional services at Point Pleasant. He was succeeded by Mr. John Martin, who remained for one or two years, preaching alternate Sundays at Charleston and Coalsmouth. When he left us, we were again for a long time without the services of a minister, but the congregation assembled each Sunday, and the Service and a sermon were read by the lay-reader, and this continued until Mr. Craik, a lawyer of Charleston, who had been studying for the ministry, was ordained. He then took charge of the Church at Charleston and Coalsmouth, and labored with zeal, energy and good judgment, and the Churches prospered under his ministry.

The Rev. F. M. Whittle, now Bishop of Virginia, succeeded Mr. Craik, at Charleston, and Rev. R. T. Brown became the Rector of the Church at Coalsmouth, the Churches becoming strong enough for each to support its own Rector.

About 1844 or '45, a village having grown up about Coalsmouth, the congregation determined to build a new church in the village, upon a ten-acre lot, given to the Church by my father, P. R. Thompson, upon which was a two-story, comfortable building for a rectory, and a good site for a church, and this was done. The church is now used by that congregation. The rectory was burned during the war, but a new and more modern and comfortable one has replaced it. The church was used as a stable, by a company of Federal Cavalry, and about ruined, but, by the blessing of God, it has been repaired and rededicated to the service of the Master.

The first vestry was P. R. Thompson, Davis Hudson, Jessie Hudson and others, whose names cannot be recalled. In other years the following acted as vestrymen: A. A. Thonton, John Lewis, Benjamin S. Thompson, P. R. Thompson, Jr., John P. Turner, George W. Thornton, Alexander Bradford, Dr. John Thompson, Francis Thompson, Robert Simms, George Rogers. After Mr. Page left, for some years, the congregation was without a minister, and the Methodists and Presbyterians came in and gathered up the sheaves bound by him, as many that he had baptized connected themselves with these Churches. The Rev. F. D. Goodwin succeeded Mr. Page, coming in 1830 or '31, and staying about two years. The Rev. Mr. Martin succeeded him and remained in the county about five years, giving place to the Rev. Mr. Craik, who preached occasionally for several years. Old Mr. West had charge of the parish part of a year during Mr. Craik's ministry in Charleston. Mr. Craik continued to preach at Coalsmouth until the spring of 1845, when the Rev. F. B. Nash was called to this parish. He labored zealously for several years, and during his ministry St. Mark's Church was built on a part of the lot given by Mr. Thompson for a church and parsonage.

The parsonage was built for Mr. Martin, but was never occupied by a minister until Mr. Nash came. St. Mark's Church was built in 1846, and shortly afterwards St. John's, in the Valley. The congregation in Teay's Valley was first gathered by Mr. Craik, and an old still-house converted into a place of worship.

The church in Charleston was the second church in the Kanawha Valley, and my recollection is, that it was about the year 1828 or '29, that the first move was made towards the building of a church at this place. My mother, Mrs. Philip Rootes Thompson, was on a visit to my sister, Mrs. J. P. Turner, then a resident of Charleston, when talking with the ladies of the Church, she proposed that they should have a fair on some court day to raise money to aid in the building of a church in the town, promising that the ladies of the Church at Coalsmouth would join them heartily in the effort. The ladies of Charleston entered with spirit in carrying the scheme into effect, and the ladies of Coalsmouth nobly redeemed the promise made by my mother. The day for the long-talked-of fair came, and the four-horse wagon, with old Uncle Robinson, the driver, was at the gate ready to take the good things prepared by the ladies of the neighborhood. The differences in faith were all forgotten, and each vied with the other in supplying the good things to tempt the palate, and the beautiful and useful things to force the pocketbook. Nothing would do but my younger brother Willie and I should go in the wagon to Charleston, and a gay ride we had. I was but a boy then, but that ride and that fair will never be effaced from my memory. I thought nothing had ever been planned and executed that was equal to it.

The room was beautifully decorated with evergreens and flowers, and there was a grand display of embroidery, paintings, and all sorts of useful articles, and then the dinner table was beautiful; nothing like it had ever been seen in the town before, and it was loaded with everything that the art of the cook could conjure. The result was $300 or $400. This

was the first start towards the building of St. John's Church in Charleston.

It was not so much the success of the fair financially as that it called the attention of the people to the Church, for from that time there was no difficulty in raising the money for the building. And this was how St. John's Church was started. There were but three or four members of the Church at this time in Charleston, but quite a number who were very favorably disposed towards it, and these became interested in the building of the church and aided very materially in the work. Afterwards some of them became its staunchest friends and supporters. The Quarrier family were always firm and reliable friends; so was Mrs. Lovell and Dr. Chilton's family.

I send you a paper which will show you just when the first step was taken towards the building of a church at Hinton. At that time, there were but thirteen communicants in the town, and we had but $500 subscribed. We bought the lot and bound ourselves to put a church building upon it within twelve months from date of the deed, to cost $1,200. We went to work and made a contract for a building to cost $1,400, and to be finished within the specified time; and it was completed and paid for, except the painting, which was not included in the contract for building.

Very sincerely, your friend,

B. S. THOMPSON.

Huntington, W. Va., May 12, 1900.

Kanawha Parish.—Kanawha county was formed from parts of Greenbrier and Montgomery, in the year 1788, and, inasmuch as it was usual to make parish and county boundaries coterminous, until January 24, 1799, when the Church was disestablished, it is fair to presume that Kanawha Parish has existed since 1788. There is no evidence to the contrary. Its extent was immense, beginning at the mouth of the Great Sandy, in the county of Montgomery; thence up said river with the line of said county to Cumberland Mountains;

thence northeasterly along said mountains to the Great Kanawha, crossing the same at the end of Gauley Mountain; thence along said mountain to the line of Harrison county; thence with that line to the Ohio River, and with it to the beginning.

In the early settlement of the county, and of the town at the mouth of Elk, there were no churches, no ministers, few parishioners, and little or no use for a parish. It has been said that the first sermon preached in Kanawha was in 1804, by the Rev. William Steele, a Methodist minister, and the first minister located in Kanawha was the Rev. Asa Shinn in 1804. The Rev. Henry Bascom preached here in 1813 and the Rev. Henry Ruffner, a Presbyterian minister, came and preached in 1816. The first Episcopal clergyman who came to Kanawha was the *Rev. Joseph Willard*, about 1814. His home was in Marietta, Ohio, and his visits were of the missionary order. He found few communicants, but many persons who were attached to the old Church and were willing to contribute to its support. His visits were to the people in the entire Valley, and he found Church people at Coalsmouth and also at Point Pleasant.

Of the families in the Valley at this time, there were the Hudsons and Thompsons at Coalsmouth, and the Slaughters, Quarriers, Summers, Rogers, McFarlands, Patricks, Drydens, Lovells, Welchs, Reynolds, Lewis and others at the Salines and Charleston. There is probably no doubt that Mrs. Alexander Quarrier and Mrs. Joseph Lovell were the most active communicants, and did more to organize and sustain the Church than any others at Charleston.

The Rev. Charles H. Page was the first regularly appointed clergyman to look after this work. He was sent here by the Bishop in 1822, and found about twelve communicants at the Salines and Charleston, and about as many more at Coalsmouth. Coalsmouth at that date took the precedence in activity and energy, as shown by the fact that three years later the first church was built there and known as "Bangor

Church." This beginning enlarged into Bangor Parish, which includes quite a section of Kanawha county. Bangor was the name of the Parish from which the Hudsons came.

In 1823 Mr. Page reported that he expected churches to be built in Charleston and in Mason county, and that there was one now being built at the mouth of Coal. In 1824 he reported baptism thirty-five, twelve colored children, sixty deaths and twelve marriages. In 1825 he reports that "the morals of the people were improved." In 1826 he reports that he has been regularly preaching at Charleston and Coalsmouth and at Barboursville and Guyandotte, and the congregations varied from one hundred to one hundred and fifty, baptisms twenty-four, deaths thirteen and marriages two. The Rev. Mr. Page left in the year 1826, and the parish seems to have been without a clergyman for several years.

In 1831 Bishop Meade says he went from Staunton to Charleston in six days, and while there he confirmed sixteen, although there had been no minister at this point for five years. In the same year the Rev. Frederick D. Goodwin was sent to Kanawha Parish, and from his dairy we learn that there was no place of worship at Charleston. In the country, about two miles east of the present town of St. Albans, there was a small brick church known as "Bangor Church." The parish then had thirty communicants. Mr. Goodwin was admitted to Deacon's Orders in July, 1831, came at once to this parish and remained until October, 1832, when, on account of ill-health, he had to leave. His labors were abundant. Alternate Sunday mornings were given to Charleston and Coalsmouth, twelve miles apart; in the afternoons he conducted services at Mrs. Fay's and Mrs. Boen's, up Elk. In May, 1832, he went on horse-back about four hundred miles to Alexandria to the Council, where he was advanced to Priest's Orders. He made a trip of about one hundred and fifty miles to Lewisburg, Greenbrier Parish, where he says he found one communicant, and admitted three others, which act he trusts was acceptable to God, although aware

MAJOR ALEX. T. LAIDLEY.

ST. JOHN'S RECTORY, CHARLESTON.

SHELTERING ARMS HOSPITAL.

that it was not to some of the Presbyterians. He pays a tribute to the saintly McElhenny, a Presbyterian divine. He made another trip on horseback of over three hundred miles, through the country up the Ohio River to Wheeling, stopping at each village until he had "preached thro' his saddle-bags," as he expressed it. He modestly suggests, that, owing to the cholera excitement, the people flocked to hear him wherever he went. In December, 1831, he married James Y. Quarrier and Letitia Chilton.

The Rev. John B. Martin was graduated from the Virginia Seminary in 1834, and immediately came to this parish and remained until 1839. Bishop Meade, in 1834, said that he was in Charleston and Coalsmouth, and that there would soon be a church in Charleston and a larger one at Coalsmouth, and he hoped they would soon have the services of two ministers, which were then required. Mr. Martin reports for Charleston thirty-one communicants, and fifteen hundred dollars subscribed for a new church. It was during the ministry of the Rev. Mr. Martin that the old St. John's Church, of Charleston, was built. The following facts in regard to it have been gathered.

The trustees of the church were Henry Rogers, Joel Shrewsbury, Alexander W. Quarrier and James Craik. On May 10th, 1837, the said trustees executed a number of deeds by which they conveyed, for sums varying from fifty to one hundred dollars, some of the pews of the church, which were designated by the number thereof on the door of the pew, to the grantee, his heirs and assigns forever, subject to the uses and under the control and government of the Protestant Episcopal Church of Virginia.

The numbers of the pews and the grantees' names are as follows: No. 2, Archibald A. Quarrier and James M. Laidley; No. 3, James C. McFarland; No. 5, Samuel Hanna; No. 7, John P. Turner; No. 9, O. E. Doddridge; No. 11, Alexander W. Quarrier; No. 13, Hudson Estill and Allen Sebrill; No. 26, Joel Shrewsbury, Sr.; No. 27, Dr. Spicer Patrick; No. 28,

Henry C. Anderson; No. 29, Thomas S. Garnett; No. 30, Joel Shrewsbury, Jr.; No. 31, James Y. Quarrier; No. 32, Charles Whittaker; No. 33, James Craik; No. 34, William T. Whittaker; No. 36, Solomon K. Grant; No. 37, William Gillison, and No. 38, Henry Fitzhugh.

In 1840, Solomon K. Grant, having removed to Kentucky, conveyed his pew to George W. Summers. The nineteen pews sold brought over fifteen hundred dollars, and the other pews, it is supposed, were left free to all who came; or, if sold, the deeds were not recorded.

The lot on which this church was erected was conveyed by deed dated 16th February, 1835, made by Thomas C. Thomas and Malinda, his wife, parties of the first part, to A. W. Quarrier, Joel Shrewsbury, Jr., Henry Rogers, James Craik, parties of the second part, and William Meade, Bishop of the Diocese of Virginia, and John B. Martin, minister of the Protestant Episcopal Church of the Parish of Kanawha, parties of the third part, in consideration of the sum of two hundred and seventy-five dollars, conveys to the parties of the second part, in trust for the benefit of W. K. Meade, Bishop of, etc., and John B. Martin, and of the vestry and congregation of the Protestant Episcopal Church in Charleston forever, the lot of land on Main, at upper end of the Silas Cobb lot; 68 feet 4 inches on Main street, and running back toward the hill, with a cross street extending from river, between John Hall and James C. McFarland lots, 165 feet. The deed was acknowledged before John P. Turner and William Gillison, trustees, and recorded in Book H, 577, on the day of its date.

Either history or tradition has said that the church was finished in 1834, but it will be noted that the deed to the lot was not made until 1835. There may have been a contract or title bond which gave them control, and the deed made when the purchase money was paid. The church was consecrated November 10th, 1837, by Bishop Meade.

Rev. James Craik, D. D., LL. D.

The Rev. Mr. Craik was a descendant of Dr. James Craik,

of Alexandria, Va., the associate and physician of George Washington, who attended the General in many of his most dangerous experiences.

Born at Alexandria, Va., August 31, 1806, licensed in the law November 26, 1828, practiced in Charleston until 1839; made Deacon at Charlottesville, Va., 1839, ordered Priest at Alexandria, Va., 1841, Rector at St. John's Church, Charleston, Va., (now West Virginia), 1839 to 1844. Preached farewell sermon at St. John's in the Valley and Charleston, last Sunday in July, 1844, from Acts XX., 21. Rector of Christ's Church, Louisville, 1844-1882; member of Standing Committee, 1845-1882; Deputy to General Convention, 1846-1882; President of the House of Deputies, 1862-1874. Organized the first Sisterhood west of the Alleghanies, and founded the Orphanage of The Good Shepherd for boys, 1867-1870. Before his life's close the corner-stone of the Church Home, and Infirmary, was laid, and he saw that structure grow into fair proportions, which will ever stand for the "Greater Glory of God," and be to the coming generation his memorial. In all things he was a man; brave and fearless for the truth; beloved by his flock; honored by the Church; respected of all men.

He was a Churchman, zealous for the faith, careful for its order. Alive to the dangers by which it was assailed, he entered the lists of controversies and manfully battled for its defense. He was the author of many treatises and works, some of which attained national or foreign reputation. He entered into eternal life June 9th, A. D., 1882, leaving behind him the fragrance of a life well spent, the sense of a work well done, and held in loving remembrance by the great city where for so many years he ministered.

"For he was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord."

While in Charleston, in addition to his regular appointments, he gave himself to missionary work, preaching in the

afternoons at the Salines, now Malden, and often going to Teay's Valley.

Still Mission House.—At Staten's Run, on the Kanawha River, below Coalsmouth, and above "Walnut Grove," the residence of Judge Louis Summers, was an old still-house, which had been repaired and fixed up, to which the Rev. Mr. Craik would frequently go. The ladies kept up the Sunday-school and the neighborhood attended when there were services. Bishop Johns visited this Mission, in 1843, and held services and Confirmation there, and it is related by several persons then present that, among those confirmed, was John Laidley, of Cabell county. The Bishop reports the occasion as very interesting.

St. Luke's, Malden.—Under Mr. Craik's ministry St. Luke's Church, Malden, was erected. The Church assumed importance there, as the population was greater than at the court-house, the salt industry being very vigorous. At Malden John D. Lewis, a descendant of Charles Lewis, who was killed at Point Pleasant, contributed of his wealth, influence and integrity to the support of the Church. He frequently attended St. John's, in Charleston, on Communion Sundays. Mr. H. Clay Dickinson was another earnest supported of the Church at Malden. For years he was treasurer, and all his children were baptized in the Church. James Norton and A. Spencer Nye were also elected vestrymen of St. Luke's. With the decay of the salt interest, Malden lost much of its population, and St. Luke's, becoming defective, was condemned and abandoned. The membership nearly all moved to Charleston.

The Rev. Henry Dana Ward became Rector in 1845, and remained only a short while. He is the author of several works, one a contribution towards Christian Unity.

The Rev. Francis M. Whittle, present Bishop of Virginia, whose history is so well known, came to the parish from the Seminary in 1847, and remained nearly two years.

The Rev. Richard Templeton Brown became the Rector in

1850, and seems to have been the first that was not sent as soon as he was graduated from the Virginia Seminary. He had graduated in 1838, and was an eloquent preacher and a poet of no mean order.

The Rev. Thompson L. Smith was called to the parish from Savannah, Ga., in August, 1854, and remained until December, 1860.

Parishoners.

From 1846 to 1860 the parish lists were preserved, and among them we find Joseph Friend, Henry G. Tucker, Mary E. Tucker, Julia Tucker, William Gillison, Dr. Spicer Patrick, Virginia Harvey Patrick, Ellen Patrick, Sallie Patrick, Alfred S. Patrick, Joseph Bibby and family, Mrs. Forqueran, Alexander W. Quarrier, James Y. Quarrier and family, Mrs. Sallie Chilton, Miss Fannie Chilton, Miss Gillison, George W. Summers and family, Miss Anne I. Summers, Dr. John T. Cotton and Mrs. Sarah Cotton, Aaron Whittaker and family, John Welch, Miss Julia Welch, Henry W. Goodwin, Mrs. Eliza Goodwin, James M. Laidley, Mrs. A. M. Laidley, Davis H. Estill, Mrs. Estill, N. Fitzhugh, Mrs. Martha Fitzhugh, Mrs. Hickok, David J. W. Clarkson, Mrs. Elizabeth Clarkson and family, Mrs. Lenona C. Rogers, Dr. J. H. Rogers, T. B. Swann, John S. Swann, Mrs. Eliza Swann, David McComas, W. A. Quarrier, Wm. Hedrick, Mrs. William Hedrick, James Hedrick, John S. Moseley, Mrs. Moseley, Miss Fannie Friend, Josephine Friend, Ebenezer Baines, Dr. Thomas Watkins, Thomas L. Broun, Alexander T. Laidley, Mrs. D. R. Laidley, Samuel A. Miller, Mrs. H. Q. Miller, S. C. Farley, Elisha W. McComas, Mrs. McComas, J. M. Williams, Mrs. E. W. Newton, Dr. John H. Hunter, A. Spencer Nye, Mrs. Nye, George S. Patton, Mrs. Patton, Joseph Simpson, Mrs. Simpson, Miss Margaret Clarkson, W. A. Jackson, Mrs. Jackson, Emma Jackson, Annie Jackson, Lucy Jackson, Joseph M. Broun, H. D. Ruffner, Mrs. Merriam, W. G. Norvell, Mrs. Norvell, Mr. and Mrs. Charles Whittaker and family, Thomas Whittaker, Sarah Trudgian and family, Dr. William Cushman, Miss Nora

Cushman, Miss Annie Cushman, George Jeffries, Mrs. Jeffries and family, John Bonham, Miss Cornie Shrewsbury, Fayette A. Lovell, William Fox and family, Mrs. Polly Trudgian, Mrs. Mary Winkler and family.

The War Times.

The congregation had no Rector during the war and the church was closed. Many of the congregation had gone from home "in defense of their rights." The Federal Army occupied the town, and the building was occupied by the Quarter-Master to store his supplies, etc. Application was made to the United States for compensation for the damage done the church, but the Government did not recognize the validity of the claim. When the cruel war was over, in May, 1865, Rev. W. F. M. Jacobs came to Charleston to gather together the scattered flock, and to take charge of the parish. He went to work to repair the waste, restored the building, enlarged the same, made it habitable and held the Church services as of old. He also started a parish school, and gave his best efforts in re-establishing the parish, and doing what he could for the parishoners. He was not a robust man, and his health failing he was unable to preach after March 22, 1866, and resigned his charge November, 1866, dying soon after.

Otho K. Pate was a candidate for Holy Orders and served the parish as lay-reader from October, 1866, to September 15th, 1867. He died soon after his ordination. Rev. Joseph A. Nock became the next Rector, in November, 1867, and remained until November, 1869. The Rev. C. M. Callaway assumed charge June 8th, 1870, and remained until March 31, 1879, when he resigned. Rev. Robert Addison Cobbs was called to this parish October, 1875, from Alabama. A good and noble man of sound judgment, of faith, and full of the Holy Ghost. He was a Prayer Book Churchman, and conducted the services as prescribed by the Ritual, avoiding novelties that distract the peace of the Church. He was a most excellent preacher, though his delivery was not very

attractive,—a deficiency of which he was well aware, although his congregation soon became accustomed to it and did not notice it. He became deeply interested in the formation of the new Diocese, and there were many who desired to see him its Bishop, but he would not allow his name to be used. He was, after the formation of the Diocese, made its Secretary.

The Primary Convention of the Diocese met in this parish December 5th, 1877, and was presided over by the Right Rev. F. M. Whittle, D. D. LL. D., Bishop of Virginia. Bishop Whittle began his ministry in this parish. The people of the parish are very grateful for the tender words he spoke, when announcing his decision to elect the Diocese of Virginia as his Bishopric.

The next move of interest was the erection of a new church building. Early in 1880, the Rector announced that he had received from the Bishop the sum of $25 to aid in the building of a new church; but, it being difficult to persuade the congregation of the necessity for this, nothing was done until 1882, when a Building Committee was appointed. Nothing having been accomplished by this committee, in April, 1883, the vestry appointed another, composed of Mrs. A. I. Ryon, Mrs. C. S. Morgan, W. H. Hogeman and W. S. Laidley. Mrs. Ryon resigned, and the Rector, the Rev. R. A. Cobbs, was placed in her stead. Mrs. Morgan removed from the city, and Mrs. H. D. Ruffner was substituted in her place. Colonel Hogeman, the Ladies' Guild, the St. Agnes Guild and others of the congregation contributed to the purchase of lots 5 and 6 of the Fitzhugh property, on the southwest corner of Broad and Quarrier streets. They gave $2,500.25, and took the deed from J. G. W. Tompkins, and presented the same to the congregation. Afterwards it was found necessary to purchase lot 4, at a cost of $1,100.50. The Rector was pleased with a plan he had secured in Philadelphia, and it was adopted. Subscriptions amounting to $8,000 were secured, and the foundation contract let for the sum of $3,277.50. On the 26th of

April, 1884, the Bishop of the Diocese, the Rev. Mr. Cobbs, and the Rev. Mr. Cracraft, of Ohio, assisting, laid the corner-stone of the new church, but Mr. Cobbs did not live to see its completion. He died June 28th, 1887, and the funeral of this good man was the largest ever witnessed in Charleston. It was attended by all classes, sorts and conditions of men, and the sorrow expressed was genuine. Mr. Cobbs was deeply interested in the Sheltering Arms Hospital, and was a most faithful and efficient counselor.

The Rev. Robert Douglas Roller came to the parish in April, 1888. He was immediately placed at the head of the Building Committee, composed of Messrs. Frank Woodman, D. C. Gallaher, W. A. Quarrier and W. S. Laidley. A ready response was given to his efforts. The people had a mind to work, money was secured, the walls were finished, and the chapel partially prepared for service within a year. In March, 1890, the first service was held in the new church, and in the summer of that year the Diocesan Council met in the church.

When Mr. Roller took charge of the parish, the Ladies' Guild of St. John's appointed a committee, consisting of the Rector and Mr. S. S. Green, to whom they turned over the old rectory, which they had provided for the parish. This building and lot were sold for $4,200, and a lot next to the church was purchased for $3,100, upon which a new rectory was erected. In the midst of this activity, the financial depression came upon the country and town, but the ladies of the parish kept down all accruing interest until Easter, 1901, when the congregation, by an offering, wiped out all indebtedness. The noble struggle ended in the joyous act of consecration of the Church, which took place at the annual meeting of the Council, June 9, 1901. There was present in the Chancel that day the Bishop, Bishop-Coadjutor and twenty clergymen in robes, besides others in the large congregation, which testified to the joy of the occasion.

The total value of this property to-day, free from incumbrance, is as follows: Church, lots, furniture, &c., $41,485.12;

REV. GERALD CARD.

ST. MATTHEW'S, CHARLESTON.

ST. LUKE'S, CHARLESTON.

CHRIST CHURCH, BOONE CO.

Rectory and lot, $8,000; Parish house lot, $2,000. Total, $51,585.12.

Missions in the Parish.—In 1874, during the ministry of the Rev. Mr. Callaway, a committee of the vestry, consisting of E. L. Bill, Louis Summers and W. S. Laidley, was authorized to secure ground and erect a chapel to be known as the "House of Prayer." The corner-stone was laid October 5th, 1874, and the building completed at once. Mr. E. L. Bill conducted the Sunday-school and services while a resident of Charleston. Mr. J. D. Lucadoe earnestly took up his work, and continued it when Mr. Bill moved away.

In 1892, when the work of building the new St. John's was well in hand, the Rev. Mr. Roller turned the attention of the congregation to active mission work. In that year a mission Sunday-school was started at Kanawha City, and continued for some years. This enterprise was known as St. Mark's, but the city did not grow.

St. Matthew's, on the South Side, was started by the Rector and Mr. A. W. Quarrier, in April, 1892, with thirteen scholars. Mr. Quarrier, a sterling Christian, in attainments and character, was about to enter the ministry, but was drowned in Kanawha River. Mr. W. W. Adams, of the Charleston bar, took up this work, but death overtook him, also. Although dead, his lovely character still speaks wherever he was known. Another earnest layman, Mr. John Howe Peyton gave time, labor and money to this work. The result, up to the time this work closes as parish history, February, 1897, was sixty-six baptisms, twenty-three confirmations and a beautiful stone church, with a fine lot, altogether worth about $6,000.

The "House of Prayer" was not centrally located, and the Rector secured the money in 1893, and bought two lots, a third having been donated, and moved the chapel to a new location. The interior was ceiled with Georgia pine. This property is now known as St. Luke's, and has a small rectory hard by. The total value is about $3,000.

In 1894, St. Andrew's, a snug little rustic church in the shape of a Maltese Cross, was built, chiefly through the efforts of Mr. Peyton and Mr. William Means. St. Stephen's Mission, Len's Creek, was started in 1895, with an interesting Sunday-school.

In 1896, St. James' Colored Mission was started in the city of Charleston. A room was fitted up and an assistant secured for the work. Services were maintained for over a year, and then suspended for lack of help. The Mission has half a dozen communicants and twice that number of baptized persons. Dr. Roller hopes to press this work as the opportunity offers.

In the spring of 1897, all of the above Missions, except the Colored Mission of St. James', together with seventy-two communicants, were set off from Kanawha Parish as missionary territory, and formally organized into the Missions of St. Matthew's and St. Luke's, and the Bishop assigned the Rev. Gerald Card to this work. The people comprising these Missions are poor and must receive help from the Church for some time to come.

After setting off these independent Missions, Dr. Roller turned his attention toward the extension of the missionary work of the parish in other directions. In 1897, The Good Shepherd Mission was organized at Dego. The fourteen communicants there have dwindled to five or six by removals, but important new coal works make this a promising point again. Services have also been held as opportunity offers at East Bank, Mammoth Mines, on Kelly's Creek, and summer Sunday-schools are maintained with more or less regularity at Martin's and Oak Grove school-houses, country communities several miles from town, in the hills.

The present vestry of Kanawha Parish, in 1901, is as follows: James F. Lewis, Warden; J. Lynn Richardson, Warden; Thomas L. Broun, William S. Laidley, S. S. Green, Registrar; J. T. Waters, D. C. Gallaher, W. G. Hubbard and Charles E. Ward.

In addition to the above, the following gentlemen have served as vestrymen of this parish since 1854: Thomas L. Broun, Joseph Bibby, E. L. Bill, Abram Burlew, Noah Cushman, Dr. John T. Cotton, John Cotton, J. W. Chambers, John Dryden, Davis H. Estill, Joseph Friend, Henry Fitzhugh, Nicholas Fitzhugh, H. W. Goodwin, D. C. Gallaher, S. S. Green, Charles M. Gallaher, Charles Hedrick, William H. Hogeman, William G. Hubbard, William A. Jackson, George Jeffries, Malcolm Jackson, Joseph Lovell, Alexander T. Laidley, James M. Laidley, John D. Lewis, W. S. Laidley, J. D. Lucadoe, James F. Lewis, George S. Laidley, J. J. Lovell, O. S. Long, Samuel A. Miller, F. H. Markell, John H. Oley, Dr. Spicer Patrick, George S. Patton, A. A. Preston, J. H. Peyton, Alexander W. Quarrier, William A. Quarrier, Henry Rogers, James H. Rogers, H. D. Ruffner, Joseph Ruffner, Neil Robinson, J. Lynn Richardson, Joel Shrewsbury, Sr., Judge Lewis Summers, Joel Shrewsbury, Jr., George W. Summers, Thomas B. Swann, Lewis Summers, J. P. Turner, H. G. Tucker, B. B. Taylor, C. F. L. Vultee, W. S. Wheatley and J. Talman Waters.

Memorials and Gifts.—The money for the organ, was raised through the efforts of Mrs. Burlingham.

The Baptismal Font was given by Mrs. Ryon.

A Stained Glass Window (to the memory of Rev. R. A. Cobbs, in the Chancel), by the "Gleaners," a society working under Mrs. T. L. Broun. One by the family of Dr. John Cotton, to the memory of Mrs. Cotton. Another to the Quarrier family. Another to Colonel W. H. Hogeman. Another to D. H. Estill, the father of the Rev. R. Estill, D. D.

A rich Altar Cloth, by Mrs. Dr. Oberly, of Elizabeth, New Jersey, in memory of her father, Colonel T. T. S. Laidley, U. S. A.

The Pulpit, by Mrs. Pidgie Shrewsbury.

The Lectern, by the young men of the parish, in memory of Mr. Alexander W. Quarrier.

The Communion Table, in memory of Mrs. Elizabeth Clarkson, by her family.

The Brass Altar Cross, Brass Vases and Receiving Basin, by Mrs. A. A. Quarrier, of Louisville, Ky., Mrs. Brokenborough and Henry Fitzhugh, in memory of their parents, Mr. and Mrs. Henry Fitzhugh.

A Brass Book Rest for Altar, by Dr. Spicer Patrick's family, in memory of him.

The handsome Stone Tower was completed by the gift of Mrs. Henrietta F. Barre.

The Stone Steps, Curbing and Walks were placed by Mrs. J. T. Waters, Sr., also the handsome tiling in the Chancel.

St. Matthew's and St. Luke's Missions.—The history of St. Matthew's and St. Luke's Missions is largely a result of the self-sacrificing exertions of a number of devoted laymen. Among others might be mentioned, Mr. Alexander Quarrier, Mr. William Adams, Mr. John Howe Peyton, Mr. J. D. Lucadoe and Professor Laidley. The zeal and energy of these laymen, directed by the Rev. R. D. Roller, founded, and, for a number of years, carried on an efficient missionary work in and around Charleston. The method followed by these gentleman was first to begin a Sunday-school, and, through it, to instruct the people. And, then, wherever it was possible, to have lay services, conducted generally by members of the Brotherhood of St. Andrew. In this way the work went on for several years. But it gradually became evident that the work was too large to be carried on in connection with the Parish church. The city of Charleston, comprising a population of about 15,000, was more than one priest could manage, without having the supervision of a large country district. The largeness of the field and the pressing need for a priest to give his sole time to missionary work, led to the formation of St. Matthew's and St. Luke's Missions, in the parish. This took place in the beginning of the year 1897. In February of 1897, the Rev. Gerald Card, B. A., of Grace Church To-

ronto, Canada, was given temporary license by the Bishop to work in these Missions.

At the time of their separation from St. John's, Charleston, St. Matthew's and St. Luke's Missions were constituted two organized Missions, St. Matthew's then stretching from the boundaries of St. Alban's Parish to the village of Coalburgh, and St. Luke's embracing West Charleston and all Clay county. St. Matthew's Mission, in February, 1897, consisted of about eighty baptized persons and thirty-one communicants. The greater number of these lived in the neighborhood of St. Matthew's Church; a few lived at Kanawha City, a few at Hernshaw and a few others at St. Andrews, Davis Creek, preaching points in St. Matthew's Mission.

With reference to church buildings, there was, at this time, one church and one chapel., viz.: St. Matthew's Church and St. Andrew's Chapel; both built largely by the energy and at the expense of Mr. John Howe Peyton, Civil Engineer.

At the time of the division of the parish, St. Luke's Mission numbered thirteen communicants and about twenty baptized persons. The property of the Mission consisted of four lots,—three where the church now stands, and the fourth, the old church site. The church is a frame building, capable of seating about 80 people, and on the lot next to the church is a small frame house, in a good state of repair. This building has since been enlarged and a story added, and is now used as a rectory.

Since the separation of the Mission from St. John's, in February of 1897, there has been a rapid increase, both in the number of baptized persons, as well as in the number of communicants. Thus showing that the Church can reach the hitherto neglected mountain population of this State New Sunday-schools and preaching points have been organized at Dry Branch, Black Band, Short Creek and Racine, St. Matthew's Mission; and at Magazine Hollow, St. Luke's Mission.

To the above the following independent narrative is added:

St. Luke's, Elk.—April 18, 1873, Mr. James D. Lucadoe, with the help of another layman and some ladies, began a Sunday-school, with eighteen children, in an unfinished building, with only a board nailed up to keep the cows out. By the Christmas following, they had the present chapel (since removed to another lot), built and paid for, by the generous contributions of several members of the congregation,—Colonel T. B. Swan, Messrs. Laidley, Hogeman, Lewis Summers, William Quarrier and many others. They kept up the Sunday-school, and when Bishop Whittle came they had seven candidates for confirmation. Mr. Lucadoe, with untiring zeal, and with more or less help, has kept this Mission alive until it was turned over to "an independent organization."

This chapel was built by authority of the vestry, and first called "The House of Prayer," but the name was afterwards changed to St. Luke's.

Coal Valley Mission.—The Mission of the Episcopal Church at Coal Valley was begun by the Rev. John W. Lea, missionary of the "Kanawha Valley," Diocese of West Virginia, in November, 1878, giving one Sunday service per month, morning or night, alternating, with the Mission at the "Old Virginia Collieries," two miles up Morris Creek. This station was one of seven, forming the Kanawha Mission. At Coalburgh (where the missionary lived), services were held morning or night of the first Sunday in the month; (2) Paint Creek, or (3) Clifton, alternating with Coalburgh, (4) Coal Valley, second Sunday, morning or night, (5) Morris Creek, second Sunday, morning or night, (6) St. Albans, third Sunday, morning or night, (7) Huntington, fourth Sunday, morning or night, (8) Milton was given a few services, as also (9) Quinnimont on a few fifth Sundays.

In two years, August 1876 to August, 1880, sixty-seven were confirmed in the Mission. The rectory at St. Albans was enlarged and improved, at an expense of $1,319.85, mostly given by Churchmen outside of the Mission, in the North and elsewhere. During the second year, Calvary Church, Coal Val-

ley, was built. The school-room was built in the fall of 1882. Miss Rose Pendleton, daughter of Rev. W. N. Pendleton, D. D., began teaching the Mission School about November, 1882, as teacher, organist and helper in many ways. Her work was most faithful and efficient. Her name and Mr. Leavell's are still often on the lips of the people, who knew and honored and loved them and no one has been able to fill the places of either since they left.

Mr. Leavell resigned August, 1886, to go to Baltimore, where he died in 1887.

The Rev. J. H. Birckhead, his successor, took charge October 30, 1886. He held services also at Coalburg, Morris Creek, Powellton, Kanawha, Ansted. He was succeeded for a short time by Rev. G. P. Sommerville. There are records of two baptisms in 1889, three in 1890, by visiting clergymen and one in 1891, by Bishop Peterkin.

The Rev. Peter Wager took charge in 1891. His first record is that of a baptism, February 28, 1892, his last, that of a marriage, June 14, 1893.

The Rev. John R. Joyner took charge February 1st, 1894, residing at St. Albans and giving two Sundays a month to each place.

In the spring of 1900 the mission was called upon to endure a great affliction in the death, within a short time of each other, of Mr. William Leavell and his sister, Mrs. Wm. R. Johnson. Both were most active in the work of the Church, and as might be expected, most interested in carrying on the work of their Brother, Rev. Francis K. Leavell. In the summer of 1900 Rev. Mr. Joyner resigned the charge of Montgomery, and it was put in combination with St. David's mission, Powellton, under Rev. Luther W. Doggett, a more natural combination. Mr. Doggett was succeeded in the fall of 1900, by Rev. Arthur Price, and upon his resignation early in 1901, the place was supplied by the Bishop sending Rev. Arthur M. Lewis, who was ordained

in June, 1901, though the work was carried on through the summer by Mr. Thos. C. Darst.

History of Bangor Church.

The early history of Bangor Parish is most intimately associated with two families, which found their way into the Kanawha valley while it was yet but a wilderness. To one of these families must be attributed the honor of inaugurating the work of the Episcopal church at Coalsmouth, while to the other we are indebted for that appellation which the parish has borne for half a century.

Philip R. Thompson, who, with great propriety, might be termed the founder of the Episcopal Church at Coalsmouth, left his early home in East Virginia, and, with bold and fearless heart, penetrated the wild and sparsely settled country lying west of the Alleghanies, until he reached the blue waters of the Kanawha. There, with his family about him, he reared his future home and established the family homestead, where the waters of the Coal mingle with the clear and sparkling streams of the "River of the Woods." This took place in the year 1816, and at that time the country in which he settled might be termed a wilderness. The primeval forest there held full possession of hill and plain. The march of improvement had, as yet, not been heard along its green and mossy aisles. Within those secluded haunts naught was heard save the chorus of nature's songsters, the note of some wild animal, or the murmuring and the moaning of the forest trees as the brisk breezes of spring-tide or the fierce blasts of winter alternately swayed or lashed fiercely their swinging boughs.

Yet, even at that time, the country had not remained unvisited by the pioneers of civilization. Bold and hardy men from the East had pushed their way through its glades and brakes to join their fortunes with the adventurous Boone, in his wild and dangerous life within the borders of Kentucky. These were doubtless succeeded by those who found

REV. JOHN WILLIS LEA.

RECTORY, ST. ALBANS.

REV. J. B. FITZPATRICK.

ST. MARK'S, ST. ALBANS.

game and adventure sufficient along the valleys of the New River and the Kanawha, the Elk, the Coal and the "Guyan," to detain them in those localities, and forbid the seeking further for that adventurous life they desired to lead. These were the early settlers of West Virginia. Doubtless, their camp-fires often illumined the darkness of the night in those heretofore unknown solitudes, trodden only by the moccasined foot of the red-man. Many a conflict, too, no doubt, there was to which the hills and vales could bear witness, between these same red-men and the white invaders of their ancestral homes, ere the latter could in safety and in peace convert the rough temple of the forest into the walls and roof-trees of the first white habitants of the "Mountain State."

The Thompson family migrated to West Virginia, after this first rough phase of its social life had passed away. Sparsely settled, indeed, was the whole country at that time, yet here and there, scattered through the valleys, might be found the log cabin of the early settlers, with some few faint indications of civilization about it. These were, merely, however, the indications of that social and material prosperity which, in after days, might crown the hill-tops of West Virginia. For, at the confluence of the Coal and the Kanawha, the first house was reared by Philip R. Thompson, and to him must be ascribed the honor of "settling," in its truest sense, that portion of the State.

There was another family at that early day, which had penetrated into the Kanawha Valley, from a different locality. The Hudson family had come from Pennsylvania, and, some eight years before the Thompsons, had established their home on the Kanawha. They located, however, at a point above the Coal, and opposite to that side of the river chosen by the Thompson family for their plantation. A few years after the arrival of the latter, the Hudsons moved within the limits of Bangor Parish, gave it this name, and, hand in

hand with the Thompsons, from that time to the present, have endeavored to support and forward its interests.

The little church known as Bangor Church, was built not a long time after the Thompsons came to Kanawha Valley. The land was donated by Morris Hudson, and the church was built by the united exertions of that family and the Thompsons and some few people who had followed them from Eastern Virginia into the Valley. This church continued to be the place of worship of the Episcopal congregation at "Coal" until 1845, when it was destroyed by fire. In 1847 or 1848 a new church building was erected upon land given by Philip R. and Francis Thompson. This land amounted to ten acres, and on it was built a pleasant parsonage. The new church was called St. Mark's, and up to the time of the war was a country church of very considerable beauty. But, when the war desolated the fields of Kanawha Valley, the church escaped not the general destruction. It was to a great extent torn down and used during the war as a stable.

When peace revisited our land, the old church people again reassumed possession of their place of worship. Many repairs were made; the church was rendered tenable, although, through the impoverishment of the parish, none were able to do what they would. At present the church is in partial repair,—more repairs are sorely needed to bring it up to its condition of pristine beauty in the days before the war. That the former condition should be restored should be the prayer of all its children.

Rev. John W. Lea had charge of St. Mark's Church, St. Albans, from October, 1878, to May 15, 1884. He died May 15, 1884, at Shadwell, Va., and was buried in Teay's Cemetery, St. Albans, May 16, 1884. He left this statement in the parish register: "A plain parsonage was built by Rev. Mr. Stewart's exertions soon after the war. This was renewed and enlarged and improved into the present comfortable and roomy rectory,—one of the best in the State,—in 1880, by Rev. John W. Lea, at an expense of $1,354.85, over $1,000 of

which was raised by his exertions among friends of his work in the church at large."

The Rev. F. B. Nash was in charge of Bangor Parish, living at Coalsmouth, from the spring of 1845 to February, 1852, and was instrumental in building St. Mark's Church. Mr. Nash was a man of irreproachable character and much beloved by his people. He left a large family, who greatly revere his memory, and two of his sons are now in the ministry of his church.

List of clergymen officiating in St. Mark's Church, Bangor Parish, St. Albans (Coalsmouth), Kanawha county, West Virginia, 1859-1901: Rev. A. J. M. Hudson, Rev. William G. Stewart, Rev. Joseph A. Nock, Rev. Horace E. Hayden, Rev. Charles B. Mee, Rev. David Barr, Rev. Pendleton Brooke, Rev. John W. Lea, Rev. J. B. Fitzpatrick, Rev. C. M. Campbell, Rev. Peter Wager, Rev. John R. Joyner.

So far as I can gather from the records of baptisms, marriages and burials, in the register, there seems to have been no regular pastor from the Rev. Francis B. Nash, 1848, to Rev. W. G. Stewart, 1867. Between those dates, I find two baptisms, 1849, one by Rev. James Craik and one by Bishop Meade; one baptism, 1858, by Rev. Samuel D. Tompkins; one baptism, 1859, by Rev. Francis B. Nash; one baptism, 1860, by Rev. Thompson L. Smith; two baptisms, 1865, by Rev. W. F. M. Jacobs. The next comes Rev. William G. Stewart, 1867, who seems to have remained only a few months.

Rev. A. J. M. Hudson took charge of St. Mark's Church, in May, 1859, and served acceptably till the breaking out of the war, when he removed, with his family, to Wisconsin. From that time till Mr. Stuart's pastorate, in 1867, the church building was in ruins and the flock scattered. Among those in charge during the years that followed its partial restoration, were a number of good and faithful men,—men full of devotion to their work, who, under more propitious circumstances, might

have proved pillars of strength to the Church. But the bad condition of financial affairs and the strained social relations at that time existing, offered little encouragement to stay, and their rectorships were, for the most part, of short duration. Ill health, caused by the dampness of the Valley climate, was a frequent cause of change.

Rev. J. W. Lea, for nearly six years rector of St. Mark's, deserves more than a passing notice. He was full of zeal in the Master's work, and was greatly beloved, not only among his own people, but by all who came in contact with him. The Church prospered and grew under his ministry, but a career so full of promise was cut short by death. He sleeps in Teay's Hill Cemetery, near St. Albans, of which he once said, "What a glorious spot to rise from!" Rev. Pendleton Brooke has also gone to his reward.

During the period before the Diocese of West Virginia was formed, Bishop Meade visited at intervals Bangor Parish, and some still recall his venerable figure as he ministered at the altar or laid his hands in blessing on their heads. Bishop Johns and Bishop Whittle also came, at intervals, making long stage journeys across the Alleghanies, and their majestic forms as they stood in the high pulpit towering above the people make memory pictures well worth the keeping. On such occasions, old St. Mark's was always well filled with interested hearers.

Commodore Whittle, a brother of the Bishop, was, during the ministry of his son-in-law, Rev. David Barr, a much-valued member of the congregation. So noble was his appearance that he might well have stood for a picture of "The grand old man," and his influence was ever of the best. He made many warm friends, who mourned when they learned of his death.

When St. Mark's was without a pastor, the church at Charleston did what it could to supply the needs of the parish. By deaths among the older people and many removals,

(meaning the complete extinction of several prominent Church families,) the number of communicants has in later years been very much reduced. In St. Mark's least prosperous days, the Sunday-school, that "Cradle of the Church," has been faithfully kept up, and we can only pray that the seed sown by many devoted servants of Christ may yet spring up and bear fruit.

CHAPTER XIII.

Records continued. Lewis, Lincoln, Logan, Marion, Marshall, Mason, McDowell, Mercer Counties. Churches in Weston, Fairmont, Mannington, Moundsville, Cresaps, Pt. Pleasant, Mercer's Bottom, Mason City, Eckman, Welch, Princeton, Bramwell, Bluefield, &c.

Lewis county was formed from Harrison in 1816, and was named for Colonel Charles Lewis, killed at the Battle of Point Pleasant, 1774. Square miles, 400. Population—1870, 10,175; 1880, 13,269; 1890, 14,800; 1900, 16,980.

St. Paul's Church, Weston.—St. Paul's Church, Weston, was formally organized under the ministry of the Rev. Samuel D. Tompkins (a most modest and faithful man) in October, 1848, as the record shows. Major Thomas Bland presided over that meeting, which was held in a school-house, and Mr. E. M. Tunstill, of blessed memory, was the secretary.

In a report sent, subsequently, to Council,—when Mr. Tompkins visited the parish, under the prosperous rectorship of the Rev. W. H. H. Powers,—he writes, that he is delighted to find things in such vigorous health and such bright contrast to the times when he organized the Church, with "two members." Who these two members were is not positively known. Despite the fewness of the members, the Church must have been favorably received in the community, as Mr. Tompkins, in this same letter, refers to the fact that within two years a church was built and consecrated, by Bishop Meade. This would give 1850 as the date of the first building, which has since been replaced by a new and beautiful structure.

Mrs. Minerva Edmiston, of Weston, still remembers how, at different times, Mr. Tompkins would be on the street at church time, verily followed by his little flock as a shepherd is followed by his sheep.

Before Mr. Tompkins' ministry in Weston, the Rev. Ovid A. Kinsolving, then of Christ Church, Clarksburg, used to minister there. Mr. Kinsolving was afterwards, for many years, Rector of the church in Halifax Court-House, and was the father of the Bishop of Texas, and the Bishop in Brazil and the Rev. A. B. Kinsolving, of Brooklyn, N. Y.

Bishop Meade, in his book, referring to the zeal and energy of the Rev. Thomas Smith, founder of Trinity Church, Parkersburg, narrates the fact that he rode eighty-five miles on horse-back to minister to the "Little Flock,"—as it then was,—in Clarksburg, organized the Church and had a vestry elected. Bishop Meade then goes on to say: "The Rev. Mr. Kinsolving was the next settled minister. He officiated regularly at Clarksburg and Weston and occasionally at Morgantown. He remained about a year, and was not only acceptable to his own people, but popular with all classes. The Rev. Mr. Tompkins succeeded him in Weston and preached occasionally in Clarksburg, perhaps once a month, as well as at other places."

To this he adds: "In the year 1852, the Rev. Robert A. Castleman went to Clarksburg, and was soon after joined by the Rev. James Page, and, between them, they supplied Clarksburg, Weston, Fairmont, Morgantown and Buckhannon for one year, when the former confined his services to Clarksburg and Fairmont, and the latter to Weston and Buckhannon. During the residence of Mr. Tompkins in Weston, and, chiefly by his exertions, an Episcopal Church was built there. During Mr. Castleman's ministry, one has been built in Clarksburg, and one purchased and repaired at Fairmont."

Mr. Robert J. McCandlish, a devout and holy layman, who

moved to Weston from Norfolk, about 1852, and lived there twenty years, did much for Christ and the Church.

After the faithful ministry of the Rev. Mr. Page, the parish was served for a time by the Rev. Mr. Curtis, of whose ministry little is known. Rev. T. H. Smythe ministered in Weston for several years preceding the war, and it was under his ministry that the rectory was built, and, as the record shows, many were added to the Church.

The Rev. Henry T. Sharp came in 1869, and remained about one year. During his ministry, the spire of the church was built. He took great pains to put the records of the Church in proper shape and ministered faithfully to the people. That saintly, holy man, the Rev. Andrew Fisher, succeeded him and remained about three years, closing his earthly ministry there, and entering Paradise from St. Paul's rectory, February, 1874, having done more good than will ever be known during the present Dispensation.

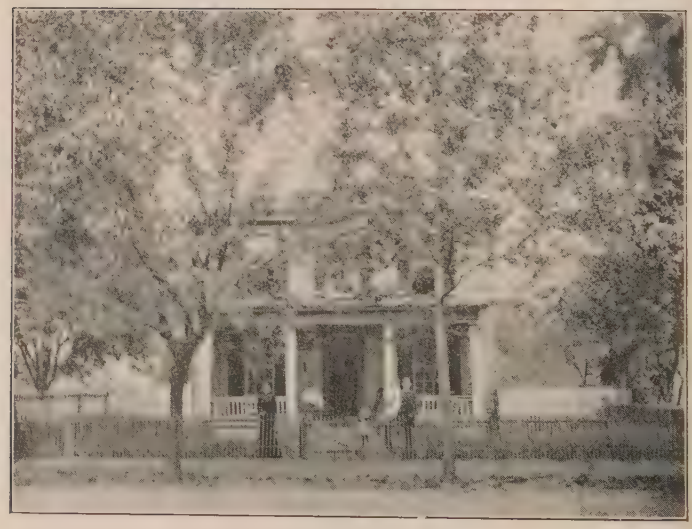
The Rev. A. A. McDonough came next, and remained during several years of faithful ministry. He was a most erudite and scholarly man, and faithful minister of the Gospel. He married, while in charge of the Church, Miss Florence Brannon, daughter of Judge Brannon.

The Rev. W. H. H. Powers came next, in 1880, and remained about three years. Under his ministry, a recess Chancel was added to the Church, extensive repairs and improvements made to the rectory, and a large number added to the Church, and the charitable and other contributions largely increased. The Rev. J. W. Keeble succeeded Mr. Powers, in 1883, and remained a little over three years. He was warmly beloved, and a large number confessed Christ under his ministry and were confirmed. The Rev. T. H. Lacy succeeded him, taking charge of the Church May 22, 1886, and remaining more than seven years, a longer pastorate than any of his predecessors so far as the records show. Under his ministry it was decided to build a new church. This was first proposed by the Hon. W. G. Bennett, now the distinguished

REV. ANDREW GLASSELL GRINNAN.

ST. PAUL'S, WESTON.

REV. W. H. POWERS.



RECTORY, WESTON.

Judge on the Bench of the Circuit Court, who has ever since been a generous contributor to this worthy enterprise. A fund of several thousand dollars was raised for the purpose of building a new St. Paul's. The contributions largely increased and rose to more than $2,000 per annum, and when Dr. Lacy left, in 1893, about $5,000 had been raised.

During the ministry of the Rev. Messrs. Powers, Keeble and Lacy services were occasionally held in Jacksonville and Burnsville. The removal of the few members we had at these points, and their incorporation into other churches, has resulted in the discontinuance of the services.

One hundred persons were confirmed during Dr. Lacy's pastorate in Weston and in the neighboring counties served by him, of whom seventy-five were confirmed in Weston. He ministered regularly in Buckhannon, Upshur county, and at Spruce Run, about six miles from Buckhannon, and occasionally in Pocahontas, Braxton and Randolph counties.

The vestry of St. Paul's Church, Weston, in 1893, were Mr. Er. Ralston and Mr. A. A. Warren, Wardens, and Messrs. D. M. Bailey, W. G. Harrison, R. H. Harrison, J. W. Williams, E. M. Vandervort, Hon. A. A. Lewis, Hon. W. E. Lively, Hon. Louis Bennett, Prof. J. W. Bonner and Dr. J. S. Lewis.

Dr. Lacy was succeeded by the Rev. William Hullihen Burkhardt, who held his first service as Rector on the third Sunday in January, 1894. It was during his ministry that the present beautiful church was begun and completed. On his arrival, he found $4,500 in bank for the new church. The lot was gotten by exchanging with the Baptist congregation our old church building and lot for their lot. The vestry also procured the ground upon which the old rink was located, $1,050 being paid for the same. The corner-stone was laid July 25th, 1895, the Masonic fraternity assisting. The Rev. R. R. Swope, D. D., of Wheeling, making an address, and the Rector giving a history of the beginning of the Church in Weston. The building of the church was a large undertaking, but, by the loyal support of St. Paul's

congregation and the earnest work of the vestry, it was accomplished. It was built of hard stone (rough), slate roof, vaulted and finished inside in oak. It is built in the shape of a cross. In the left transcept is a beautiful font; the right transcept is separated from the nave by a rolling partition, and is used as a Sunday-school and lecture-room. There is also a rector's study and a robing-room, on either side of the chancel. It is lighted by eighty incandescent electric lights and heated by natural gas furnace. It seats about 400. Before the walls were completed the contractor failed and the congregation had to carry on the work themselves. This failure, on the part of the contractor, was a severe loss. The money for the building of the church came almost entirely from Weston. The three beautiful chancel windows are memorials to two children of Mr. and Mrs. Louis Bennett, placed there by the parents and relatives of said children.

The font (white marble and an exquisite work of art) is a memorial to James Maxwell Bennett, eldest son of Louis and Sallie Maxwell Bennett, who placed it there.

The large window, in the left trancept, is a memorial to R. J. McCandlish and R. P. Camden. It was placed there by the Young People's Society and Mrs. Flora Camden.

A memorial window to Thomas Bland and Mary Newton Bland was placed by relatives. A memorial window to Fanny Harrison was placed by her parents, Mr. and Mrs. M. W. Harrison. A memorial window to Sarah Bailey and also one to George Bastable, were placed by their respective grandchildren. A memorial window to Lucile Bonner was placed by her parents, Mr. and Mrs. J. W. Bonner.

The large memorial window in the lecture-room, to Rev. Andrew Fisher, was originally in the old church, placed there by the congregation.

The Holy Table was given by the Young People's Society. The chancel rail, by Mrs. J. H. Edwards' Sunday-school class. The lecturn, by Mrs. Henry Brannon. The pulpit, by Mrs. A. G. Giffin. The rolling partition, by the Pastor's Aid. The

bell is a memorial to John Jennings Gibson, given by his parents, Mr. and Mrs. George W. Gibson. The belfry was completed by Messrs. E. M. Vandervort and E. G. Davisson.

The last payment on the church was made July 30th, 1900. Cost, $16,215.46. Two thousand dollars had been borrowed from the Church Building Fund Commission. This was paid back, with full interest. Mr. Burkhardt's last service as Rector was July 29th, 1900. The church was consecrated September 13th, 1900, by Right Rev. W. L. Gravatt,—Rev. T. H. Lacy, D. D., preaching the sermon.

During Mr. Burkhardt's ministry, he found many outlying points to be supplied. Therefore, he gave but three Sundays to Weston. He held service regularly at Buckhannon, where there was a church building, and at Sutton, where he preached in the Methodist Episcopal Church, South. Also, he ministered regularly to a congregation at Spruce Run, where he found an uncompleted church building. In the spring of 1897, St. John's Chapel was completed at Sutton.

In 1896 the Chapel at Spruce Run was completed,—the work being done by a lay-reader (now Rev. W. L. Davis), with the Rev. A. K. Fenton in charge. Rev. T. E. Swan, Deacon, was put in charge of Buckhannon and Sutton (1898.) In 1899, Mr. Swan moved to Wellsburg and R. C. Caswell was placed in charge, continuing there until September, 1900. Since 1897, the Rector's whole time was given to St. Paul's, Weston.

In 1898, Mr. Burkhardt began the establishment of regular services at Middle Run School-house, four miles to the southwest of Weston, and at present there is an encouraging outlook for a strong mission in the future.

Sunday, September 23d, Rev. Andrew Glassell Grinnan preached his first sermon as Rector of the parish. At that time the vestry was composed of D. M. Bailey, Er. Ralston, Wardens; E. G. Davisson, Louis Bennett, William E. Lively, E. M. Vandervort, John S. Lewis, Albert A. Lewis, A. H. Kunst, R. H. Harrison, John S. Mitchell and James Ralston.

Resolutions of the Vestry, St. Paul's Church, Weston, W. Va., on the Occasion of the Death of Mr. R. J. McCandlish.

At a meeting of the Vestry of Saint Paul's Church, Weston, Diocese of West Virginia, held at the National Exchange Bank of Weston, on Thursday, February 27, 1890, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased our wise and merciful Heavenly Father to call to his reward Robert J. McCandlish, Esq., late of Parkersburg, and for many years a resident of this town and a member of the Vestry of this Church; therefore, be it

Resolved, I., That we have learned with sincere regret of the death of this most estimable Christian gentleman.

Resolved, II., That this Vestry and this Church, this congregation and this community, have reason to treasure tenderly the memory of Mr. McCandlish. Coming here, from Norfolk, Va., about the year 1851, when not only was our Church in its infancy, having only been organized in 1848, and the church building erected in 1850, and our flock then indeed a "Little Flock;" the town was then very small (the statistical gazeteer of the United States, for the year 1858, putting the population at 250), and religious service of any kind were not near so frequent or regular as now, and this, our good brother, as the friend of humanity in a large and exalted sense, performed many kindly offices most generally performed by ministers of the Gospel, and as that word minister means servant, he was in the best sense, as the great Apostle would say, "the servant of all men," and we do not believe a man more generally and unanimously beloved ever lived in this community,—noble, pure-hearted, generous, humble Christian.

He acted here for a long time as vestryman, lay-reader and Sunday-school superintendent, and was in many ways, without exaggeration, so far as man could do so, the life of the Church. He represented this Church in the Council of

the Diocese of Virginia as far back as 1853; he lived here from 1851 to July, 1872, when he removed to Parkersburg, leaving behind the record of a faithful life well spent, the sweet aroma of which still lingers here, and having planted many good seeds, which even now are bearing fruit, to the glory and praise of our Merciful Saviour and Heavenly Father; and, though moving to a larger and busier town and having many pressing duties resting on him, he never lost his interest in this Church or the people of this community.

Resolved, III., That we recognize his loss as one which not only we are privileged to share with his friends in Parkersburg, but that his death is a calamity to the Church in the entire Diocese of West Virginia. He was one of those, who now rapidly are passing away, who wisely promoted the organization of a new Diocese in 1877.

The worth of his services was speedily recognized, and he was elected treasurer of the Diocese at the primary convention, which met in the city of Charleston, in December, 1877, and he has served in that capacity ever since, discharging faithfully the duties of that onerous office, and with kindness to all concerned, moreover promoting the zeal of others by his own.

He was regularly elected to each succeeding General Convention from the organization of the Diocese, with the exception of the first one, 1880.

Resolved, IV., We believe our loss and the loss of the Diocese is his blessed and eternal gain,—surely, if ever a Christian found rest and peace in death, he has found it. We seem almost to hear the words of his dear Lord, and ours, addressed to him as he stood robed in light on the further shore of death's dark river, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Resolved, V., That to his bereaved wife and children we tender our sincerest sympathy. We know so well how gentle and loving was his home life, and how much they mourn the loss of this devoted husband and father.

Resolved, VI., That a copy of this preamble, and these resolutions, be sent to Mrs. McCandlish, at Parkersburg, a copy spread on our record, and a copy be sent to the Church News.

(Signed) E. M. VANDERVORT, Registrar.

The following letter, from Bishop Meade, is likely to be of interest:

Millwood, Aug. 2d, 1852.

To the Vestry of the Episcopal Church, in Weston:

Gentlemen—I have set apart, from the young men recently ordained, the most promising and efficient one for Western Virginia, wishing him to labor for that part of it, which lies nearest the Allegheny Mountains. Clarksburg and Fairmont are desirous of ministerial services and would gladly have a minister entirely to themselves, but so difficult is it to send suitable ministers in sufficient numbers for the present need, so impossible is it indeed, that the Bishops, in disposing of the young ministers, are obliged to make one answer for many places. I have, therefore, determined to offer one to Clarksburg, Fairmont and Weston, to preach every third Sunday at each place, occasionally visiting other places during the week. There are a number of destitute congregations in Kanawha, not less than six, who will gladly receive him, and I have requested him, after visiting Fairmont, Clarksburg and Weston, to go to Kanawha and judge for himself as to the path of duty. But I hope that he will receive such encouragement from the first-mentioned places as to prefer bestowing his labors there. Between these three places, I should hope there will be no difficulty in raising for Mr. Castleman the sum of $500; but, if there should be, I will endeavor to get $100 from the Missionary Society to make it up. While I recommend it to the members and friends of the Church to avail themselves of this opportunity to get the partial services of Mr. Castleman, at the present time, I hope it will not be long before another minister be

found to divide the duties of the large field of labor, which your region of country opens to a missionary.

Mr. Castleman is recently married to a very suitable lady, and will leave this county, which is his native place, for West Virginia, in two weeks from this time. On Sunday, the 22d, he expects to preach at Fairmont, during the week at Clarksburg, and on Sunday, the 29th, at Weston. He will then, I expect, go on to Parkersburg and down the river to Point Pleasant, and up to Kanawha.

I shall be pleased to hear from the vestry, or any member of it, on this subject.

Your friend and servant,

W. MEADE.

Bishop of the Diocese of Virginia.

Lincoln.

Lincoln county was formed out of parts of Cabell, Putnam, Kanawha and Boone, and named in honor of President Lincoln. Square miles, 460. Population—1870, 5,053; 1880, 8,739; 1890, 11,170; 1900, 15,434.

Bishop Peterkin visited Lincoln in October, 1882, and preached in the court-house. He found no Church people there, and has not been able since to repeat the visit.

Logan.

This county was formed from parts of Giles, Tazewell, Cabell and Kanawha, and named from Logan, the famous Mingo chieftain. Square miles, in 1890, 800; 1900, 443. Population—1870, 5,124; 1880, 7,329; 1890, 11,095; 1900, 6,955.

Bishop Peterkin visited Logan county, in October, 1882, and preached in the court-house. He was accompanied by the Rev. Dr. Lacy. Together they made a long trip on horseback, starting from Hinton, and holding services at Princeton, McDowell Court-House, Wyoming Court-House, Logan Court-House, Boone Court-House and Raleigh. Again, in October, 1891, Bishop Peterkin visited Logan, riding over from Charleston. He was hospitably entertained by Mr.

Hatfield. From Logan Court-House, the Bishop continued his ride over to Dingess, on the Norfolk and Western Railroad, where he also held services. At this visit to Logan Court-House, a great improvement was noted in the village, but, in the absence of any constituency, there was no special encouragement to attempt any regular services; and, indeed, it would have been beyond our power to do so.

Marion.

Marion was formed from Monongalia and Harrison, in 1842, and named for General Francis Marion. Square miles, 300. Population—1870, 12,107; 1880, 17,198; 1890, 20,501; 1900, 32,430.

Christ Church, Fairmont.—In 1848-'9, Messrs. Thos Steele and John Kearsley moved, with their families, to this town. They were Episcopalians, but, having no Church of their own, the services were first held in John Kearsley's parlor, later in the Presbyterian Church. In the autumn of 1852, Right Rev. William Meade, accompanied by Rev. Messrs. Castleman and Tompkins, held services in the Methodist Church. About this time the Rev. Mr. Castleman took charge, and he has been known as the founder of the Church. As the congregation increased, it was decided to buy the old Methodist Church, which was done, and, after needed repairs had been made, it was consecrated by Bishop Meade, assisted by Rev. Messrs. Castleman, Page and Perkins, in 1854. The vestry was regularly organized, and Thomas G. Steele and Colonel Thomas Haymond were the Wardens. The other members of the vestry were Thomas G. Watson, Thomas F. Watson, George H. Sprigg and Charles H. Matthews. The Rev. Mr. Castleman resided at Clarksburg, and came to Fairmont once a month. He remained in charge until 1857, and was succeeded by Rev. Mr. Broadnax, who served a little less than a year, and then was called to Illinois. In 1858, the Rev. Mr. Jacobs, from Virginia, took charge of this parish and that at Moundsville. He served

CHRIST CHURCH, FAIRMONT.

THOMAS G. STEELE.

RT. REV. C. C. PENICK, D. D.

until about the time of the beginning of the war. The Rev. J. J. Page, formerly from Virginia, then came from Brownsville and took charge of the congregation and served until some time in 1862. The vestry was changed in 1861, and the following were elected: Colonel Thomas Haymond, Sr. Warden; Charles H. Matthews, Jr. Warden; Thomas Steele, Treasurer; Joseph E. Sands, Registrar; Alpheus Haymond.

When Mr. Page resigned, in 1862, and was set across the lines to Virginia, for a time, the Rev. Mr. Curtis, who was in charge of the parish at Clarksburg, gave monthly services to the Church at Fairmont. He left, in 1863, and the Rev. John F. Woods took charge.

October 21, 1875, the Rev. G. A. Gibbons took charge of the parish, and, the old church being considered unsafe, action was taken towards building a new one on the old site. Until the new building was completed, services were held in store-rooms and churches loaned by other denominations. The old church was torn down, in the autumn of 1879, and the first service was held in the new on August 2, 1880. The Rev. Mr. Gibbons remained until 1885, and was succeeded by the Rev. Howard McQueary, who remained about two years, and was succeeded by the Rev. Austin Rodrick. Mr. Rodrick remained about one year, and, after he left, the Rev. John Ambler gave the parish occasional services, until the Rev. John Foster took charge in 1893. Mr. Foster resigned in 1895, and was succeeded by the Rev. Luther W. Doggett. During this administration, services were held in a schoolhouse at Smithtown, and in borrowed churches at Monongah occasionally, and a few hundred dollars were accumulated for the purpose of erecting a church building at the latter place. On September 15th, 1899, Rev. Luther W. Doggett resigned, and Right Rev. Charles Clifton Penick, D. D., was called and came and took charge of the Church. He found about one hundred names on the list of communicants, and an accumulated indebtedness on running expenses of about

$1,000. The church building was in good repair, the Rev. Mr. Doggett having accomplished much in this respect.

The town of Fairmont has grown to have over 5,000 inhabitants, and is fast becoming a great center of coal operations in the State. For some reason, our Church in Fairmont has not kept pace with the other branches of the Church,—whose combined membership now reaches something like 2,000 souls. It is true that the Episcopal Church numbered, amidst its small constituency, some of the most prominent and influential people of the community; but it is also true, that, at this time, there appeared to be a great lack of spiritual life throughout the entire community. Material prosperity, with its rapid developments, sweeps and sways the hearts and minds of men, while the enemy works on continually, sowing tares. It is a hard struggle to overcome such powerful influence for corruption and destruction, and to turn a perilous prosperity into the service of God and the uplifting of the people. "Loyal hearts and true" are deep in the struggle, battling with hope on their side, knowing God is with them, but the battle is very hard and the victory comes slowly. Worldliness, with new-gotten wealth, surges like a rising flood, but, where "sin abounds, grace doth much more abound," and slowly the Church of God asserts her power and sends out her life of hope.

Mr. Joseph E. Sands took charge of the Sunday-school of the parish, as superintendent, in 1859, and continued at its head until soon after Bishop Penick took charge. He then turned it over to his son, Dr. William H. Sands. During the years 1895 and 1896, while Mr. Sands was absent from home, his son Oliver was in charge as assistant superintendent.

In addition to the members of the vestry already mentioned, the following have served: W. James Morrow, Jr., A. B. Fleming, J. N. Gould, J. C. Smith and William Nuzum.

Smithtown, or, White Day.—At Smithtown about ten miles north of Fairmont, occasional services have been held by the Rectors of Christ Church, Fairmont. In company

with them, the Bishop has visited this point, and held services nine times, confirming three persons, none of whom would probably have been reached elsewhere. Our Church-people in this neighborhood are attached to the Church in Fairmont, and generally attend there, but, at places like this, were it possible to maintain an occasional service, we would reach a large number of persons, who must otherwise remain in entire ignorance of our ways. Even, by semi-occasional services, something may be done to break down prejudice and to prepare the way for better times.

Monongah.—The Rev. Mr. Rodrick, in charge of Fairmont, 1890, began services in Monongah, and, although there were very few Church-people in the settlement, yet considerable interest was shown. A lot was secured and $450 raised to build a chapel. At this time of writing, July, 1901, the money is in the hands of the Bishop. In 1890, 1891, 1894 and 1898, the Bishop visited this point, with Mr. Roderick, Mr. Foster, and Mr. Doggett. It has not seemed possible, however, to keep up the services, and we are now awaiting further developments.

Mannington.—During his rectorship, at Fairmont, which extended up to 1885, the Rev. Mr. Gibbons held occasional services at Mannington, and those who succeeded him followed his example. The Bishops have made perhaps twenty visitations to this point. The town has grown in size and importance, specially owing to the development of the oil field, of which it was the center. Services were, for a long time, held in the Presbyterian Church, which was kindly put at our disposal.

In his report to the Council of 1891, Mr. Foster says: A beautiful lot has been purchased at Mannington, at a cost of $300, and it is proposed to build, this summer. In his report to the Council in 1894, Mr. Foster says, We are now worshipping in our new church, although it is not yet finished.

The subsequent history of this mission has not been encouraging. The church building, undertaken with great zeal

and pushed forward with self-denying energy, received the name of St. Andrew's, and the mission was duly organized. Mrs. L. G. Robinson, Mrs. Burt, Mrs. Shuey and Mr. Dietz were specially active in the work. But it was found that such mistakes had been made in the building, especially the foundation, as entailed a great deal more expense than was contemplated, and other complications arising as to the payment of a considerable debt that had accumulated, while the church was far from finished, it is at this time of writing (July, 1901) seriously contemplated to abandon the present building, which has been somewhat wrecked by storms, and to make an entirely new start. We cannot believe that the labor spent has been altogether in vain. It has shown and developed interest, and, even though the mission has not prospered of late years, yet we look forward to the time when it will revive and flourish.

For a short time after Bishop Penick took charge of Fairmont, in the spring of 1899, an effort was made to unite Mannington with Sutton and Buckhannon, and the whole put under the care of Rev. Robert C. Caswall, but the circuit proved too extensive, and, after a short trial, the plan was abandoned.

Marshall.

Marshall county was formed from Ohio county, in 1835, and named for Chief Justice Marshall. Square miles, 240. Population—1870, 14,941; 1880, 18,840; 1890, 20,626; 1900, 26,444.

Trinity Church, Moundsville.—The first Episcopal services held in this parish were conducted by the Rev. William Armstrong, of St. Matthew's Church, Wheeling. He preached occasionally in the court-house during the years from 1837-1847, and administered the Lord's Supper for the first time in the parish in 1846. During his visits he sometimes administered the sacrament of baptism. Other visiting clergymen occasionally held services in the court-house. In 1845, the

Rev. William Armstrong urged the Bishop of the Diocese to send a Rector to the parish, as the number of families attached to the Church had increased and the field was promising. Bishop Meade appointed the Rev. William L. Hyland, who took charge, in 1849, of Moundsville and Wellsburg, remaining eight years. During this time, the first church building was erected, at a cost of $1,700. It was consecrated by Bishop Meade in 1854, the corner-stone having been laid in 1853, Mr. Armstrong assisting.

The first Episcopal visitation to Moundsville was in November, 1850, when Bishop Johns confirmed eight, in the Presbyterian Church. The Rev. William F. M. Jacobs succeeded Mr. Hyland, in Trinity Parish, having also under his charge Christ Church, Fairmont. The Rev. David J. Lee succeeded Mr. Jacobs, preaching for the first time in the parish July 15, 1860. He resigned, in April, 1861, and the Rev. John F. Woods took charge October 1, 1864. Mr. Woods remained in charge until 1869, when he removed to Fairmont. After his removal, he still held services regularly for some time, and the records of the parish show that, for years afterwards, he was frequently called upon for services and official acts. During his pastorate, a Young Ladies' Seminary was opened and made a successful start.

In 1873, from spring to autumn, the Rev. Thomas O. Tongue was in charge. December 1, 1876, the Rev. J. F. Woods took charge a second time, continuing until January, 1879, while residing in Clarksburg. During 1874, '75 and '77, the Rev. J. Rambo, of Bellaire, O., made occasional visits and performed a number of official acts. May, 1879, the Rev. A. Buchanan took charge of the parish, remaining until 1884. August 10, 1884, the Rev. R. Grattan Noland, Deacon, was, by Bishop Peterkin, placed in charge of this parish and Christ Church, Wellsburg. In May, 1885, he resigned, and the Rev. K. J. Hammond was called. Mr. Hammond took charge, July, 1885, and resigned June, 1886. About this time, for various reasons affecting the welfare of the congrega-

tion, it was thought advisable to build a new church and a rectory on other lots, given by the Rev. J. F. Woods and Mrs. Ellen Caldwell and her children, for that purpose. These lots had been set apart, in 1866, but formally given during Mr. Buchanan's rectorate. The plan took shape gradually. In March, 1887, the old church building was sold to a business firm. A contract was signed, October 17, 1887, for a Gothic frame building (33x50 feet), with an addition on the side for a Sunday-school room. Ground was broken at once, and the corner-stone was laid December 1, 1887, by the Rev. Dr. Swope, of Wheeling, President of the Convocation, in which this parish lies, assisted by the Rev. Messrs. Woods, Hammond and Gantt. The building was consecrated to the worship of Almighty God, June 8, 1891, after the meeting of the Diocesan Council, which had been held in it. The Bishop of the Diocese officiated. The instrument of donation was read by Mr. James B. Alexander and the sentence of consecration by the Rector, the Rev. J. R. Taylor. The Rev. Messrs. Woods, Hammond and Swope also assisted. The sermon was preached by Mr. Hammond, the former Rector, under whose ministry the new church was built. December 8, 1893, the Rev. B. M. Spurr entered upon his duties as Rector of the church, having been called from North Dakota. As the result of his efforts, a fine building, known as Trinity Parish Institute, was opened to the public January, 1896, and dedicated March 31st, by Bishop Peterkin. This building is situated next to the church, and contains twenty-nine rooms, consisting of six hospital rooms, restaurant, public reading-rooms and library, kitchen, bath-rooms, lavatories, bowling alley, school-room for a kindergarten, with capacity for seating an audience of 300, and ten bed-rooms, &c., and cost $20,000.

Vestrymen of Trinity Parish: First Vestry—Colonel John Thompson, Isaac Hoge, E. H. Caldwell, Wiley H. Oldham, Dr. G. W. Bruce, George D. Curtis, Joseph W. Gallaher, Robert I. Curtis, A. J. Martin, Joseph Burley, J. B. Alex-

ander, C. R. Oldham. Present Vestry—V. A. Weaver, B. F. Hodgman, Friend Cox, John T. Gallaher, W. S. Brady, J. W. Martin and S. W. Mathews.

There is located at Moundsville the State Penitentiary, with 753 prisoners, and to these Archdeacon Spurr and his wife minister constantly, the latter having entire spiritual charge of the women therein confined. The men are visited each day or so by Mr. Spurr as chaplain, who supplies them each week with from 500 to 600 magazines and papers. Cell to cell visitations is a great help to these men, and they are thus given an opportunity to tell the burden of their sin or the worry that perplexes and annoys. Every first Sunday in the month, from eighty to ninety-five receive the sacrament, whilst each year sees from seventy to one hundred baptized. If the Church cannot help these needy ones, the outlook for them is terrible, indeed. At each of the executions which have so far occurred in the prison, Archdeacon Spurr has had charge of the condemned men till the bolt was sprung. Convicts leaving the prison, and desiring employment, have it found for them, and are sent with new hope to begin anew to establish citizenship. Very often, when men come to prison, they leave a wife and a number of children in destitute condition, and, when the necessary information can be obtained, a box of garments and shoes are sent to these innocent sufferers.

Very often, when men are discharged from prison, they are physical wrecks, and these are taken to The Home, in Glendale, and kept until they are either strong again or pass out into "The Larger Life."

In this parish there is considerable attention given to Magdalene Work; among these poor waifs of human weakness, some are sent here from Wheeling and Parkersburg.

The Reynold's Memorial Hospital.—This most modern and thoroughly equipped hospital is the outcome of "The God's Providence Home," an old country brick mansion and six acres and a half of land, situated two miles from Mounds-

ville, at Glendale, a very beautiful suburb of that city. It is on the banks of the Ohio River, and within a short distance of three railways and an electric road. The first building was purchased and equipped at the expense of Archdeacon Spurr and wife, and run most successfully for over one year, when Mrs. Emily Van Buren Reynolds and her daughter, Miss Josephine, gave the necessary means to build the new hospital, which, with the building, out-buildings, fine conservatory and unexcelled equipment, is valued at $65,000. This institution is finished in quartered oak, tiled operating and bath-rooms, furniture all aseptic, as far as possible, the remaining furniture of golden oak. Every surgical and medical device useful to save life, has been procured, and its accommodation for seventy patients, is absolutely complete. The poorest may come here without money and without price, whilst the regular fees of from $8 to $25 per week are charged, according to choice of room or ward, by the paying patient. Any person sent, with or without pay, by a clergyman of the Church, will be promptly and properly taken care of. This hospital has its own electric light plant and water works from Cool Springs, and thorough sewage and ventilating system. During the first year of its existence, it has cared for 353 cases, and lost but nine by death. It is controlled by Archdeacon Spurr, and has, also, in connection with the hospital, a training-school for nurses, which was erected last year, at a cost of $10,000. Here young women are given a proper clinical and practical knowledge of the duties of a skilled nurse.

Cresap's Valley Mission, Grace Church.—Occasional services were first held in Calvary Methodist Church, on Fish Creek, two and one-half miles distant from the present church building, by the Rev. J. F. Woods, in the year 1867. After an intermission of these services, for several years, they were renewed, in 1881, by the same Reverend Brother, in Cresap's Valley, in a log Cabin, belonging to Mr. Quincy Cresap, where a Sunday-school was established. In Decem-

REV. B. M. SPURR.

REYNOLDS MEMORIAL HOSPITAL.

CHURCH AND RECTORY, MOUNDSVILLE.

PARISH HOUSE, MOUNDSVILLE.

ber of this year, Bishop G. W. Peterkin, D. D., made his first visit, and the following year, on application, the preaching point was constituted a mission, under the name of Cresap's Valley Mission. The first confirmation held was by Bishop Peterkin, April 10th, 1882, when five were confirmed. About this time, steps were taken for the erection of a church building, which was completed sufficiently for holding services early in 1884. It was consecrated by Bishop Peterkin, under the name of Grace Church, 1887. There were present on this occasion, Right Rev. G. W. Peterkin, D. D., Revs. R. R. Swope, D. D., K. J. Hammond, C. M. Campbell and J. F. Woods, minister in charge. From the year 1895, two Sundays a month have been given to this church, which is the first of any kind ever erected in Cresap's Valley. Removals have greatly cut down the additions to this mission.

Franklin.—For several years, I have been having an occasional service in a school-house at this point, where we have but one communicant, but good congregations, and hearty responses, in the services. The people, especially the young, are becoming more and more accustomed to the Liturgy and take a real interest therein.

J. F. WOODS.

Mason.

Mason was formed from Kanawha, in 1804, and named for George Mason, of Virginia. Square miles, 360. Population—1870, 15,978; 1880, 22,293; 1890, 22,849; 1900, 24,142.

Point Pleasant Parish.—In 1856, there was occasional service by Rev. Thompson L. Smith, Rector of the Church in Charleston. 1857—Service held in the Methodist Church (South), by Rev. George Sturgis, who divided his time between this place and Gallipolis. He left in 1862, going to Ohio. 1866—During the winter, Rev. Thompson L. Maury took charge, dividing his time with Ravenswood. At the meeting of the Council in May, in a stirring speech, he strongly advocated a division between the Church, North and South. For this reason, and for the feeling it created,

he never returned here. While here he held services in the Presbyterian Church.· 1866—June to June, 1867, occasional service by missionaries. 1867—In the summer, Rev. H. E. Hayden took charge of the parish. Services were held in Beale Hall, corner of Main and Kanawha streets. Heretofore the Episcopal and Southern Methodists had a union Sunday school. Mr. Hayden separated his flock from them and had a very flourishing Sunday school in Beale Hall.

According to the action of the vestry, November, 1867, the bounds of this parish were recognized as that of Lewis District, Mason county, West Virginia.

In 1869 he began the erection of Christ Church, a substantial brick building which in the end cost about $6,000. Mr. Hayden also held services at Bruce Chapel (ten miles below Point Pleasant, in Mason county), Buffalo and Coalsmouth, (now St. Albans).

In March, 1873, he left for Brownsville, Pennsylvania.

1873--In August of this year, Rev. T. H. Lacy (then Deacon in Dinwiddie county, Virginia), took charge, and it was under him that the Church building was completed. He held services also at Bruce Chapel, Buffalo, Hartford, Mason and West Columbia.

In July, 1880, he left for Manchester, Virginia.

1881—In April, 1881, Rev. Joshua Cowpland, of Concord, Delaware county, Pennsylvania, became Rector. On the 17th day of June, 1882, at the opening services of the Council, Christ Church was consecrated. Rev. T. H. Lacy preached the sermon and commended the earnest labors of the Rector who preceded him, the Rev. H. E. Hayden, under whom the church building was commenced, and the no less faithful services of the present Rector, Rev. Joshua Cowpland, under whom all debt was liquidated. The present Rectory was purchased in 1883. In 1884, February, the town was visited by the highest flood ever known. The water was about two feet in the rectory and church. Mr. Cowpland continued the services at Bruce Chapel.

1885—In the spring, Rev. C. C. Pearson became Rector, preaching also at Bruce Chapel and occasionally at Hartford. He remained six years.

1892—In April, Rev. Robert Upshur Brooking took charge. During his stay Bruce Chapel underwent extensive improvements. It was ceiled inside with Georgia pine and made one of the prettiest chapels in the Diocese. The work was done mostly by Mr. Wm. L. Davis. Mr. Brooking preached also at Bruce Chapel, Spillman, Buffalo, and Poca. In the spring of 1895 he accepted a call to New Martinsville and Sistersville, West Virginia.

1895—Rev. Andrew G. Grinnan became Rector. The next spring a much needed addition was made to the Rectory at the cost of $300 and in 1898 an iron fence was put in front of the Church property.

In 1896, for the first time in its history, evening services were held in Bruce Chapel. From April to December, service is held there on Saturday nights preceding Sunday appointments, and the attendance is very good. Sunday morning, October 15th, 1899, twenty-six children were baptized there, our beloved Bishop being present.

In February, 1897, a Chapel formerly owned by the Seventh Day Adventists was purchased in Mason City. It is a neat brick building, and will seat 125 people. Besides Pt. Pleasant, the Rector holds services at Bruce Chapel, Spillman and Mason, with occasional service at Poca, Buffalo, Morgan's School House, Hartford and West Columbia. Mr. Grinnan having removed to Weston, the Rev. J. Howard Gibbons took charge of the Parish in April, 1901.

Gifts to Christ's Church.

1868—A handsome Bible was presented by Mr. Thomas H. Powers, of Philadelphia. A beautiful silver communion service was presented by Mrs. H. B. Stephens, of Baltimore. The font was presented by Rev. H. E. Hayden and Rev. T. H. Lacy, as a memorial to Mr. Hayden's eldest child.

Vestrymen who have served the Parish: W. W. Minturn, Wm. French, P. C. Eastham, C. P. T. Moore, J. P. R. B. Smith, H. R. Howard, Jas. H. Hooff, Taliaferro Stribling, J. W. English, Dr. C. T. B. Moore, F. W. Blade, Dr. Sam. G. Shaw, A. Lewis Sehon, A. C. Waggener, D. W. Polsley, Edward Sehon, D. H. Willard, W. L. Ruffner, Dr. W. E. Carr, M. M. Laidley, J. S. Spencer, G. W. Tippett, Rankin Wiley, J. W. Heslop, Lewis Pomeroy, Columbus Sehon, J. A. Armstrong.

McDowell.

McDowell county was formed from Tazewell in 1858, and named for Governor James McDowell, of Virginia, (1841). Square miles, 860. Population, 1870, 1,952; 1880, 3,074; 1890, 7,269; 1900, 18,747.

Bishop Peterkin and Rev. Dr. Lacy visited this county in October, 1882, holding, it is believed, the first services of the Church in its bounds. They spent a night with Mr. Moses Cartwright on Tug River, and held service in the Court House at Peeryville. The travel was mostly by bridle path.

Our work in this county is mainly in its many mining towns.

Eckman, Grace Church. The first service of the Church ever held here was on May 9th, 1894, and was held by Rev. John S. Lightbourne. In 1895 Bishop Peterkin confirmed one at Eckman. This is probably the first confirmation ever held in McDowell county. September 3rd, 1896, he confirmed two. On September 3rd, 1898, Mr. Marshall baptized one; and on the 4th, one, in the new Grace Church. On the 7th of September, the Bishop opened the church and confirmed four. The Church was completed, save the furniture which was added in 1899. Mr. Samuel Fisher Morris (a grandson of the financier of the Revolution) and Mrs. Mattie Fitzhugh Morris (his wife), Mr. and Mrs. William D. Ord, Mr. and Mrs. Lee Long, Dr. and Mrs. P. H. Killey and Mrs. Randall Hutchinson were chiefly instrumental in erecting this

house of prayer. The Killeys are from Giles county, Virginia. Dr. Killey came to America from England many years ago, and Grace Church is the first Episcopal Church near which he has ever lived in this country, and yet the whole family has grown up to be good church people. Grace Church was built during Mr. Marshall's incumbency. Bishop Gravatt was here for the first time May 22nd, 1900, and Bishop Peterkin on October 10th, 1900.

Elkhorn. The Rev. W. H. Burkhardt began to hold monthly services here in May, 1893. The Bishop visited this station for the first time on Friday, May 5th, 1893. For a time there were strong hopes of erecting a church here, but owing to removals and local circumstances the hope was abandoned in the years 1895 and 1896. Owing to these circumstances and also to the fact that the whole field was clearly more than Mr. Burkhardt could manage, regular services were abandoned in the spring of 1899. Two persons from here were confirmed at Bramwell November 11th, 1894, and the first confirmation ever held here was on September 3rd, 1896, when two persons received the laying on of Apostolic Hands.

Welch. This is the county seat of McDowell county. It is at the junction of the Elkhorn and Tug Rivers. It is also a lumber center and will receive a great impetus when the Tug River mines above here are opened. Mr. Marshall began holding occasional services here in 1894. The Bishop speaks of visiting an old Mr. Peter Cartwright on Tug River years ago. One person was confirmed here in the Methodist Episcopal Church, September 7th, 1898. Regular monthly services were begun here in 1899 and kept up since that time. The Coadjutor Bishop, Rt. Rev. Wm. Loyall Gravatt, visited this point May 1st, 1900. Bishop Peterkin was here again October 8th, 1900. A lot is promised here and plans may be undertaken in 1901 to try to erect a church. Owing to the small following here, only four communicants, the effort may be delayed 'till the debts at Bramwell and Eck-

man are sufficiently reduced to justify some strenuous efforts from those places. If some pious person would send Mr. Marshall $1,000.00, a nice memorial chapel could be built, treasure laid up in Heaven, and the chapel would be well cared for by the people at Welch.

Besides the places named above, Bishop Gravatt visited Algoma, and preached at Maybeury in McDowell county, in 1900, Bishop Peterkin visited Thacker, Iaeger, Algoma and Maybeury in 1900, making at all McDowell points close personal calls, thus greatly fostering Mr. Marshall's work during his convalescence from a protracted sickness. The Home Missionary would not begrudge the thought of the Church for foreign fields, particularly during this year of heathen persecution in China, but the over-labored Missionary in the Flat-Top Coal Field knows of promising fields here that ought to be cared for.

N. F. MARSHALL.

Mercer.

Mercer was formed from parts of Giles and Tazewell in 1837 and named for General Hugh Mercer, who fell at Princeton. Square miles, 400. Population—1870, 7,064; 1880, 7,467; 1890, 15,988; 1900, 23,023.

Princeton. The Church of The Heavenly Rest.—The beginning of our Church in Mercer county took place before the war between the States when Mr. Herbert B. Barber, an Englishman, came here October 15th, 1851. He married in October, 1859, Miss Francis Churchill Grigsby. She was confirmed in 1892. In 1868 they settled on the farm "Stoney Lonesome", near Concord Church, now Athens, and the site of a thriving State Normal School. Dr. Isaiah Bee, "Seventh Day Adventist", came July 4th, 1865, with Mary, his wife. She is a veteran Episcopalian and one of the most marked characters in this section. This home has always been the hospitable recipient of our ministers. The Doctor and Mrs. Bee signed a deed to the lot on July 26th, 1895, in the presence of Wirt A. French, a Notary Public. Though

not a churchman, this widely useful physician has always been a friend of the Church. Mr. John Barbarie and Julia, his wife, came in 1878; another English family. They came from Wytheville, Virginia, and settled on the farm "Tanglewood."

The Bishop of West Virginia visited Princeton first in 1881, and confirmed five, of whom one was colored. He was received at Tanglewood. Rev. T. H. Lacy was the first and the Rev. F. A. Meade second minister. On September 7th, 1885, the Bishop preached in the Methodist Church in Princeton. No steps had yet been taken to build a church, but the Missionary, Rev. F. A. Meade, who made a monthly visit from Hinton, was much encouraged by the outlook.

One may imagine that this encouragement must have been caused, in part at least, by the arrival about this time of Mrs. W. A. French, whose cheerful mind and helpful spirit assisted greatly in the establishment of the church. Gone now to Beckley, Raleigh county, she is operating in the same spirit towards another pioneer church.

The Bishop's report, made in 1888 says: "Baptized two children at Princeton, November 5th, 1887." The next morning the Holy Communion was administered, and at night two were confirmed. These services were in the Presbyterian Church. During these years prior to the coming of Rev. W. H. Burkhardt, the first minister settled here, the work at Princeton, like all our points, was nurtured and encouraged by Revs. Benjamin Denis, Chas. Gauss, and S. O. Southall, from Virginia. The first report made to the Council, so far as I know, was in 1889. It was under the heading "Mercer County Mission." It included Princeton, Bramwell and Bluefield, under Rev. Chas. Gauss. Took Charge September, 1888, resigned June, 1889. The Bishop's note to this report gives Princeton thirteen (13) communicants. He also stated that they had some money for a church, in addition to the lot. Bluefield is credited with fourteen (14) communicants, a lot worth $525.00 and $303.00 in money;

and Bramwell, with eleven (11) communicants and a lot. He makes remark about Mr. Gauss' "successful work." Mr. Gauss' intense earnestness was felt all through this section. During his administration at Princeton, he was visited by a young man who said he wanted to study for the ministry. On being asked why he desired to do so, he said: "I hear that an Episcopal minister goes into good society and does not have to work much and thought I would like it."

That finished the record of the transaction.

The next report is that made by Rev. S. O. Southall in 1890. He reports for Bluefield three Sunday services and eight others, with thirty-three (33) communicants; for Princeton two Sunday services and eight others, with fourteen (14) communicants. Sunday -school scholars, sixty-five (65), teachers, two; for Oakvale, two services week days, with fourteen (14) communicants, Sunday school scholars 143 with twelve (12) teachers. He says "Mr. William Queale, Lay Reader, is doing good work at this point."

Mr. William L. Davis, a Lay Reader, and also a practical carpenter, seems to have succeeded the Rev. Mr. Southall. He was the constructor of the buildings at Princeton and Bluefield. He is now our minister at Dundee, N. Y. He seems to have been here up to Rev. Mr. Burkhardt's arrival in 1891; or 'till later. The Church of the Heavenly Rest, Princeton, was opened July 26th, 1893, the Rev. Mr. Burkhardt and the Bishop being present. It was consecrated at Morning Prayer, August 16th, 1896, the Rev. T. H. Lacy preaching the sermon. That evening he preached again. On the 15th Rev. F. A. Meade preached in the evening. He and Mr. Marshall assisted in the consecration services. The music at this memorable service was conducted by the full choir from Bramwell. The Bishop and Mr. Marshall went to Bluefield for the evening service.

The Church in Princeton has never been able to command

REV. NORMAN FITZHUGH MARSHALL.

GRACE, ECKMAN.

HOLY TRINITY, BRAMWELL.

HOLY TRINITY, BRAMWELL.

the service needed for its development. But it is a mistake to suppose its mission to be in vain. Certainly I could not think so, when I went into the little church unexpectedly, a year or two ago, and there, sitting in a pew, was the venerable pioneer of us all. He was in a position of reverent devotion, reading the Te Deum aloud, as an act of worship to The Great Presence. Never amidst the most ornate rendering of Cathedral Choir was that grand Hymn more impressive. Not an auditor but what was solemnized. No wonder that venerable patriarch has seen the last of his many sons and daughters enter this branch of the ancient Church of England which he loves.

Bluefield, Christ Church.—Prior to Mr. Gauss' report to Council in June, 1889, the Bishop had said in the Church News (May 15th) "Here a desirable lot has been secured." More than half the money needed had been secured, and he expressed the hope of using the church in that year. But it seems not to have been completed until September, 1890, when the congregation still owed $1200.00. "The Church of 'The Incarnation', now known as Christ Church, at Bluefield, was opened by the Bishop, Sunday, November 23rd, 1890."

Rev. William H. Burkhardt held his first service in Bluefield at three P. M., February 15th, 1891. The first entry in the register there of a baptism is August 2nd, 1891; first of a confirmation is July 23rd, 1891. Mr. G. A. Shirey, for years the Treasurer of the Church, was in this class.

Mr. Burkhart's ministry made a profound impression on this entire section. He was loved in the homes far and near. His administration was simple, direct, earnest, self-denying, and efficient. What Dr. Lacy and Mr. Meade were in the early inchoate state here, he was in the period of orderly rise. One summer he was assisted by the Seminarian, W. P. Chrisman, who is most kindly remembered. Mr. Burkhardt was followed in February, 1894, by the Rev. John S. Lightbourne, an English Bermudan. His energetic work,

greatly assisted by his ability as a musician, was cut short by his removal in May to go to the Bermudas.

When in June, 1894, Rev. Norman F. Marshall took charge of Bluefield, Mr. Lightbourne had reported the church as "Christ Church." Thus disappear the name of Incarnation, used at the time of the Bishop's opening, and Transfiguration, used by Mr. Burkhardt. All subsequent reports give the name "Christ Church." From 1894 to 1897 the list of communicants runs thus: 36, 42, 53, and 54. The number hovers about 50 ever since. The figures are interesting as showing the steady tendency upwards despite the constant drain due to a migratory population. For instance, in 1896, the Sunday school lost all of its staff of officers by the middle of February. From 1894 to 1898 $600.00 was paid on the Rectory debt, which is now $400.00. The chancel was improved, the vestry room rebuilt and enlarged, the entire property fenced on three sides and otherwise improved. Mr. Marshall was aided in the whole field during the years 1894 to 1900 by Mr. C. E. A. Marshall, the Rev. A. K. Fenton, Rev. C. A. Chrisman, Mr. William B. Sams, Rev. M. T. Turner, (since deceased), Rev. Wm. H. Bean, and Mr. Robt. Nelson Meade. In the summer of 1900 Mr. Meade filled all of Mr. Marshall's appointments for him during his protracted sickness at Bramwell and in the coal field, keeping the work well in hand by wise measures. Mr. Marshall is indebted to all these gentlemen for valuable relief in the arduous duties of an immense field. Although canonically non-resident, Mr. C. E. A. Marshall left the practice of Law in Bluefield to go to the Seminary. Mr. Thos. C. Darst, now of the middle class at the Seminary, became a postulant under Bishop Peterkin, from Bluefield.

In 1899 to 1900 Tazewell was connected with our West Virginia work by Bishop Randolph's consent. Thus we return their early fostering care. In June, 1900, Mr. Marshall resigned Bluefield and Princeton to the Bishop of West Vir-

ginia so that with Tazewell Court House and Graham, in the Diocese of Southern Virginia, an independent work could be started. It offers a Rectory at Bluefield and $800, but no one has accepted. Pocahontas, Virginia, is associated under this plan with Bramwell.

Bramwell. The Church of the Holy Trinity.—The Flat Top coal field opened in 1882. This town corporation, including Cooper, Bramwell, Simmons and Spicers, with a total population of 1,200 (now) followed after. Bramwell itself, named after one of its earliest settlers, Mr. J. H. Bramwell, is situate in and around a horseshoe formed by the twisting Bluestone River. The prettiest and best equipped Church of all this region stands on a picturesque knoll on the northeast shoulder of the horseshoe, facing west and overlooking the river and the town: The Church of the Holy Trinity.

Tuesday, November 8th, 1887, the Bishop came here. In the early part of 1890, the Guild was organized, consisting mainly of Mrs. T. L. Henritze, Miss Sarah Fairchild, Mrs. W. C. Brooke, Mrs. John D. Hewitt, and Mrs. F. L. Paddock. Rev. Messrs. Dennis, Gauss and Southall, as above, and Dr. T. H. Lacy ministered in these early days. The services were generally held in what is now the Presbyterian church. The work of building the church was all done practically during Mr. Burkhardt's days. The Missions Committee was organized in 1891, with W. C. Brooke, warden; F. L. Paddock, John D. Hewitt, Treasurer, H. T. Mercer, T. T. Lineaweaver and Walter McMinn, as members. The corner stone was laid September, 1892, and the Church opened October 15th, 1893. The Holy Bible was given by the children; the Communion set by Mrs. Clarissa Baldy; the font was given by Mrs. F. L. Paddock, in memory of a child; she and Mr. A. R. Paddock gave the colored hangings. Subsequently the organ came by subscription. At Easter, 1897, the Church received the following gifts: Prayer Book and Hymnal from Mercy Baldy Keller (Mrs. B. F.) Altar Book

from Sophia Keller Hall (Mrs. Hall the Rectory, Wilmington, Delaware); the Altar Desk, Cross and Vases from "The Girls of Holy Trinity;" the Brass rails, Alms Basin, and Choir-stalls from the Guild. The debts having been paid, the church was consecrated September 5th, 1897, by Bishop Peterkin, the Revs. Wm. R. Savage and Norman F. Marshall assisting him in the service.

The instrument of donation was read by Mr. Henderson M. Bell, the warden.

When the church was consecrated the frame of a new rectory was rearing on an adjacent lot, which was given by Capt. F. L. Paddock. This eleven roomed house with furnace, electric lights, water and considerable furniture, provided by the congregation, was entered by Mr. Marshall's family as a residence on March 28th, 1898. Thus was marked one of the transition periods in the work of our church in this region.

Wisely providing themselves before hand with an annual subscription list of $350.00 the Committee of the Mission has at the end of 1900 reduced the debt to $1,500.00. The heaviest individual contributors to this $4,000.00 house are the Guild, Mr. B. F. Keller, Mrs. C. Baldy, John D. Hewitt, F. L. Paddock, and A. R. Paddock. The efficient Treasurer during this time is Mr. W. D. Tyler,. This year, too, is marked by an additional furnace being placed in the church and by the gift of a handsome vocalion organ "In Memoriam, J. Herbert Bramwell," from his Brother and Sisters.

The work in Bramwell has been marked by the hearty cooperation of the Guild and of the committee. And all these years since 1894 our worship has been dignified and elevated by the splendid work of the choir under the leadership of Mr. Benjamin F. Keller with Mr. Albert R. Paddock as organist.

The present number of communicants is 34.

Since Mr. Burkhardt's day the Sunday school numbering

about sixty scholars, and five or six teachers, has been superintended efficiently by Mr. Henderson M. Bell, the warden.

May 6, 1900, Bishop Gravatt visited Bramwell in the morning and Bluefield in the evening. He went to Princeton on the 7th, and Athens on the 8th. Here one was baptized by Mr. Marshall and three were confirmed. This is thought to be the first confirmation at Athens. Bishop Peterkin visited Bramwell on October 7th, and 14th, also Bluefield in the evenings.

CHAPTER XIV.

Records continued. Mineral, Mingo, Monongalia, Monroe, Morgan, Nicholas, Ohio counties. Churches in Morgantown, Union, Berkeley Springs, Wheeling, Elm Grove, &c.

Mineral.

Mineral county was formed from Hampshire, in 1866. Square miles 300. Population—1870, 6,332; 1880, 8,630; 1890, 11,987; 1900, 12,883.

Shaw.—Bishop Peterkin visited Shaw, Friday, December 11th, 1885, and preached in a school house. Here he found a faithful family who had come from Fairmont, some years ago, and had been keeping up a Sunday school. They had been encouraged and helped by visits from Rev. Mr. Gibbons, and the Rev. Mr. Pearson. The Rev. Mr. Humphrey, of Westernport, Maryland, was with the Bishop, and baptized several children. He promises some care over these few people. The Rev. Mr. Gibbons, of Moorefield, and Romney, had charge of church work at this time in Shaw and all of Mineral county, and continues in charge at the present. Bishop Peterkin again visited Shaw Monday, August 30th, 1886, and confirmed three, and again on Thursday, August 4th, 1887, when he confirmed one; again Tuesday, November 20, 1888, confirming one; again Tuesday, December 17, 1889.

Owing to the opening of new mines and abandoning of old, this community has so materially lessened and changed, it now hardly seems expedient to continue the effort to build a church.

Piedmont.—The church people in Piedmont, having become identified with the Church in Westernport, Maryland before

the Diocese of West Virginia was formed, have retained their connection with that Parish, and so though resident in our borders, are not counted in our numbers.

Keyser.—The Bishop has made repeated visits to Keyser, and on Ash Wednesday, 1893, confirmed two persons, and altogether has confirmed eight persons there. Once or twice we thought we were on the eve of having a church building, but owing to a variety of causes, we have been disappointed. The outlook at present is not encouraging. Rev. Mr. Gibbons has ministered to the few Church people at Keyser for ten or twelve years, much of the time, giving them services one Sunday every month, and then on one week night every month.

Mingo.

Mingo county was formed from Logan, in 1894, and named for the Mingo Tribe. Square miles, 407. Population—1900, 11,359.

Williamson—Bishop Peterkin visited Williamson, the county seat of the new county of Mingo, in October, 1899, and again in February, 1900, on the latter occasion preaching in the Presbyterian church. This point has since been placed under the care of Rev. Mr. Gibson, of Huntington. We have, perhaps, five or six communicants, and steps are being taken to build a chapel and secure regular services. The town of Williamson has come into some prominence not only as the county seat, but as the headquarters of one of the Railroad divisions.

Monongalia.

Monongalia county was formed out of the District of West Augusta, in 1776, and embraces the territory lying north of Augusta, west of the meridian of the fountain of the Potomac, southward of Yohogania, and eastward of Ohio. The county received its name from the river Monongahela, i. e., River of caving or crumbling banks. Square miles, 360. Population—1870, 13,547; 1880, 14,985; 1890, 15,429; 1900, 19,049.

Morgantown, Trinity Church.—The earliest records of the "Guy Allen Parish" that this writer (Mrs. St. George T. Brooke), has been able to find, are in an old book now in the possession of Mr. George Rogers, of Morgantown. This is so interesting that notwithstanding our very limited space we will copy an extract, which is as follows: "We, the subscribers, being desirous to promote the harmony and welfare of the inhabitants of Monongalia county by establishing a permanent and comfortable place of divine worship in Morgantown on equal and just principles (finding nothing of the late plans to which many of us have subscribed are likely to succeed,) do hereby constitute and appoint Thomas Wilson, John Stealy, Samuel Hanaway, Nimrod Evans, Augustus Wernenger, John Rogers, Matthew Gay, Michael Kern, Jr., and Ralph Berkshire, and do hereby vest them with full power to build, or cause to be built a Stone or Brick Building for divine Worship on the Sepulchre lot on High street, No. — in such form as they may in their wisdom judge best for our interest, which House shall be the property of the Presbyterian and Protestant Episcopal Societies jointly and their successors forever." Then follow other provisions closing with a power to take subscriptions and an exceedingly interesting list of about 110 subscribers. This must have been in the latter part of 1818 or the very early part of 1819, because the next record is as follows: "At a meeting of Trustees of the Presbyterian and Protestant Episcopal Church, of Morgantown, held on the fourth day of February, 1819, Present Thomas Wilson, Augustus Werninger, Nimrod Evans, Matthew Gay, Ralph Berkshire, John Stealy and John Rogers, it was resolved that the said Presbyterian and Protestant Episcopal Churches, of Morgantown shall be located on the Sepulchre lot described in the Articles of subscription, and the dimensions to be forty-five feet by fifty-five." The last of these meetings of the joint church that this book shows was "January 5th, 1861, Presbyterian and Episcopal meeting, John

REV. JOHN TILTON MARLEY.

TRINITY, MORGANTOWN.

REV. JAMES SHEERIN.

REV. THOMAS E. WINECOFF.

Rogers, elected Chairman, L. S. Hough, Secretary. Bishops Meade and Johns came to the parish annually to confirm, and in the early days Mr. Castleman held services followed by Mr. Page, from Brownsville, Pennsylvania, and Mr. Tompkins from the southern part of the State. Up to 1861, at any rate in that year, Episcopal services were held in the Church every 5th Sunday of a month, and every Monday evening. Rev. David J. Lee, of Fairmont, was the rector at this date; but having written an article for the "Southern Churchman," (Richmond, Virginia,) which his Morgantown parishioners considered an unjust reflection upon themselves, a correspondence ensued, and Mr. Lee's connection with the Morgantown church came to an end in the late fall of 1861. No Episcopal service seems to have been held from 1861 to 1874, when the church was re-organized chiefly by the late Mr. Thomas Rogers and Professor R. C. Berkeley. Services were held once a month in the Academy building by the Rev. Mr. Gibbons, rector of the church at Fairmont.

It appears that an attempt to organize a parish in Morgantown was made in October, 1860, by Rev. H. S. Kepler, missionary at large in what was then the Diocese of Virginia.

After giving notice, Mr. Kepler called a meeting of the members and friends of the Protestant Episcopal Church in Morgantown. Said meeting was held October 12th, 1860, at the house of a Mr. Swearingen. At that meeting, and several subsequent ones, a vestry of seven members was elected, and organized, and steps were taken to have regular services. The records further show, as detailed above, that the Presbyterians and Episcopalians had joint ownership of a church and lot, and arrangements were made by committees from each congregation by which services were to be held at such times, as that one would not conflict with the other.

In January, 1861, the last meeting of the vestry, before the civil war, was held of which there is any record.

No further steps were taken in this direction until February, 1876. It appears from the above mentioned records

that a petition was sent to the Convention in Alexandria in 1861 for the admission of the parish into the Diocese. A subsequent examination of the Journals of the Convention for 1861 and 1862, shows, however, that no action was taken on the subject.

On the 12th of February, 1876, another effort was made to organize a parish in Morgantown. Rev. G. A. Gibbons, who was then rector of the Church in Fairmont, was the mover in this effort, and presided at a meeting called for the purpose. A vestry was elected, and a petition for admission was sent to the Council which met in Alexandria in May, 1876. This petition was acted upon and the parish was admitted as Guy Allen Parish, its bounds coterminous with the county. (See Journal for 1876 p. 75). At this time the congregations in Fairmont and Morgantown were united, and Rev. G. A. Gibbons held service once a month in Morgantown. This arrangement was continued by Mr. Gibbons and his successors until 1893. At this time Morgantown and Grafton were united. Rev. G. A. Gibbons moved from Fairmont in 1885, and was succeeded by Rev. Howard McQueary. In the same year a lot was bought for a church. In 1886 a small wooden church was built capable of seating 150 persons. This church was consecrated Thursday, June 12th, 1890. In 1893 the church was enlarged to twice its original size.

In 1886 Rev. H. McQueary was succeeded in the rectorship by Rev. John Ambler, who continued in connection with the parish until his death in 1891. Rev. G. P. Sommerville succeeded him and remained one year. He was followed by Rev. C. C. Pearson, in 1892, who continued three years. Rev. James Sheerin succeeded Mr. Pearson, and remained three years. He was followed by Rev. Thos. E. Winecoff. From the time of Mr. Sheerin the Rector of the parish was also warden of the Episcopal Hall.

In the fall of 1899 Rev. Mr. Winecoff was succeeded by Rev. Gilbert C. Hannah, and he having removed to the west,

was succeeded in the fall of 1900 by Rev. John Tilton Marley. During the summer of 1900 the church building was moved to a more desirable location, near the Hall, the old lot being sold for $4,000, and the new one bought for $3,000.

The Church Hall at Morgantown.

In fulfillment of a plan which has been in contemplation for several years, a Church Hall has been established in connection with the State University at Morgantown. This idea of "church halls" or dormitories at State universities has of late created unusual interest because of a number of magazine articles and addresses by Prof. Richard T. Ely, Ph. D., and other earnest advocates of the plan.

The idea has its origin in a condition of things which may be stated thus: All the States—except a few of the older ones in the East already provided otherwise—have established State universities, which are munificently equipped for the highest training in every department of educational life. Many people, however, object to these universities on account of the fact that they do not or cannot exercise a care over the students in their home life, and because of what is supposed to be an insufficient moral or religious influence. This is due to the absence of dormitories, and of ability on the part of the State to provide a religious influence which would entirely satisfy each denomination.

There are two ways of getting rid of this objection: (1) By building separate church colleges; (2) By building church dormitories, called "church halls," for the accommodation of students at the State universities.

To build a separate church college, with an equipment equal of that of the State University, is impossible for the Church in any State; and, even if it were possible, it might not be wise, for experience has shown that students ordinarily prefer the more general institution, where extraordinary privileges are offered them free of charge. It is here that the Church Hall comes in to relieve the Church of the burden of building and endowing a large university

for a few students, and to supplement whatever may be lacking in either a home or religious way in the State institution. The Church Hall can provide all that the separate college could. It supplies the home, with its dormitory, under the care of a church clergyman, or other fit person, and it may, if desired, have its separate chapel services or family prayers, its special studies of a religious or voluntary character, and, in addition to all these, everything that the great university can give in either an intellectual or social way. It keeps the student under the influence of the Church, and it does it without depriving him of the inestimable advantages provided for him by the State. In fact, it seems an easy and sensible solution of the difficult question as to the proper relations of the Church and State in the field of higher education. It makes the one uphold and supplement the efforts of the other.

The Church Hall at Morgantown has not yet reached the ideal, of course, but it can offer a home for our own Church students at the State University, surpassed by none. The rules of the Hall are very simple, and require, in substance, but two things,—obedience to the requirements of the university authorities, and conduct becoming a young gentleman living in a Christian home.

January 18, 1896, the Hall was formally opened by the Bishop of the Diocese of West Virginia, and a public reception held. A new addition had been recently finished, although the hall had been occupied since the preceding September. The Wardens of the Hall have been: Rev. James Sheerin, Rev. Thomas E. Winecoff, Rev. C. Gilbert Hannah and Rev. John Tilton Marley.

In the fall of 1899 a change was made in the administration of the Hall by the appointment of a Proctor, who should have full charge of the Boarding Department and of the premises. This position has since, been most acceptably filled by Captain William C. Marshall, and the Hall has better prospects than ever before.

Monroe.

Monroe county was formed from Greenbrier, in 1799, and was named for President Monroe. Square miles, 460. Population—1870, 11,124; 1880, 11,501; 1890, 12,363; 1900, 13,130.

All Saints' Church, Union.—I have no knowledge or means of knowing when or by whom the first service was held here. Bishops Meade, Johns and Whittle officiated from time to time before any clergyman was settled. The Rev. Richard H. Mason began coming from Warm Springs, Virginia, as missionary to this and several other points prior to 1868. The parish was organized in 1871, and the Rev. W. L. Braddock was the first clergyman regularly in charge. I believe he was then in Deacon's Orders. According to the record in his own hand, the first in the Parish Register, his ministry began August 1st, 1872, and ended October 1st, 1874. There was then no church building or rectory. Services were held in the court-house and in the old Presbyterian Church, kindly loaned for that purpose. During Mr. Braddock's ministry the church building was begun. In 1875, the Rev. Richard H. Mason removed to Union from the Warm Springs, Bath county, Virginia, and took charge of the Episcopal congregation, together with several other points in Monroe and Greenbrier counties. During his ministry of fifteen years, ending with his resignation in 1889, the present neat church was completed and consecrated by Bishop Whittle, in 1878, and the small, but convenient rectory, purchased.

Mr. Mason was succeeded in 1890 by the Rev. F. A. Meade, whose ministry lasted about eight months, and was terminated by his resignation and removal to the Diocese of Virginia. Mr. Meade was followed in 1891 by the Rev. John Moncure, who also remained but a short time, resigning and removing the same year. Mr. Moncure was succeeded by the present incumbent, Rev. George W. Easter, who took charge of this parish and of missionary work at Alderson, Monroe county, and Fort Spring, Ronceverte, Lewisburg, White Sulphur Springs and Glencoe, in Greenbrier county, April 18,

1892. I gave up the charge of Ronceverte and Lewisburg about October 1st, 1893, continuing in charge of Alderson until July 12, 1896, when I gave up that part of my work to the Rev. F. A. Meade. I retain at present, December 28th, 1900, the charge of All Saints', Union, and missions at Fort Spring and two points near the White Sulphur Springs, where I hold services in school-houses, viz., at Dry Creek and Eakle's school-house. During my incumbency, considerable minor improvements have been made to the rectory, and we have recently purchased lumber and let the contract for ceiling and wainscoting the church and enlarging the vestry-room, at the cost of $40 for the lumber and $134 for the work.

GEORGE W. EASTER, Rector.

December 28, 1900.

There are at the present time forty actual communicants in All Saints' Church and nine or ten confirmed non-communicants, seventeen families and fifteen persons not thus included, and the number of baptized persons is about ninety. In the Sunday-school there are four teachers and thirty-one scholars. The contributions last year were: Parochial, $888.71; Diocesan, $465.17; extra Diocesan, 87.82. Total, $1,441.70.

The church property consists of a frame church, seating 180 to 200 persons, valued at $2,500, and insured, with furniture, for $1,350; a rectory, brick and frame, valued at $1,200; other property, $250. Total value of church property, $3,950.

Alderson, the Church of the Messiah.—The Bishop's first visit to Alderson was made on August 16, 1878, about three months after his consecration. This was perhaps the first Episcopal service held in the place. He was accompanied on this visit by the Rev. Mr. Cobbs and the Rev. Mr. Gibson. Up to the time of the consecration of the Church, which took place May 14, 1894, the Bishop had made twenty-one visits to Alderson and confirmed twenty-five persons. The little band of workers, never exceeding twenty communicants, and be-

ginning with a smaller number, succeeded, by zeal and activity, in erecting a convenient and pretty church upon a lot, costing $140.

The following ministers have had charge of the work, in the order named: Rev. Francis D. Lee, July, 1880, to June, 1881; Rev. T. H. Lacy, August, 1881, to March, 1886; Rev. Curtis Grubb, October, 1886, to April, 1888; Rev. F. A. Meade, May, 1888, to December, 1890; Rev. John Moncure, June, 1891, to November, 1891; Rev. George W. Easter took charge March, 1892.

It was during Dr. Lacy's earnest and untiring ministry that the congregation and Sunday-school were organized, the corner-stone of the church laid, and active preparations inaugurated for the erection of the building. Under Mr. Grubb's ministry the work prospered, so that when Mr. Meade took charge the church was ready for occupancy, and the latter held the first service therein on the morning of May 13, 1888. In the evening Bishop Peterkin came over from Union and preached and confirmed one person. The corner-stone was laid April 24, 1884, the Rev. R. H. Mason acting for the Bishop, who could not be present. The building was finished with the exception of the pews, by May, 1888. During a part of Mr. Meade's ministry, the congregation sat upon rude and unsteady benches, which sometimes upset or gave way, with little regard to the proprieties of time or place, but they were replaced by comfortable pews, and before its consecration the building was repaired, re-carpeted, the chancel enlarged and greatly improved, so that it is complete and thoroughly equipped for devout and edifying worship.

In 1897, in a readjustment of the field, Rev. Mr. Meade, of Hinton, was put in charge of Alderson, giving the church one Sunday each month. We have lost many by removal, and, owing to the fact that with the exception of the year 1888, when Mr. Meade lived here, we have never had a resident minister, and so could never give to the community the pastoral care it needed, our church has not seemed to prosper greatly.

Morgan.

Morgan county was formed in 1820, from parts of Hampshire and Berkeley, and named for General Daniel Morgan. Square miles, 300. Population—1870, 4,315; 1880, 5,777; 1890, 6,622; 1900, 7,294.

Berkeley Springs.—In 1878, Bishop Peterkin visited Berkeley Springs and held services in the ball-room of the hotel. He stated that he considered that a good point for establishing a mission, and that he would make arrangements for a regular service every two weeks, to be held in the ball-room, (Mr. T. T. Trego having kindly offered it for the purpose) until a suitable building could be secured. There were then only six resident communicants, the number being increased in the summer by visitors at the Springs. The Rev. W. T. Leavell, of Charlestown, consented to take charge of the mission and to hold alternate services at Hedgesville and Berkeley Springs on alternate Sundays during the summer season. For years Mr. Leavell devoted himself with great faithfulness and success to this work, and it grew steadily under his hands. The offerings after defraying his expenses, were to be devoted to a fund for a church building. As services continued for years, the funds, through offerings and subscriptions given by those interested, increased until, in the summer of 1881, the fund amounted to $900. The Bishop then advised that a lot be secured and a committee was appointed. A lot, well located and costing $500, was bought and presented to the church by Mr. Moro Phillips, of Philadelphia. A design for a church, to cost about $1,500, was presented by Mr. Jay Cooke, which was afterwards changed for one costing $5,500. In September, 1881, the corner-stone of the building was laid by the Bishop, assisted by other clergy, the address being delivered by the Rev. Canon Dixon, of Guelph, Canada, and on August 26, 1886, he consecrated the building to the service of Almighty God. The sermon was preached by the Rev. Beverly Tucker, of Virginia, by invitation of the Rector and Bishop. A few years after, a lot was secured on which to build a rec-

REV. CHARLES C. PEARSON.

ST. MARKS, BERKELEY SPRINGS.

RECTORY, BERKELEY SPRINGS.

tory, which was completed two years later, and on the last Sunday in August, 1894, announcement was made from the chancel that a mortgage, which had been placed on the rectory, for $900, had been canceled, Mrs. E. M. Breese supplementing the amount which had been raised by offertory, by the gift of $500, in loving memory of her mother.

Two years later Mr. Leavell gave up this work and devoted his time to his parish, in Hedgesville, where he lived, and was followed by Rev. C. C. Pearson, who took charge April 1st, 1896. For two years after, the Church continued to prosper, by being sustained, to a considerable extent, with offerings from summer visitors, but since the burning of the large hotel, in February, 1898, and the destruction, by fire, also, of the "Fairfax Inn," July, 1901, the number of visitors has greatly diminished, to the detriment of the financial interest of the Church. Both the hotels named, now destroyed, stood as souvenirs of the past. The large one was built nearly sixty years ago, and was a popular resort for more than half of the past century,—the other, not only for the whole of the century past, but for a part of the preceding one, being built, it is said, in 1790.

At the time of this writing, August, 1901, there is no hotel accommodations in the old town of Bath. Plans are, however, on foot to rebuild the "Fairfax Inn," this autumn and winter, and also to supplement the other with quite a large and costly one.

Nicholas.

Nicholas county was formed from Greenbrier, 1818, and was named for Wilson Cary Nicholas, Governor of Virginia, 1810. Square miles, 720. Population—1870, 4,458; 1880, 7,223; 1890, 9,298; 1900, 11,403.

Bishop Peterkin visited Nicholas in August, 1887, holding one service.

Ohio.

Ohio county was formed from West Augusta, in 1776. In 1785, on the adoption of Mason and Dixon's line, Virginia lost nearly the entire area of Youghiogheny county, and the remainder was annexed to Ohio county. Square miles, 120. Population—1870, 28,831; 1880, 37,457; 1890, 41,365; 1900, 48,024.

St. Matthew's Church, Wheeling.—"The Rev. Joseph Doddridge was the first Episcopal minister, it is believed, who officiated in Wheeling. Residing in Wellsburg, he occasionally visited the few Church families then in Wheeling."—From Bishop Meade.

In 1816-'17 Bishop Chase, of Ohio, uncle of the late Chief Justice Chase, at the request of Mr. John Carter, a merchant of St. Clairsville, held service in the old court-house in Wheeling. There was a good attendance, and, as was the custom of the Bishop, he instructed the congregation in the use of the Prayer Book and particularly in the responses. Daniel Peck led in the singing of the hymns. After the services the Bishop entertained Mr. Peck and others of the citizens of Wheeling. On this occasion, he told of his recent visit to England, when Lord Kenyon, Chief Justice of the Queen's Bench, had subscribed to the establishment of the present Kenyon College.

The result of Bishop Chase's visit perhaps was the organization of a parish "in the borough of Wheeling, W. Va.," under the title of St. Matthew's Church, Wheeling. The persons composing the first congregation were as follows: Samuel H. Chapline, John Armstrong, Jr., William L. Good, William Gray, Thomas H. Armstrong, Joshua Norton, John Good, William Perrine, Richard Simms, Patrick Ray, John C. Williams, Joshua Chapline, William Chapline, Jr., Philip Bier, Southmayd Scorie, Thomas M. Coates, Charles D. Knox, John M. Smith, Robert C. Thompson, Moses Shepherd, Moses W.

Chapline, Hus. Thornburg, John Eoff, Samuel Chamberlain, Joseph Wilson, Jr.

Attest: THOMAS H. ARMSTRONG.

The date of the above instrument is May 11, 1819.

On May 11, 1819, a vestry was elected at the first parish meeting to hold office until Easter Monday following: John Good and Richard Simms, Church Wardens; William Chapline, Jr., S. Scovil and John C. Williams, vestrymen.

The Rev. John Armstrong, of Frederick, Maryland, was chosen Rector and entered upon his duties at some time immediately prior to December 23d, 1820. Mr. Armstrong's salary was set at the munificent sum of $100 per annum.

During the first year services were held in the old court-house, where the Rev. Mr. Doddridge had officiated, and which stood on Main street, where Tenth street now intersects.

On February 2, 1821, commissioners were appointed to make arrangements for the building of a church. Mr. Noah Zane offered the choice of several lots, and a lot on Market street opposite the present market-house was selected as the building site. On May 9, 1821, the corner-stone of St. Matthew's Church was laid by the Order of Masons. The Rev. Mr. Armstrong preached a sermon, and the Rev. Dr. Doddridge delivered an address. The church was built of brick, having a tower and bell. It is remembered as containing a gallery on three sides and a very high pulpit. Much of the money for this church building was contributed by the people of Wheeling, but a considerable portion was raised by Mr. Armstrong in Philadelphia some years later. After seven years of devoted service, Mr. Armstrong came to his end through heart trouble, incurred while crossing the mountains in his own conveyance for the purpose of raising the money for the debt. Mr. Armstrong was buried in the church for which he had labored so faithfully. At the building of the new church his remains were removed to it.

During the incumbency of Mr. Armstrong, Bishop White, of Pennsylvania, visited St. Matthew's, administered the rite

of confirmation in the Market-street building, which he consecrated, as Bishop Moore, of Virginia, was too infirm to cross the mountains. Mr. Armstrong was accustomed to preach every fourth Sunday in the month, at St. John's Church, Brooke county, and occasionally preached at St. Clairsville, where he eventually built a church.

After the death of the Rev. John Armstrong, his son, the Rev. William Armstrong, then the Rector of Zion Church, Frederick county, Maryland, was elected to succeed him. Mr. Armstrong declined the call, but recommended the Rev. Thos. Wheat, who was chosen to fill the vacancy. In 1832, Mr. Wheat resigned, and Mr. Armstrong being again elected, accepted the call.

The congregation so increased under his care, that it became necessary to build a larger church. In 1836 the church site, which had greatly increased in value, was sold and a new site, where the Fort Henry Club now stands, was purchased. For a short time, services were held in the brick building which stood upon this lot. Bishop McIlvaine, of Ohio, at one time preaching here while visiting Wheeling.

But the lot did not prove satisfactory, by reason of its proximity to the other churches. It was, therefore, sold for $7,600 and the lot on the corner of Byron and Twelfth streets purchased.

The church built upon this lot was consecrated by Bishop Meade, October 26, 1837. Mrs. Ann Davison, speaking of the occasion, writes: "The Bishop forgot to bring his robes with him, much to everybody's dismay, and all the ladies hinted that 'he needed a wife.' Elizabeth Armstrong and I made something with flowing sleeves, which answered the purpose." Mrs. Davison continues: "The Bishop was very much beloved and his visits were great events."

Throughout Mr. Armstrong's administration there was a large and flourishing Sunday-school, under the superintendence of his brother-in-law, Mr. John F. Clarke. In 1853, the Rev. Mr. Perkins was appointed assistant to the Rev. Mr.

Armstrong. In the following year, Mr. Armstrong resigned. The vestry and congregation were so unwilling to part with one who had so faithfully served them for nearly a quarter of a century, that earnest efforts were made to prevent his removal from Wheeling, and had he consented, provision would have been made for his support without the performance of his usual ministerial services. But he felt it his duty to return and spend his remaining days in a small parish in Maryland, where he had served during the first thirteen years of his ministry.

The Rev. E. T. Perkins succeeded Mr. Armstrong. Under his aggressive and earnest leadership, the church building soon became inadequate to the needs of the congregation. Many persons were unable to obtain pews. So, on July 13, 1858, a committee of the vestry was appointed "to inquire and report at their earliest convenience as to the expediency of providing an adequate place in the city to be devoted to the public religious worship" of the Church.

On September 2, 1858, the committee reported the time inexpedient, stating that it would seem impossible to raise the necessary funds to accomplish this end. Many of those who were unable to obtain pews preferred to continue at St. Matthew's without a regular sitting. The Rector, therefore, on September 27, presented a plan of alteration on the interior of the church by which ten additional pews might be obtained. This plan was adopted and executed.

On May 30, 1859, Mr. Perkins read to the vestry a letter "from a friend in (Eastern) Virginia," giving him authority to draw on him for the sum of from $500 to $700 for the purpose of defraying the expense of sending an evangelistic missionary into Western Virginia. The donor expressed the wish that, if convenient, the Rector should open the work in person.

To the purport of this letter the vestry assented, on the condition that the rectorship should be filled during the interim by an acceptable assistant, who should not be charge-

able to the vestry. In December of the same year, the Rector reported to the vestry that he had devoted some three weeks to this itinerant service in Northwestern Virginia.

In the spring of 1860, the congregation was found altogether too large for the capacity of the church, and further plans were instituted for rebuilding, but as this plan did not meet the approval of the congregation, the whole matter of church extension was laid on the table.

At the outbreak of the Civil War Dr. Perkins severed his connection with the parish. This separation was brought about in a most happy manner, and it is only fitting to record that, had it not been for the wisdom and Christian courtesy of Dr. Perkins, the parish might easily at this time have been seriously disabled through divisions occasioned by party feeling.

Mr. Perkins was succeeded by his brother-in-law, the Rev. Thomas G. Addison, on December 15, 1861.

Dr. Addison's first sermon has never been forgotten by those who heard it. The text was from I. Cor. 2: 2: "For I determined not to know anything among you save Jesus Christ and Him crucified." From the spirit of this text Dr. Addison never wavered throughout his ministry during this trying period.

Notwithstanding the war, the Church continued to thrive under Dr. Addison's care and several matters of special interest occurred during his incumbency.

In 1863, Bishop Bedell, of Ohio, was invited by the vestry to administer the rite of confirmation, inasmuch as it was impossible for Bishop Johns to do so. This he did, but Bishop Johns regarded it as a breach of Episcopal courtesy, since his consent had not been asked. The matter assumed national importance and was one of the factors which led up to the change of Article IV., of the Constitution in 1874, which constitutionally prohibits a similar repetition.

In the fall of 1863 it was decided that a new church must be erected, and on February 22, 1864, ten persons gave $500

each for the purchase of a new site. The same spring the congregation of St. John's parish being without a Rector or church, the vestry of St. Matthew's extended to them a cordial invitation to accept seats in St. Matthew's "until such time as they should provide otherwise for themselves," which invitation was cordially accepted.

On March 13, 1866, the sale of the old church was consummated for the sum of $8,000, which was offered by the Baptist Society.

The Cotts lots proving unsatisfactory, the two lots on which the present Church and Rectory now stand were bought of Mr. Henry K. List for the sum of $5.000, and the corner-stone of the Church was laid with appropriate ceremonies on November 1, 1866. The address upon this occasion was delivered by the Rev. Charles Gillett, of Ohio.

The Rev. Mr. Addison tendered his resignation to the vestry of the parish on April 8, 1867. It was accepted with great regret and Mr. Addison left with the love and esteem of all to whom he had ministered so faithfully for nearly five years.

It is here fitting to make mention of Mr. John Harrison, who for so many years served so faithfully the Mission Sunday-school. We find a minute of the vestry dated October 6, 1861, expressing a vote of thanks to him for his zeal and labors. He continued as superintendent, much beloved, until his sudden death, in 1870.

A minute of the vestry, dated January 29, 1868, reads as follows:

"Resolved, That Mr. McAfee be appointed a committee to go to Louisville and see if Bishop Whittle will locate here, provided we raise $1,000 per annum for him." In conformity with this resolution, Mr. McAfee went to Louisville, but was unable to persuade the Bishop-elect to come to Wheeling. This minute is interesting, as showing the spirit of the northwestern portion of Virginia and the relationship which this section at that time desired to maintain with the eastern portion of the State, in Church matters. The Church was still a

unit, notwithstanding the bitter partisanship during the years immediately preceding.

The following clipping, from the *Churchman*, may well come in here:

Wheeling, W. Va.—Sunday, February 1st, 1868, the new church erected by St. Matthew's Parish was opened for Divine service. It is a fine stone church of the Gothic order, seating between six and seven hundred. It has cost about sixty thousand dollars. The parish is without a Rector, and has been so for nearly a year.

Work on the beautiful church for St. John's Parish has been suspended during the winter. The congregation was much disappointed in not getting into it for Christmas, as was expected. It is hoped that early in the summer, it will be completed. The Rector, (the Rev. William B. Morrow), is doing earnest work in the parish, and will, no doubt, when the new church is occupied, find such a congregation as will leave but little room to spare within its walls. The Church here in the western section of this great Diocese is not a "great power in the land," but, rather, the reverse. The parishes are widely scattered, and not strong in numbers. It is, in fact, splendid missionary ground all through these mountains. In this city, too, where for more than half a century the Church has been established, there are but two parishes. There should be four at this time, if not more.

The Rev. C. George Currie accepted a call to succeed Dr. Addison and arrived to undertake his pastorate in March, 1868. Dr. Currie pressed with vigor the work of building the new church which was designed by Mr. Lloyd, of Detroit. Services were held in the meanwhile at Union Hall, in which Dr. Currie preached, as he always did, to large congregations.

On November 6, 1870, the Rev. Mr. Tongue was called as assistant Rector, which position he accepted, remaining until August 8, 1871. On December 27, 1870, Dr. Currie resigned and was succeeded by the Rev. James A. Latane, from Staunton, Virginia, on May 24th, of the following year. Dr. La-

ST. MATTHEW'S, WHEELING.

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tane's pastorate was memorialized by the completion of the church at an expense of $5,000 for the lots, $65,862.28 for church and appointments; total, $70,862.28, July 1, 1871.

A debt of nearly $10,000 still remained, making the total cost over $80,000. On January 16, 1874, Mr. Latane tendered his resignation to the vestry, accompanying his resignation with a letter, stating at length his reasons for defection from the ministry of the Church, to join the movement of Bishop Cumming, known as the Reformed Episcopal Church

Mr. Latane's resignation was reluctantly accepted by the vestry, with the assurance that in the severing of their relations with their late beloved pastor, they were constrained to bear testimony to his fidelity and ability in the discharge of all his duties.

On June 6, 1874, the Rev. J. G. Armstrong, of Hannibal, Mo., was called to the rectorship of the parish. He entered upon the duties of office August 1, 1874.

In the early spring of 1876, a mission chapel was built upon the island, at a cost of $980.91. The wisdom of this attempt at expansion has now visible proof in the strong and vigorous parish of St. Luke's. Soon after the mission was built a minute of the vestry records a resolution to the effect that if at any time the people of the island should wish to apply for a separate parish they might possess this property upon the payment of the principal sum. This was thereafter done.

Diocesan matters of importance were now occupying the attention of St. Matthew's people. On April 4th, 1876, the Right Rev. John Johns, D. D., who had been Bishop in the Church of Virginia for thirty-four years and Diocesan for fourteen years, "entered into life." His departure was deeply felt, not only within his own Diocese, in which he labored so devotedly and successfully, but throughout the general Church.

The necessity for a division of the Diocese had long been seen. There had been several attempts to bring such a divis-

ion to pass, but each attempt had seemed to be inopportune. The death of Bishop Johns, throwing, as it did, the whole work upon Bishop Whittle, furnished the occasion for the division, and accordingly on April 18th, 1877, a meeting of the Parochial delegates was called at Parkersburg, West Virginia.

Provision for the support of the new Bishop taxed the new jurisdiction to its utmost. The delegates from St. Matthew's pledged the parish for $600 a year, looking forward to a time in the near future when the Church in West Virginia would so increase that this pledge could be reduced. The Church has grown, as was expected, but the needs have grown proportionately with the work, so that it has been necessary to contribute this sum up to the present day.

The Rev. J. G. Armstrong resigned his rectorship of this parish April 11, 1878, to accept a call to Monumental Church, Richmond, Virginia, but at the request of the vestry he remained until after the consecration of Bishop Peterkin, which was to take place in St. Matthew's Church on May 30th, 1878, that day being Ascension Day.

The consecration took place, as appointed. Never before, and never since, has St. Matthew's been favored with such an array of dignitaries. The consecrator was the venerable Bishop of Ohio, Dr. Bedell, of precious memory, and the preacher the great and eloquent Bishop of Kentucky, Dr. Dudley. Three other Bishops assisted in the consecration—Bishop Whittle, of Virginia; Bishop Kerfoot, of Pittsburg, and Bishop Jagger, of Southern Ohio. Of the number three are still alive, after an interval of twenty-one years, to testify to the excellence of the work they that day accomplished.

The summer of 1878 in some respects marked the lowest ebb of St. Matthew's Church during these latter years. The large numbers who hung upon Mr. Armstrong's preaching had not connected themselves with the Church. These drifted

elsewhere. A large debt of $20,000 embarrassed the congregation and the whole prospect was far from bright.

On October 2, 1878, the Rev. R. R. Swope, of Cleveland, Ohio, was called to the rectorship and he entered upon his duties November 1st of the same year. A plan for reducing the debt was at once undertaken. Twenty-year coupon bonds (4 per cent) were issued, redeemable at the pleasure of the vestry. The plan was an assured success from the start, $5,290 worth of bonds being laid upon the plate in 1879 and $3,060 worth in 1880. By the fall of 1888 the entire debt upon the church had been canceled, so that it was ready for consecration.

Arrangements were made for the long-hoped-for ceremony, and on November 1, 1888, All Saints' Day, the church was consecrated to the worship of Almighty God. The Rev. Thomas G. Addison, D. D., of Washington, D. C., who laid the foundation stone of the building during his incumbency, was present and preached the sermon.

With the debt extinguished, Dr. Swope turned his attention to the expansion of the work.

On November 29, 1880, six years after the mission church on the island was built, the vestry gave consent to its erection as an independent parish. Notwithstanding the loss of several of the strongest supporters of the old Church, resulting from the organization of this mission, St. Matthew's was still animated with the missionary spirit, and in 1892 aided in the erection of a church at Elm Grove, for which a debt of $1,300 was incurred.

On February 2, 1894, a lot and building in the Eighth ward were purchased for $3,060, to be known as St. Andrew's Mission. This missionary venture, however, was purely personal, having been undertaken by Dr. Swope and Mr. Lawrence Sands, of St. Luke's, with the co-operation of the Bishop. St. Matthew's has, however, ever since contributed to its support.

During the summer of 1894, some needed improvements

were made in St. Matthew's. The chancel was altered, the organ replaced and the church kalsomined. Adequate provision had not been made for these necessary expenses. The rectory was still encumbered with a debt of $5,400 and $1,000 had been borrowed to meet the Diocesan obligations, so that the outstanding debt of the parish was in the neighborhood of $11,000.

On September 3, 1894, there was a full discussion of the finances of the parish, at which time the trustees were authorized to negotiate a loan of $5,000 to provide for the current indebtedness, which loan was to be secured by a mortgage on church property.

On March 17, 1897, Dr. Swope resigned the parish to accept a call to All Souls Church, Biltmore, North Carolina. The ties which must be formed in a successful pastorate of eighteen years are not quickly broken, if ever. Dr. Swope will never be forgotten. He was a leader in the Councils of the Diocese, a preacher of rare power, a man of strong personality, and, though St. Matthew's was weakened by the several drains upon her membership, he left the Church far stronger than when he became its Rector. May his ministrations be ever as useful as they were here.

The Rev. Nathaniel Seymour Thomas, of St. Paul's Church, Leavenworth, Kansas, succeeded Dr. Swope and entered upon his duties as Rector of the parish on October 31, 1897.

Mr. Thomas quickly won the love of all, and infused new life into the Church and into the various societies for Church work, and many new members were added. With the idea of assisting Mr. Thomas to enlarge the work, the Rev Henry L. A. Fick was called, June, 1899, as assistant Rector of St. Matthew's Parish. He remained until November, 1899, when he went to Oklahoma Territory, upon Mr. Thomas' accepting a call to the Church of the Holy Apostles, Philadelphia. Mr. Thomas left Wheeling, to the great regret of the Church and the Diocese. In January, 1900, the Rev. David W. Howard succeeded him.

List of Wardens and Vestrymen of St. Matthew's Church.

Names.	Years Vestryman.	Years Warden.
John Good	10	9
Richard Simms	22	19
Wm. Chapline, Jr.	7	4
S. Scovil	3	
J. C. William	1	
Noah Zane	6	
Judge Alex. Caldwell	19	
Joseph Caldwell	13	
Wm. Chapline, Sr.	2	
Josiah Chapline	5	
Eli B. Swearingen	13	
Moses Shepherd	2	
Richard Lane	9	2
Peter Yarnell	4	
Patrick Ray	6	3
James Tanner	1	
Edmund I. Lee, Jr.	2	
Dr. Joshua Morton	11	
Major Moses C. Good	11	
Wade H. Heiskell	4	
John F. Clark	15	
Zedekiah B. Curtis	11	
Frank Bassett	5	
Morgan Nelson	27	
W. J. Selby	16	
Hiram D. Brown	25	20
W. D. Atterbury	4	
Alex. T. Laidley	13	9
John Robinson	13	
Samuel Neil	2	
Alfred Richardson	2	
Andrew P. Woods	24	21
J. L. Newby	2	

Names.	Years Vestryman.	Years Warden.
J. R. Greer	14	
W. K. Lindsay	1	
George Armstrong	15	
Robert C. Woods	8	
Hon. Sobieski Brady	46	7
R. C. Bonham	30	15
Geo. C. Tingle	6	
Dr. E. A. Hildreth	8	
A. Allan Howell	2	
N. Pigman	2	
Judge G. W. Thompson	11	
James McCluny	16	
James H. McMechen	5	
George Adams	4	
John G. Chandler	4	
T. C. McAfee	7	
S. P. Hildreth	16	
L. S. Delaplain	17	
Alonzo Loring	28	
John M. McLure, Jr.	3	
James Maxwell	1 mo.	
A. C. Quarrier	2	
Thos. Hughes	2	
A. J. Cecil	7	
L. W. Stocton	3	
W. H. Hennegan	5	
*J. D. DuBois	29	10
O. C. Dewey	11	
James P. Rogers	5	
*J. D. Culbertson	19	6
Lucius Hoge	5	
*Frank J. Hearne	17	
Spaulding Wallace	3	
Gibson Lamb	7	

Names.	Years Vestryman.	Years Warden.
J. R. McCourtney	2	
*Robert Browne	11	
*Allen Brock	11	
*Hullihen Quarrier	10	
*Joseph Speidel	8	
*Nathan B. Scott	8	
*B. Walker Peterson	4	
*Dr. G. A. Aschman	4	
*J. J. Holloway	3	
*Cyrus P. Flick	1	

"*The Island Parish*," St. Luke's Church, Wheeling.—When Wheeling was incorporated as a city in 1836, the plot of the Island was known as the town of Columbia. The city itself had a population at that time, not much larger than the present population of the Island, and the town of Columbia was one in name only.

Situated in the midst of the Ohio River, it was for many years almost uninhabited, and was covered largely with forest trees, with here and there a corn field, or an orchard, or a meadow. There are about 375 acres in the whole tract of land, which is one and three-quarter miles long and three-quarters of a mile wide.

As late as 1848 but five houses had been erected upon it. At the present time (1900), the population numbers 5,135, and the Island, known as the Seventh Ward, is almost entirely a residence portion of Wheeling.

Two splendid bridges connect the Island with the city, and two with the Ohio side. And so the "Garden Spot," as it is popularly known, is easily accessible by the electric car and otherwise, to Virginia and Ohio.

Such, briefly, is a description of the Island at the close of the nineteenth century; and now as the writer turns to the

* Those so marked, the present vestry of St. Matthews.

main purpose of this sketch, he desires to state, that the earliest and only account of any effort made to establish the Episcopal church in this portion of Wheeling, is found on the fly-leaf of an old Sunday school record book, which reads as follows:

"The Island Mission Sunday school was organized on the morning of the 5th Sunday after Trinity (June 27th, 1869), with Mr. R. B. McLain as superintendent. There were twenty-two girls and five boys in the school divided into classes. Not over a dozen communicants on the Island at that time."

Thus, thirty-one years ago, the work began to grow, and like the Church herself, it started in a little "upper room," on a street which is now called "South Huron." Here for about four years, the work for children was faithfully maintained by a zealous band of teachers, under the leadership of Mr. McLain. Who the teachers were, at this first meeting does not appear in the record, but there is a number of lists given in reports made from September, 1870, to April 27th, 1873, and we gladly transcribe them in the order in which they appear:

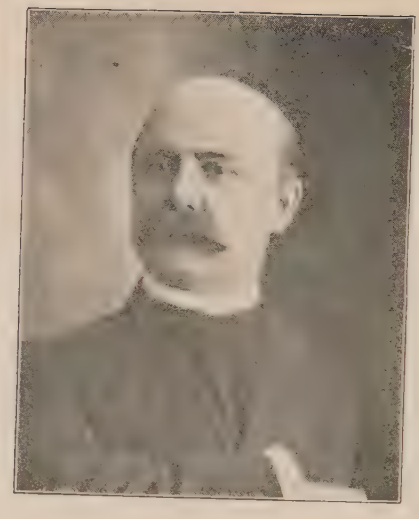
Mr. J. H. Laishly, Miss Lillie Ingersoll, Mr. Wm. Harrison, Misses Mary Laishly, Annie McLain, Lucy Cecil, Mr. T. B. McLain, Miss Eliza Jane Cecil, Mrs. Lucy Atkinson, Misses Mary Harrison, Rose Berger, Tillie Ingersoll, Annie Miller, Belle Chambers, Julia McLure, Dr. J. B. Elder, Misses Lizzie Seamon, Mary Cilles, Annie Kyle, Mr. Brewster, Mrs. Maggie Griffeth, Mr. Vardy, Mr. Chas. Brady.

It is gratifying to note the persistent faithfulness of these teachers to duty, and yet, a feeling of sadness comes over us, at the thought, that but one of this number is with us today, in the active work of St. Luke's-on-the-Island.

"Some have gone to lands far distant,
And with strangers make their home,
Some upon the world of waters
All their lives are forced to roam.

Some are gone from us forever,
Longer here they might not stay,
They have reached the fairer region
Far away, far away."

ST. LUKE'S, WHEELING.



REV. JACOB BRITTINGHAM.

ST. LUKE'S, WHEELING.

In 1873 a plain frame chapel was built on South Broadway, to which the Sunday school was transferred, and where occasional services were conducted by the various Rectors of St. Matthew's Church, who were actively interested in the welfare of the work on the Island.

Soon after this change, Judge Jas P. Rogers became the superintendent, and continued its devoted leader for twenty-five years. He was succeeded by Mr. Lawrence E. Sands, the present superintendent, whose faithfulness to this duty is as marked as to that of the treasurership of the parish, which he has held for a number of years.

It was but a natural result, that in due course of time, the church people of the Island should ask for a separate organization, and so when that time did come, those who regarded the prosperity of the Episcopal Church in this community, above that of a mere sentiment or social status, took the first step, and they did well, as time and events have shown.

On the 29th of March, 1880, after securing the consent of the Bishop of the Diocese, the Rector and vestry of St. Matthew's Parish, the Island was canonically set apart as "St. Luke's Mission," and the Reverend C. N. Spalding, D. D., was appointed missionary in charge, with a committee composed of, Jas. P. Rogers, warden; Sam'l P. Hildreth, treasurer; Gibson Lamb, secretary.

On the 2d day of June, 1881, St. Luke's Parish was duly organized, and admitted into union, with the Diocese as an independent and self-supporting Parish.

The following gentlemen were elected by the congregation as the first vestry of this parish: Jas. P. Rogers, senior warden; Sam'l P. Hildreth, junior warden and treasurer; Gibson Lamb, registrar; John McLure, Judge Jno. J. Jacobs. The congregation was wise and fortunate in their selection of these gentlemen, for they were devotedly attached to the Church, and being men of affairs, they promptly set about

to establish the work, on a sure and firm foundation. "They builded better than they thought."

They gave of their time and substance, and now all this vestry save one, and most of their original helpers rest from their labors, and their works do follow them. It is pleasant, however, to recall the indefatigable zeal, and hearty loyalty of Mr. Hildreth, who loved so well the church on the Island, and was ever ready to collect for, and give to its support; the calm, judicious counsel of Mr. Lamb and Mr. Jacobs, who were no less prompt to lend a helping hand; and the unflagging interest of Capt. McClure, who gave to the church the ground on which the building is now located.

We rejoice, that we still have with us our Senior Warden, Judge Rogers, of whose great liberality and faithfulness the people of St. Luke's know so well.

This vestry elected the Rev. C. N. Spalding, as first Rector of St. Luke's, but he declined the call in a letter which shows that a cordial relationship existed between the pastor and his people. He resigned on July 4th, 1881, and was succeeded by the Rev. Chas. C. Pearson, who took charge of the new parish on the first day of April, 1882. Seconded and sustained by such faithful men and women, as then composed the young and growing parish, the new Rector was enabled to build, pay for and have consecrated, within twelve months, the beautiful Gothic Church, which now adorns the corner of South Penn and Ohio streets.

Mr. Pearson saw the consummation of a cherished hope in the erection of a commodious and attractive house of worship, and within two years after its consecration, he experienced with the rest of the Island people, and the whole Ohio Valley, the highest and most destructive flood in the memory of the oldest inhabitant.

Eighteen hundred and eighty-four will ever be remembered as the great flood year, it having reached the unprecedented height of fifty-four feet. It was a common calamity however,

but true, brave hearts at home, and liberal friends abroad, made it possible to soon repair the loss.

The church was speedily made as beautiful as ever, and the whole Island was actually benefitted by the severe and trying experience. All had literally passed through deep waters, but not a life was lost, and within a few weeks after the waters receded, the homes and premises of the people were as bright and attractive as before.

Mr. Pearson resigned January 1st, 1885, and was followed by the Rev. J. Gibson Gantt, who took charge of the Parish June 28th, of the same year. In spite of ill health, personally, and frequent sickness in his family, Mr. Gantt, was active and faithful in every good word and work. After his resignation on the 1st day of October, 1888, the Rev. Henry Hobart Morrell, D. D., came like a heavenly benediction to this parish. He was its Rector only three short months, but they were full of sweetness and love to all. He preached and ministered to this people, as if his days were few; so they were, for, on the 2d day of January, 1889, he was found in his room cold and still in death. He fell in the harness.

At the time of his departure to be with Christ, he was preparing a Wednesday evening lecture from the text: "And they called His Name Jesus."

On the 3rd of March, 1889, the Rev. Jacob Brittingham took charge of this parish, and he has been naturally gratified to note, that despite cares and distractions, trials and sorrows, losses and separations, the work has moved steadily on, and he can but feel, that he has been entering into other men's labors. During the years that have come and gone, since the time of our humble beginning in the little upper room, the communicant list has grown from twelve persons to three hundred and sixty, and in spite of losses by removal and death, and otherwise, there is at the present time an enrollment of 253 communicants.

The parish is entirely out of debt, and the valuation of property has grown to $26,000. A very comfortable rectory

has been built, and also a beautiful Parish house, memorial of Florence V. (Shearer) Brittingham, "a sweet and gracious life, whose presence in the well remembered days gone by, was a benediction in our midst."

And can those, who are still in life's hard struggle, help feeling a solemn awe, a solemn hope, when they meditate upon the mighty past, and the no less great future?

And as we are swept forward upon the stream of time, how natural it is as we bend to the oar, to catch among the ripples some whisper of former things, and to gaze with wistful eyes to see the wonders of the widening shore, ever conscious that hour by hour, and year by year, we are drawing nearer and nearer to our eternal home.

"The golden evening brightens in the west:
Soon, soon to faithful warriors cometh rest,
Sweet is the calm of Paradise the blest."
ALLELUIA.

The following gentlemen have served as vestrymen of St. Luke's. Those now serving have a star affixed to their names:

*Jas. P. Rogers, 18 years. Senior Warden and Registrar 18 years.

Samuel P. Hildreth, 6 years. Junior Warden and Treasurer 6 years.

Gibson Lamb, 4 years. Registrar 4 years.

John McLure, 8 years.

John J. Jacobs, 4 years.

*Lawrence E. Sands, 16 years. Junior Warden and Treasurer 16 years.

Wm. E. Williams, 8 years.

Wm. D. McCoy, 3 years.

Geo. T. Digby, 1 year.

Allen Brock, 2 years.

*Edward B. Bowie 13 years.

Frank P. Jones, 3 years.

*Wm. A. Wilson, 9 years. Present Registrar.

Lucius Hoge, Sr., 8 years.

Wylie Irwin, 8 years.
Edward L. Rose, 1 year.
*Joshua Buckley, 9 years.
*Archibald A. Taylor, 8 years.
*Chas. H. Copp, 7 years.
Orlando H. Dorsey, 2 years.
Rufus B. Battelle, 3 years.
Murray L. Springer, 4 years.
Wm. C. Gardner, 3 years.
*Matthew R. Wolff, 2 years.
*Thomas Johns, 2 years.

St. John's Church, Wheeling.—On Palm Sunday, 1856, the Rev. Geo. K. Warner took charge of the parish at a salary of $1,000 and a parsonage. February 17, 1857, he resigned, and Bishop Johns was asked to choose a Rector at $800 and a parsonage, but afterwards the vestry decided to recall Dr. McCabe. He was offered $1,200 and parsonage, but declined. The Rev. Jos. Hicks, of Newark, New Jersey, was called then at $1,000 and parsonage, and took charge August 4, 1857. He resigned March 4, 1859.

September 10, 1859, the Rev. Jas. Moore, of Princess Ann, Maryland, accepted a call to the Parish. There is no record of his resignation, but June 12, 1861, we read that "The Rector having abandoned his parochial charge, the Rectorship was vacant, and Mr. Henry Tallant was appointed Lay Reader, to officiate Sunday mornings in the absence of a clergyman."

December 16, 1861, Bishop Bedell being applied to, allowed the Rev. Geo. H. Jenks, Deacon, at a salary of $500, to officiate until the Bishops of Virginia could be heard from. Mr. Jenks took charge May 1, 1862, was ordained Presbyter Easter, 1862, and accepted the Rectorship of the Parish April 14th. August 9th, he resigned to take a chaplaincy in the army. The Rev. J. T. Smythe took temporary charge until July 1, 1863. He was then Rector until December 26, 1863,

when he resigned. His salary had been whatever could be raised, and a parsonage.

About this time the trustees were authorized to sell the church building and lot for the sum of $2,000, and to invest the same in a new church lot on Market street. March 7, 1867, the architect, Mr. Kemple, was authorized to get up drawings for a building to cost not more than $10,000. June 16, 1867, the Rev. Wm. Morrow entered upon his duties as the seventh Rector. Until the completion of the new building, services were held in the United States court room in the Custom House Building. August 22, 1867, the corner stone of the new church was laid with appropriate ceremonies.

In 1868, the trustees of St. John's parish having been empowered by act of the Legislature to borrow money, bonds were issued by them to the amount of $10,000, bearing a rate of interest not to exceed 7 3-10 per cent. The payment was to be secured by deed of trust on the church, lot, organ &c. June 29, 1869, it was reported that the financial condition of the church was most unsatisfactory. The church had cost more than the original estimate, the congregation had not grown as had been expected, and now there was a considerable debt and a revenue insufficient to meet the interest on it and to defray the necessary expenses.

September 15, 1869, the Rev. Mr. Morrow resigned and in February, 1870, the effort was made to have the parish worked by an assistant at St. Matthew's, but failed. The Rev. Mr. Benton, of Kentucky, was then called by St. John's, and took charge of the parish March 10, 1870, as the eighth Rector. He resigned December 30th, and the Rev. Jas. H. McMechen conducted services Sunday mornings until September 1, 1871, when the Rev. Thos. O. Tongue took charge as ninth Rector at a salary of $1,000..

In the treasurer's report January 14, 1871, he states that March 15, 1869, the trustees had caused to be executed 100 bonds of $100 each, bearing interest at 7 per cent. per annum, and payable in five years, secured by deed of trust on

church building, lot and organ. He also states that the building, including organ and chancel furniture, had cost $23,758.88. To this had been applied funds from old church lot, $2,000; old parsonage property sold, $5,142.68; bonds sold, $9,500. Subscriptions, &c., to make the total amount raised, $24,695.54. Out of this, during 1867 and 1868, the sum of $936.66 was appropriated to pay the deficiency in the Rector's salary, and other expenses, so that the amount actually expended was $23,758.88. The debt at this date is audited at $10,029.69.

During the year 1870, a subscription list was taken for the Rector's salary, and incidental expenses, &c. St. John's parishioners subscribed $1,410. St. Matthew's parishioners and others subscribed $360. June 6, 1873, the Rev. Mr. Tongue resigned, and the Rev. J. B. Clark, of East Windsor, Connecticut, was invited to officiate as "Priest of this parish," for four months, from September 1, 1873, at a salary at the rate of $1,000 per annum. It was stated that the temporary nature of the call was made necessary by reason of possible financial complications as the bonds representing the financial indebtedness of the church were then becoming due. December 29, 1873, the Vestry called the Rev. Mr. Clark to assume the permanent Rectorship of the Parish, which call was accepted. May 4, 1875, at a meeting of the Vestry it was formally stated that B. M. Eoff, with the sanction of the other bond-holders, had that day made a legal demand for the payment of his bonds. The Rector and Vestry recognizing the legal justness of such claims, and regretting their inability to liquidate the bonds, expressed their willingness to leave the premises whenever the bond-holders should request them to do so. But they reserved the right to remove all "moveables" that might be justly claimed as property of St. John's Parish.

Resolutions were passed to rent a hall, remove furniture, &c., to it and to perpetuate the name of St. John's Parish, but there is no further record after that, but the Trustees'

sale of the property. This sale took place July 14, 1875, and the deed for the church was admitted September 2, for $10,000.00.

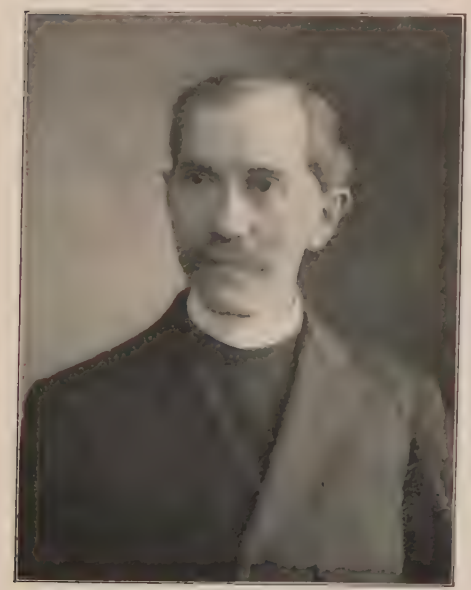
St. Paul's, Elm Grove.—In the early part of the year 1889, the mission started at Elm Grove, six miles East of Wheeling, by Dr. R. R. Swope, assumed a more definite shape, the Rev. John Woods holding services twice a month in the Town Hall, with an average attendance of 25. Mr. Woods continued for some months when Dr. Swope undertook the work himself.

In the spring of 1900, a lot was purchased for $400.00 in the centre of the town and a chapel erected at a cost of $2,000, $800 of which was raised and a mortgage placed on the property for the balance. Services were continued by Dr. Swope until February 5th, 1895, when Rev. Lee H. Young was called to take charge of this mission in conjunction with St. Andrew's Mission, in South Wheeling. The salary of the Rector being raised by St. Paul's Mission, St. Andrew's Mission, St. Matthew's Church and the King's Daughters Missionary Society of St. Matthew's Church.

During the pastorate of Mr. Young, who accepted a call to Chadron, Nebraska, in June, 1898, the $1,200 debt was removed from the church, 48 persons were baptized, 13 confirmed, 1 marriage and 4 deaths. A Sunday school was conducted with an average attendance of 75 pupils and 9 teachers. Upon the departure of Mr. Young, the Rev. Luther Doggett was called to the Missions of St. Paul's and St. Andrew's and continued in the work until March, 1900. During his rectorship at St. Paul's, 3 were baptized, none confirmed, 2 marriages and 5 deaths.

The total number of communicants at St. Paul's is 34, communicating but not entered to membership 15, removed from Elm Grove 15. Since the departure of Mr. Doggett, services have been discontinued, but the Sunday school has been conducted by Mrs. B. C. Ryan, with an average attendance of 30 pupils and 5 teachers. It is a matter of regret to the

REV. NATHANIEL SEYMOUR THOMAS.



REV. RODNEY RUSH SWOPE, D. D.

REV. JAMES G. ARMSTRONG, D. D.

REV. T J. OLIVER CURRAN.

few church people still in the neighborhood that some arrangement cannot be made to hold Sunday services at this point, as the property is free from debt, and, although it would never develop into a church of much strength, with the proper interest and financial assistance from the Diocese and some of our stronger churches, much good could be done here.

S. P. NORTON, (Former Warden.)

St. Andrew's Mission, South Wheeling.—Sunday evening, March 18, 1883, Bishop Peterkin, with Dr. Swope, held services in Westwood Hall, South Wheeling. It was hoped that a mission might be sustained in that part of the town. In March, 1894, the Rev. Dr. Swope, and Mr. Lawrence E. Sands secured a large building on Jacob street, near 42d, themselves becoming responsible for the purchase money, $3,060. This is a frame building, 45x110 feet, with a hall and large room adjoining. As marking the zeal and earnestness of the chapters of the Brotherhood connected with the two parishes in Wheeling, and the aid it was hoped they would render in carrying on the work, it is to be known as St. Andrew's Mission. Soon after an open meeting was held in the hall, there being present Dr. Swope, Drs. Aschman and Pratt, Mr. L. E. Sands and Mr. Robt. H. Devine. Dr. Swope placed Messrs. Sands and Devine in charge of the Sunday school, but no services were to be held regularly. In June of the same year, Dr. Swope appointed Mr. Richard Whitehouse, of New York, to conduct regular services and do what he could as layman for the mission. In November, 1894, the Rev. Dr. Barrett held a successful mission of ten days. Mr. Whitehouse left in December, when the work was taken up by the Brotherhood men of St. Matthew's and St. Luke's, until the Rev. Lee H. Young was appointed February 5, 1895. Mr. Young stayed until August, 1898. In September of that year the Rev. Luther W. Doggett took charge and remained until March, 1900.

The Bishop then placed the work in charge of the Rector

of St. Matthew's Church, and a little later the vestry with commendable zeal, assumed the debt. The Rev. Thos. J. Oliver Curran was called. He undertook the work of the mission October 1, 1900. A Sunday School of one hundred children has been gathered together, there are fifty communicants, and at present the prospects of success in this work are encouraging.

CHAPTER XV.

Records continued. Pendleton, Pleasants, Pocahontas, Preston, Putnam, Raleigh, Randolph, Ritchie, Roane, Summers, Taylor, Tucker, Tyler, Upshur Counties. Churches in St. Mary's, Waverly, Willow Island, Clover Lick, Scary, Beckley, Elkins, Hinton, Grafton, Davis, Sistersville, Buckhannon, &c.

Pendleton.

Pendleton county was formed from Augusta, Hardy and Rockingham in 1787, and was named for Edmund Pendleton, of Caroline county, Virginia. Square miles, 650. Population—1870, 6,455; 1880, 8,022; 1890, 8,596; 1900, 9,167.

The Bishop visited Franklin Thursday, August 31. 1882. He found no Episcopalians, though some persons who had been such in time past and had from necessity, as they thought, connected themselves with other churches.

Pleasants.

Pleasants county was formed from Wood, Tyler and Ritchie, in 1851, and named for James Pleasants, Governor of Virginia, 1822. Square miles, 150. Population—1870, 3,012; 1880, 6,256; 1890, 7,414; 1900, 9,345.

Grace Church, St. Mary's Mission.—Rev. Wm. L. Hyland, of Parkersburg was the first Episcopal minister who held services in St. Mary's, Pleasants county. This was about the year 1859, and these services were held in the Methodist Protestant Church, kindly offered for the purpose. Mr. Hyland was succeeded by the Rev. S. D. Tompkins, in this work. After the latter gave it up, there was an intermission of some years without an Episcopal service, until a monthly service

was established by the Rev. J. F. Woods in November, 1885. The successors of Mr. Woods were the Rev. J. R. Taylor, who held a few services when he accepted a call to Moundsville; the Rev. Grant Sommerville, who was in charge several years; the Rev. W. L. Davis, in charge but a short time, and the Rev. W. K. Marshall, now of Wellsburg. There were also a few services held by the Rev. John Ambler. In 1896, the Rev. J. F. Woods took charge of the work for the second time, and established a monthly service. The great drawback to the mission has been the want of a church home. Borrowing churches from the respective denominations of the place, proved very unsatisfactory, and our people were finally driven to the conclusion that if services were to be kept up in St. Mary's with any regularity or effectiveness, an Episcopal church must be built. Steps were taken to this end and the first dollar earned for the lot, on which to build the church was on the 4th of July, 1895. At this time, July, 1898, the ladies alone have raised $1,600, the church is plastered and it is expected that services will soon be held in it. When completed the building, will be one of the most substantial and beautiful churches in the Diocese at a cost of not more than $3,500. The persons more particularly identified with this work are Mr. and Mrs. R. H. Browse and family; Mr. and Mrs. Ed Holdren, Mr. Geo. Kelsall, Miss Rachel Rymer, Mrs. Dr. Steeres, Mrs. Ella Staley, Mr. and Mrs. Robt. Pemberton and Mr. Jos. E. Noland.

July, 1898.

Since the above was written, the work in St. Mary's has gone steadily on. Rev. J. A. Hiatt was put in charge of the work while he was still a candidate for orders. There was steady effort made to reduce the debt, especially in the summer of 1901, and the expectation is cherished that by the end of the year it will be entirely paid.

In July, 1901, St. Mary's was put into one charge with Williamstown and Waverly. Under the stimulating influence

of Archdeacon Spurr, a salary of $400 was promised, thereby securing the residence of Mr. Geo. C. Shaw, a candidate for orders, whom the Bishop placed in charge.

In September, 1901, after a series of special services nearly $300 was collected for the church debt, thereby reducing it to less than $600, at the same time a Rectory was purchased, very near the Church. This was at a cost of $2,000, and arrangements made gradually to pay it off.

St. John's Church, Willow Island, or Cow Creek.—The Rev. Thos. Smith, of Parkersburg, West Virginia, was the first Episcopal minister who preached in the neighborhood of St. John's Church, Cow Creek, or Willow Island. The occasion of his first sermon was the funeral of Mr. Robert Triplett, in the year 1843. He was accompanied by the late Gen. John J. Jackson, of Parkersburg. This first visit led to occasional services in a building used for a school and a Methodist Church. Mr. Smith's successors at Parkersburg also gave attention to this mission, which was seventeen miles distant by land. It prospered under their care and in the year 1845, Bishop Meade made his first visitation to it, accompanied by the Revs. E. T. Perkins and F. M. Whittle, now the Rev. Dr. Perkins, of Louisville, and Bishop Whittle, of the Diocese of Virginia. The present St. John's Church was erected in 1852, and St. John's Church Parish, was organized with ten communicants in 1855. The mission and afterwards parish, have had the ministrations of the following presbyters in orders: Revs. Thos. Smith, E. T. Perkins, T. K. Coleman, Wm. L. Hyland, S. D. Tompkins, J. F. Woods, J. R. Taylor and Grant Sommerville. It has had visitations from Bishops Meade, Johns, Whittle and Peterkin. Bishop Johns confirmed at one time 15 persons, Bishop Whittle 5, and Bishop Peterkin in 1879 and 1880, confirmed 8, in 1882, 1; 1883, 1; 1892, 2; 1893, 2; 1897, 1; total 35. The following gentlemen have served as vestrymen of this Parish: Messrs. Burr Triplett, Samuel Triplett, Phineas P. Feeney, Giles Hammatt, Frank Triplett, John W. Norris, James Irwin, David Garrett, and

John H. Rolston, seven of whom are now dead. The strength of the parish is not so great as it has been in times past, on account of deaths and removals of members from the neighborhood. J. F. W.

July 11th, 1898.

Of late years the center of population seems to have changed so that now the old St. John's Church is rather out of the way. Still a good congregation assembles there at the monthly service. The idea of putting a chapel near the river, while retaining the old Church for occasional services has been advanced.

Pocahontas.

Pocahontas county was formed from parts of Bath, Pendleton and Randolph, in 1821. In 1824 sixty square miles were added, taken from Greenbrier. The county was named for Pocahontas. Square miles, 820. Population.—1870, 4,069; 1880, 5,591; 1890, 6,740; 1900, 8,572.

Clover Lick and Huntersville.—As far as known, the first services of the Episcopal Church, were held in Pocahontas county, by the Rev. R. H. Mason, who came from the Warm Springs, Bath county, Virginia, in 1866. Mr. Mason came three or four times a year for several years, and held services in the house of Dr. John Ligon, Clover Lick, and also in Huntersville. After Mr. Mason's removal to Union, West Virginia, (1875), his services in Pocahontas were discontinued except at long intervals, and there were no regular services until Bishop Whittle sent Rev. E. J. Hall, a Deacon, in 1877. When Bishop Peterkin took charge of the Diocese in 1878, he found Mr. Hall resident in Lewisburg, and holding services from time to time at Clover Lick, and in Huntersville. In company with Mr. Hall, Bishop Peterkin paid his first visit to Pocahontas county in October, 1878, holding services at Hillsboro and Huntersville, and at the latter place confirming one person. Since then, visitations have been made regularly and in all fourteen persons confirmed.

The Episcopal visitations made prior to the organization

of the Diocese were by Bishop Whittle, September, 1869. August, 1872, when he confirmed one in Huntersville. In 1874 (Grace Church), Madison Parish, comprising the county of Pocahontas, was received into union with the Council.

In 1880 a plan was inaugurated to build a church at Clover Lick, and through the zealous interest of Mrs. Dr. Ligon it was so carried out that on Sunday, August 21, 1892, we were able to consecrate a neat and comfortable building as Emmanuel Church.

The various ministers in Lewisburg held occasional services in Pocahontas county, but the Rev. Dr. Lacy (1881-1885) was specially active and interested in this work, and more lately Rev. Mr. Turner (1898-9) held regular services.

Appointments have been held at Clover Lick, Huntersville, Greenbank, Dunmore, Hillsboro, Edrai, Marlinton and Frost.

Within twenty-five miles of the Church at Clover Lick (including the English residents around Mingo) there may be now (1900) residing about twenty communicants. So far we have found great difficulty in organizing this scattered band, and in providing them with any regular service. The completion of the railroad along the Greenbrier River, connecting Clover Lick with Elkins on the one hand, and Ronceverte on the other, will materially lessen these difficulties in the future.

The following gentlemen have acted as vestrymen: Col. James T. Lockridge, Dr. John Ligon, Samuel B. Lowry, James W. Warwick, Dr. C. P. Bryan.

Rev. Mr. Turner who took charge of Greenbrier Parish in the fall of 1897, for some time, preached regularly in Pocahontas county on one Sunday in each month.

In July, 1901, Rev. Guy H. Crook, residing at Lewisburg, was commissioned by the Bishop to carry on the work in this county, and it is hoped that now the completion of the railroad has made communication easier, that more may be done in building up our church.

Marlinton is a promising missionary point where we have

six or eight members. A site has been selected for a church and occasional services held, but no further progress has been made.

At Clover Lick is the only church building we have in the county. The neighborhood derives additional importance from the establishment of a large lumber plant at the Depot, a mile from the Church. This will eventually become quite a little town.

Huntersville has sensibly declined in the last few years owing to the removal of the court house to Marlinton.

At Hillsboro, or the Academy as it is often called, we have an occasional service. At one time we had four communicants there, but now (1891) only one.

Preston.

Preston county, was formed from Monongalia in 1818. Square miles, 650. Population,—1870, 14,555; 1880, 19,091; 1890, 20,151; 1900, 22,727.

In the years 1878-1881 Bishop Peterkin preached from time to time at Irondale Furnace and Gladesville, but removals and changes seemed to make it expedient to discontinue these services. At one time we had a few people at Newburg, but they also have removed. All these persons were more or less identified with St. Matthias Church, Grafton.

In April, 1899, Bishop Peterkin visited Terra Alta, preaching in the public hall, and confirming one person.

Putnam.

Putnam county was formed from parts of Kanawha, Mason and Cabell, in 1848. Square miles, 320. Population.—1870, 7,794; 1880, 11,375; 1890, 14,305; 1900, 17,330.

St. John's, in the Valley, Scary.—From Bishop Meade's book it is learned that the congregation at Teays' (not Quay's) Valley, was first gathered together by the Rev. James Craik, D. D., of Charleston, in a still-house not later than early in the forties; that St. Mark's Church, St. Albans, was built in 1846 and shortly after St. John's in the Valley. Old residents of

GRACE CHURCH, CLOVER LICK.

ST. JAMES AND RECTORY, LEWISBURG.

REV. GUY H. CROOK.

THE CHURCH AT GLEN JEAN.

Scary, who claim to remember him, say that Bishop Meade preached more than once in the still-house referred to, and a number of times later, in the Church. Indeed, the walls of the old church building were standing in 1887.

On Sunday, July 3, 1887, the Rev. C. M. Campbell held his first service at Scary, in a school house, about a mile below the site of the church. From this date until May, 1892, occasional services were held here,—first in the school house mentioned, and later in the church,—at one time as often as once a month, but for the most part during the summer season, as the roads in winter were often impassable and there was but one communicant, Mrs. Robert Simms, a very old lady, since entered into her rest, and very few people living in the immediate neighborhood.

The present building with seating capacity of 85, was erected in 1888, largely through the efforts of Mrs. John Kirtley, a daughter of Mrs. Simms, and at a cost of about $500. At the time of my last report of this work to the Council, in 1892, it was valued at $500 and the lot at $100. This lot was originally deeded to the Episcopal church, but with the provision that any other religious denomination in good standing might use the building at such times as it was not needed for our own services. Accordingly the new Church was built with the same understanding. Therefore, it is *not* a union Church, as some have thought, but belongs to the Episcopal church in this Diocese.

Bishop Peterkin preached in the new building for the first time on Sunday, October 7, 1888, though he had before preached here in May of the same year. During Mr. Campbell's ministry at St. Albans, we had only the one communicant at Scary, and the attendance was never very large, except perhaps upon some special occasion. Mrs. Simms died in February, 1897, and since, there have been no communicants there, and but an occasional service.

Raleigh.

Raleigh county was formed from Fayette, in 1850, and

named for Sir Walter Raleigh. Square miles, 686. Population—1870, 3,673; 1880, 7,367; 1890, 9,550; 1900, 12,436.

In company with the Rev. Dr. Lacy, Bishop Peterkin visited Raleigh in October, 1882, and had the pleasure of meeting the venerable General Beckley, after whom the Court House was named. In the last few years both Bishop Peterkin and Bishop Gravatt have visited this point. The Rev. H. B. Thomas, and the Rev. F. A. Meade have held services there from time to time, and now this point is under the charge of Rev. Guy H. Crook, of Ronceverte. He reports about fourteen communicants, and they are looking forward to building a chapel.

Randolph.

Randolph county was formed from Harrison, in 1787, and was named for Edmund Randolph of Williamsburg, Virginia. Square miles, 1,080. Population—1870, 5,563; 1880, 8,102; 1890, 11,601; 1900, 17,670.

The Bishop visited Beverly, Sunday, June 15, 1879, confirmed one person and baptized three infants. This is thought to be the first confirmation ever held in this mountain town. The Bishop visited Beverly again Wednesday, August 25, 1880, and Thursday, May 28, 1885, accompanied by Rev. Messrs. Gibbons, Noland, Gibson and Brittingham, on his way to the Lewisburg Council.

The Rev. Mr. Gibbons several times conducted services and preached in Beverly while he was rector of Christ Church, Fairmont.

No visit of Bishop from August, 1886, to August, 1894,—then Mr. Jno. S. Lightbourne with him. He had recently taken charge of work with headquarters at Bayard, going also to Elkins.

Bishop visited, Monday, August 6, 1894, Bayard; confirmed 3. Tuesday, August 7, 1894, Davis; confirmed 2; Wednesday, August 8, 1894, Belington; Elkins, Sunday, February 23, 1896; Davis, Monday, February 24, 1896; Bayard, Tuesday, February 25, 1896; Elkins, Sunday, September 27, 1897,

confirmed 1; Davis, Monday, September 28, 1897; Bayard, Tuesday, September 29, 1897. At this time Mr. Lightbourne transferred residence to Grafton, though retaining work as above.

Bishop visited Bayard on Monday, August 2, 1898, confirmed one, presented by Rev. Dr. Hubbard. Tuesday, August 3, 1898, Davis, baptized a child.

The history of the Episcopal Church in Randolph county extends over but a short period of time. On June 18th, 1878, Bishop Peterkin confirmed Dr. John H. Weymouth in the Presbyterian Church at Beverly; this was the first confirmation in Randolph county, which is one of the largest and oldest in the State, having been formed in 1787. It is perhaps needless to say that the Episcopal Church was unknown to a great number of people in West Virginia, and it was an uphill task to organize a Church. Thirty years ago there were only two communicants in the county,—Dr. Washington Hilliary and wife, who came to the county from Maryland, and who owned vast tracts of land on Roaring Creek, nine miles west of Beverly, but, having no Episcopal Church association, they affiliated with the Methodist Protestant Church; they afterwards sold their possessions and moved to Kentucky. This left the county without a communicant, until the confirmation already referred to. Bishop Peterkin visited Beverly some times once a year, enroute to Pocahontas county; other ministers also visited the county, notably Rev. G. A. Gibbons and Dr. T. H. Lacy. About fifteen years ago, some Englishman purchased land at Mingo Flats, about thirty miles south of Beverly; subsequently others came, the whole forming an English Colony; they were adherents of the Church of England, and, although nothing was done by them with a view to definite organization, the ministers of the Episcopal Church have always been heartily received, and the Services of the Church appreciated. The greater portion of this colony have since returned to England. On Sunday, February 23d, 1896, Bishop Peterkin visited Elkins, and again

on Sunday, September 27th, 1897, when he confirmed one. Another visit was made on Friday, March 3d, 1899. The first confirmation in Elkins was by Bishop Peterkin, in the Presbyterian Church, since which others have been confirmed in the same church. The town of Elkins has built up quickly in the last ten years, and from time to time Episcopalians from other counties have located there, many staying but a short time. Services have been held in different buildings, and our ministers have had to depend upon the courtesy of other Churches, notably the Presbyterian Church, which was formerly known as "The White Church." Rev. Mr. Gibbons held occasional services at Elkins for years, and he was succeeded by the Rev. John R. Joyner, who was then residing at Bayard, but, on account of failing health, he was compelled to relinquish his work. The Rev. John S. Lightbourne then took charge of the work, supplying its need of services, in connection with other points in Taylor and Tucker counties. When Mr. Lightbourne moved to Pennsylvania, Rev. John C. Ambler, Missionary to Japan, who had been home for an extended visit, took charge of the work, living at West Grafton, in the rectory of Grafton Church. On July 9, 1899, Rev. James Logan Fish took charge of the work, and has retained the same ever since. The need of a church building was felt by the Episcopalians at Elkins, recognizing, as they did, that the growth of the Church was retarded through lack of a permanent place to worship; services were, from time to time, held under unique circumstances, occasionally in an empty store, the Opera House, or other hall rented for the purpose. In the fall of 1900 a site for a church was purchased from Senator Davis, of Elkins, worth $600, half of which was donated, the actual cost to the Church being $300; an urgent appeal for funds was made, and liberally responded to by friends in Elkins and the county generally. The result is a neat building, capable of seating about 150 persons. The building, site, furniture, &c., are valued at $2,200. The location is a good one, being central, and in a position likely to

improve in appearance, and increase in value. The Church has been named "Grace," and on Sunday, December 16, 1900, was opened for service, when a large number of people attended. A Sunday-school organized on the day of opening has shown an average of about thirty-five in attendance. The building of this church was made possible by the generous gift of $502 from a lady in Massachusetts, through the Rev. A. H. Amory, of Lawrence. The gift was most opportune, and made possible the building of a church in a most important center. We have no way of personally thanking this good woman for her thoughtful liberality, for she prefers to remain unknown, but we here gratefully acknowledge her timely aid and pray for God's blessing upon her.

On April 7th, 1901, Easter Day, this building was consecrated by the Bishop of the Diocese, and six persons were confirmed. During this visit arrangements were perfected to relieve Mr. Fish of the care of Grafton and transfer his residence to Elkins, with the additional charge of Davis and Parsons and Belington. At this time, also, a very suitable rectory was purchased at Elkins for $2,000, and arrangements made to pay for it in small installments. This whole section of the State is developing rapidly, and we are encouraged to expect the strengthening and developing of the Church at the same time.

Ritchie.

Ritchie county was formed from parts of Lewis, Harrison and Wood, in 1843, and named for Thomas Ritchie, of Virginia. Square miles, 400. Population—1870, 9,055; 1880, 13,474; 1890, 16,476; 1900, 18,901.

Bishop Peterkin visited Cairo in August, 1879; in company with Rev. Samuel D. Tompkins, who from time to time, ministered to the few church people there.

Cairo has assumed a greater importance in the last few years, as the centre of extensive oil operations, but no start has yet been made to establish services. During his Rectorship of the Church in Parkersburg, Bishop Gibson of Virginia,

held some services in Harrisville. Bishop Peterkin visited Pennsboro in June, 1900.

Roane.

Roane county was formed from portions of Kanawha, Jackson and Gilmer, and was named after Judge Spencer Roane, Judge of the Supreme Court of Appeals of Virginia, 1795-1822. Square miles, 350. Population—1870, 7,232; 1880, 12,184; 1890, 15,311; 1900, 19,852.

Spencer, is the county seat of Roane county, thirty-three miles from Ravenswood, and the present terminus of the Ravenswood, Spencer and Glenville Railroad. Its former name was California, and was in Jackson county, before the formation of Roane county, in 1856. Thus it is within the bounds of Ravenswood Parish, as admitted to the Council of 1852.

We have ten confirmed persons living in this neighborhood, but no building or organization of any kind. Some extracts from a letter recently written by Mr. E. L. Bill, give about all that is known of the early Church services at this place.

In 1870 the Rev. S. D. Tompkins visited Spencer upon several occasions, when by reason of his age and infirmities he was far too feeble to do so, riding on horseback from Ravenswood. Upon one of these visits he held service in the Court House, and gave infant baptism to Camilla Livingston Bill, and to the children of Dr. and Mrs. A. G. Bailey; Edward H., Elizabeth Moyes and Catherine (now Mrs. G. P. Stone).

In 1881 or 1882, the Rev. K. J. Hammond visited some friends in the town, and remained several days, holding two services.

In 1874 there was one service held here in the Presbyterian church by a layman. Since then (date not known), the Rev. H. T. Wirgman held a service here.

These are all the services that can be recalled until the Rev. Dr. S. S. Moore came from Parkersburg to hold a service in the Presbyterian church in 1892. Then came the Rev. C. M. Campbell to take charge as Missionary August 1, 1892.

Summers.

Summers county was formed from Monroe, Mercer, Greenbrier and Fayette, in 1871, and was named for George W. Summers. Square miles, 400. Population—1880, 9,053; 1890, 13,095; 1900, 16,265.

On Saturday evening, June 6th, 1874, the Episcopal Service was held in Hinton, Summers county, for the first time, by the Rev. C. M. Callaway, who preached an impressive and eloquent sermon. There were Services in the morning and at night, with a sermon on each occasion, Sunday, June 7th. After the sermon on Sunday night, all who were favorable to the establishment of the Church at this place were invited to remain for a short time. About twenty-five remained, and it was ascertained there were about thirteen communicants of the Church in the place. It was determined to organize a parish at once and try to build a small church. On Monday morning $5 was raised to pay Mr. Callaway's expenses.

B. S. THOMPSON.

On July 31st, 1874, Bishop Whittle confirmed Mary Ann Atkinson, Margaret Rose Atkinson, Almira Virginia Atkinson, Miss Alice Dunn and Mary Chilton Fontaine. This was the first confirmation ever held in Hinton.

Ascension Church, Hinton.—In the absence of early parish records, it is impossible to furnish much data concerning the origin of this Church. This much is known. Before the movement for its erection began, several ministers of our Church had visited the place, and held services, and had doubtless helped in no small measure to inspire in the little band of communicants in the town the determination to build a house of worship. Among these may be confidently and gratefully mentioned Bishop Whittle and the Reverend Messrs. Callaway, Cobbs and Mason. Through the earnest and energetic efforts of Major B. S. Thompson, Captain C. S. Thompson and Hon. W. W. Adams, seconded by the zealous labors of the small band of workers, and, aided by the generous gifts of friends, the work was rapidly pushed forward, and in the

early spring of 1881, a neat brick building, capable of seating 200 persons, was completed and thoroughly furnished. This church was destroyed by a severe storm on July 23d, 1897. But, by the determined efforts of the congregation, the prompt aid and inspiring encouragement of the Bishop of the Diocese, the kind sympathy and liberal support of our own clergy and laity, and many generous donations from friends and members of other Dioceses, the work of reconstruction was at once begun. In about eight months a new church occupied the site of the old, and, though of wood, is a great improvement upon the first building, being far more sightly and having a large Sunday-school, or parish-room and a convenient vestry-room. The new church was occupied for the first time at the Bishop's annual visitation, on Easter-Sunday, April 10th, 1898. It is needless to say that it was an occasion of peculiar rejoicing to the minister in charge and the members of his congregation. It may be interesting to state that this congregation has owned a rectory since 1890. In 1892, the rectory first purchased not being sufficiently commodious or conveniently located, was sold and a building, costing about $2,000, was erected on the church lot. This was occupied by the Rector and his family, in the spring of 1893.

The following ministers have been in charge in the order and between the dates named: Rev. Francis D. Lee and T. H. Lacy, D. D., 1880 to 1883; Rev. F. A. Meade, from November, 1883, to April, 1886; Rev. Curtis Grubb, from October, 1886, to April, 1888; Rev. F. A. Meade, from May, 1888, to May, 1890; Rev. G. P. Sommerville and Peter Wager, 1891 to 1892; Rev. F. A. Meade, from September, 1892, to date, August 21st, 1900.

Dr. Lacy, during his residence in Hinton, 1882-3, frequently held service about four miles below the town, at Brooke's Station, sometimes in a little glen near the railroad and sometimes in a grove on the river bank. It was from Hinton that Bishop Peterkin set out, under Dr. Lacy's escort, on perhaps

REV. FRANK A. MEADE.

RECTORY, HINTON.

MESSIAH, ALDERSON.

ASCENSION, HINTON.

the longest horse-back trip he was ever called to take in the Diocese, stopping at the following points: Concord, Princeton, Pocahontas, Tug River, Peeryville, Wyoming Court-House, Logan Court-House, Boone Court-House, Forks of Coal and Raleigh Court-House. This trip was about four hundred miles in length, through what was then a new and unexplored country. A great part of the way was by bridle path. In one county, we were told, there was no wheeled vehicle; in another, that there was no "church house."

Taylor.

Taylor county was formed from Harrison, Barbour and Marion, in 1844, and named for General Zachary Taylor. Square miles, 150. Population—1870, 9,367; 1880, 11,455; 1890, 12,190; 1900, 14,978.

Grafton.—The Church at Grafton dates from 1879. On the twenty-fifth day of September, in that year, a Mission was organized, with five communicant members. These were: Dr. A. H. Thayer and wife, Mr. Thomas G. Steel, Mrs. Luther Martin and Mrs. E. W. Lippincott. The work was placed in charge of the Rev. W. H. H. Powers, who resided at Weston. Through the kindness of Mr. George Brinkman, the Opera House was furnished for services. Later a hall was rented over the store which stood near the point where Main and Latrobe streets meet. For this a rent of $100 a year was paid. The place was fitted up with a chancel and seats and was used until the erection of a church. During this time the little congregation paid the rent for the hall, gave the missionary $120 a year, bought an organ for $126, besides meeting other incidental expenses. Services were held twice a month. The organization was first called Trinity Mission, but was changed to Church of the Good Shepherd. Finally the name St. Matthias' was adopted, in accordance with the terms of a gift of $325 for the completion of the building from St. Matthias' Church, Philadelphia. Rev. Mr. Brittingham was in charge of the Mission at this time, and it was largely through his personal influence, and his faithful work, that

the Church was built. It is a neat frame building, costing about $1,400, and, being most eligibly located, is ample for all present purposes. This was consecrated Sunday, September 9, 1888. The Rev. Dr. Powers preached the sermon. The Church has about one hundred and fifty sittings, is heated and lighted by gas and the property is now (1901) worth $5,000. There is no indebtedness on it. Chiefly through the earnest efforts of the women, a house and lot were bought at a cost of $1,500 for a rectory. The property is now worth $3,500 and has only about $50 indebtedness on it. There are now thirty communicants, representing fourteen families. Many changes have been made in the membership, owing to the people being largely employed by the railroad. Offices in the congregation have been held by Dr. A. H. Thayer, Mr. Thomas G. Steel, Mr. Charles Steel and Mr. William Queale. At present Dr. Thayer is Warden and Mr. Charles Steel Treasurer. On August 13th, 1901, the Rev. Lewis R. Levering took charge of the two congregations of Grafton and Buckhannon, with residence at the former place. Services are held at Grafton on the first and third Sundays in the month, the Sunday-school meets every Sunday, and service is held every Wednesday evening. The ladies of the congregation are organized into two guilds, which render efficient help in caring for the church property and raising necessary funds.

The following are the names of the ministers who have been regularly in charge of the work: The Rev. W. H. H. Powers, the Rev. J. W. Ware, the Rev. Jacob Brittingham, the Rev. John Ambler, August, 1898, to June, 1899; the Rev. R. A. Rodrick, the Rev. J. T. Foster, the Rev. Charles C. Pearson, the Rev. J. S. Lightbourn, from November, 1896, to March, 1898; the Rev. James L. Fish, from July, 1899, to 1901; the Rev. Lewis R. Levering, from August, 1901.

Tucker

Tucker county was formed from Randolph county in 1857,

and named for St. George Tucker. Square miles, 340. Population—1870, 1,907; 1880, 3,151; 1890, 6,444; 1900, 13,433.

Tucker County, West Virginia.—The Rev. G. A. Gibbons, of Moorfield and Romney, first commenced Church work in Tucker county, going to Davis and to parts near St. George, even before the railroad was completed. Beginning in 1886, he preached in Davis once a month for several years, and on one occasion baptized a family of children near St. George. He would ride across the Alleghanies, on the western slope, for twelve or fifteen miles, to administer the Holy Sacrament. Services were held in different places, as opportunity offered, and necessity called for. The Lutherans and Methodists of Davis kindly offered, and Mr. Gibbons frequently used, their churches. In the summer of 1886, Bishop Peterkin, accompanied by Mr. Gibbons and Mr. Pearson, visited Davis and preached, the service being held in a large engine-house, which is still pointed out when the Bishop's first visit is mentioned. Services were afterward held in the Firemen's Hall, which was kindly loaned for purposes of worship, free of charge. Ex-Senator H. G. Davis gave a lot, and the few Episcopalians in Davis began at once to collect funds for a building. The work was handed over to Rev. John R. Joyner, who for a year or so held services at Davis and Elkins.

Bishop Peterkin made no visit to Davis from 1886 until August, 1894, when he went with Rev. John S. Lightbourne, who had recently taken charge of the work, in connection with Bayard and Elkins. On Monday, August 6th, 1894, Bishop Peterkin visited Bayard, and confirmed three persons, and on Tuesday, August 7th, visited Davis, and confirmed two, and Wednesday, August 8th, visited Belington. The Bishop's next visit to Tucker county was made in February, 1896; on Monday, the 24th, he held services at Davis, and at Bayard on Tuesday, the 25th. He again visited Davis on Monday, September 28, 1897, and Bayard on Tuesday, September 29th. About this time Mr. Lightbourne transferred his residence to Grafton, though retaining work as already

stated. The Bishop's next visit to Bayard was made on Monday, August 2d, 1898, when he confirmed one, the candidate being presented by Rev. John P. Hubbard, D. D. Davis was visited on Tuesday, August 3d, 1898, at which service a child was baptized. On August 26th, 1898, Rev. John C. Ambler, Missionary from Japan, took charge of the work, Mr. Lightbourne having transferred to Pennsylvania. Mr. Ambler resided at Grafton, and visited Elkins and Davis monthly, and as a result of his energetic efforts, the idea of a church building began to take a more definite shape in the minds of the few Episcopalians, who at that time used the Firemen's Hall as a place of worship. In company with Mr. Ambler, the Bishop visited Davis on March 5th, 1899, and confirmed one. About the middle of June, the same year, Mr. Ambler left Grafton, preparatory to returning to Japan, which he eventually did in the following fall. On July 9th, 1899, Mr. James L. Fish took charge of the work, living in the rectory at Grafton, as his predecessor had done, and visiting Davis, Elkins, Parsons and Belington always once and sometimes twice in the month. Between the Bishop's visit, on March 5th, and December 10th, 1899, a neat church had been built at Davis. Services were held morning and evening, the Bishop preaching both times. The cost of the church, exclusive of equipment, was about $800, which was fully met before any furniture was purchased, chairs being rented for the opening services. The building has since been well and beautifully furnished. The work since then, has gone uninterruptedly on, and has now the greater promise, since Mr. Fish has removed to Elkins and can visit Davis more frequently. A few Church people living at Coketon and Thomas are enrolled at Davis.

Tyler.

Tyler county was formed from Ohio in 1814 and was named for John Tyler, of James City county, Va., the father of President Tyler. Square miles, 300. Population—1870. 7,832; 1880, 11,073; 1890, 12,072; 1900, 18,252.

St. Paul's, Sistersville.—We find in the Virginia Council

Journal of 1869, the following note about the Mission at Sistersville, West Virginia:

"The Rev. S. D. Tompkins came from Kentucky and entered upon the work at Sistersville early in the year 1867. He used the church buildings of the various denominations. He found eight communicants. During his rectorship a lot was given by Mr. Stocking to be used for Church purposes. October, 1869, Bishop Johns visited the Mission and confirmed four persons. May, 1870, Bishop Whittle paid a visit and held confirmation."

Mr. Tompkins resigned the work in 1872. This congregation and work grew mainly, it seems, out of the services held at Long Reach, a few miles down the river, in Tyler county. These services were held by the Rev. J. Rambo, who visited Long Reach once a month from October, 1877, to December, 1878, and once every other month from January, 1879, to August of that year.

From Bishop Peterkin's report to the Council of West Virginia, in the year 1879, we find that he "visited and preached at Middlebourn, Sistersville and Long Reach, all in Tyler county." Wednesday, March 10th, 1880, our Bishop paid another visit. It is not known who had charge at this time. Ere the next visit, March 28th, 1881, the Rev. A. Buchanan took charge, holding services on the fourth Sunday in each month. He presented a class of eight persons to the Bishop and reports at the annual meeting of the Council "twelve baptisms and seventeen communicants; also, that four hundred dollars had been pledged towards erecting a church building."

On October 16th, 1881, the Rev. J. Brittingham took charge of the work. He writes: "By the appointment of the Bishop of West Virginia, I took charge as missionary of the work at Sistersville, Tyler county. Tradition says that the Rev. Thomas Smith, of Trinity Church, Parkersburg, was the first to hold Episcopal Service in this place. No official organization seems to have existed till January 25th, 1882, when the

congregation made application to the Bishop of the Diocese, to be organized and constituted as 'Tyler Mission,' which, being granted, the following committee was appointed to manage the secular affairs of the said Mission: Dr. J. C. Gillespie, Mr. J. Russell, and Mrs. A. Thistle, Treasurer."

Services were held for a while twice a month; then, in the latter part of 1882, they were again held monthly. Interrupted navigation prevented these during three months. In July, 1883, the Rev. Mr. Brittingham took leave of this congregation, having accepted a call to Christ Church, Clarksburg. The Rev. K. J. Hammond having entered upon the field vacated by Mr. Brittingham, "visited St. Paul's Tyler Mission on the second Sunday in August, 1883."

In May, 1885, a congregational meeting was held to provide for the erection of an Episcopal Church; another was held in June, and another in August, when out-line plans were submitted and accepted It was resolved to begin the erection immediately. Ground was broken for the foundation August 20th, 1885. The building was under roof early in December. On March 13th, 1886 (the first known), Lenten Service was held in the town, and that in St. Paul's, the new church, it being ready and open for the first time. The church building is of Gothic style, neat and plain. In 1888 an organ was gotten. Sunday, May 18th, 1888, the last service was held by Mr. Hammond, who was succeeded by the Rev. John Ambler, who officiated till his death, in 1891. The Rev. G. P. Sommerville took charge August, 1891, holding a service once a month. Under his care a fine-toned bell was placed in the tower. Mr. Sommerville resigned during the summer of 1894. The Rev. B. M. Spurr (now Archdeacon), of Moundsville, gave an occasional week-day service during the interregnum, and affected a combine with St. Anne's, New Martinsville. The Rev. Robert U. Brooking was called to take charge, February 1st, 1895.

Services are held regularly on the second and fourth Sundays of each month, with an occasional week-day service. The

people show considerable interest in the work. The first year of Mr. Brooking's rectorship, the church building was given a coat of paint inside and out, a new carpet was bought, new cathedral glass windows were put in, a Bishop's Chair and Clergy Stall were presented, and St. Paul's congregation gave three hundred and twenty-five dollars towards the building of St. Anne's rectory, New Martinsville. In the fall of 1896 Mr. S. L. Angle became a permanent resident of the town, and was appointed lay-reader by the Bishop, since which time the Church has been open every Sunday. Mr. Angle's services are most acceptable, and much of the improvement can be traced to his energetic and enthusiastic work.

In June, 1898, the church building was overhauled, transepts and recess chancel were added, which enlarges the chancel, gives a place for the choir and a robing-room. New carpet was gotten for the chancel, and the whole building much beautified with fresh paint and new paper. Two sets of chancel hangings, a memorial prayer desk and hymn board add much to the beauty and convenience of the chancel. The stove has also been put in the cellar and converted into a hot-air heater. This, with electric light, completes the improvement, at a cost of nearly one thousand dollars.

We must not neglect to speak of the "Young Woman's Guild," who have been most faithful workers, making nearly eight hundred dollars, by their untiring energy, and using it in the above-named improvement. The parish is absolutely free from debt. Number of communicants last reported, thirty-seven. Respectfully,

ROBERT U. BROOKING, Rector.

March 1st, 1899.

Present Vestry—George W. Stocking and James Pine, Wardens; Stephen L. Angle, Registrar and Treasurer; Edward Roome, Art Sutherland, Joshua Russell, W. Atwood; Stephen L. Angle, Lay-Reader.

Long Reach.—Eight miles lower down the river, near Long Reach, is a Union Church, built in 1876, in which the Episco-

pal Church has held, since its erection, a fourth interest, and the right to use it one Sunday in the month. This work was done largely through the active interest of Miss Rachel Wells. Here the Rev. Mr. Rambo, from Bellaire, Ohio, held monthly services from October, 1877, to December, 1878, and once every other month from January to August, 1879, visiting on the corresponding Sunday in the remaining months, New Martinsville. Occasional services only have since been held here.

The first service in the church was the funeral of Nicholas Wells, March 2d, 1879, the Rev. Mr. Hyland officiating.

Upshur.

Upshur county was formed from Randolph, Barbour and Lewis in 1851, and named for Abel P. Upshur. Square miles, 350. Population—1870, 8,023; 1880, 10,249; 1890, 11.884; 1900, 14,696.

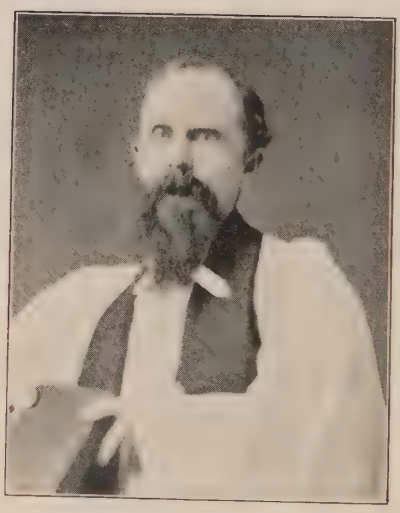
Buckhannon.—The Church at Buckhannon (a town of about 3,000) is called "The Transfiguration." The name was given it by the Rev. Dr. Lacy, under whose ministry it became the property of the Church in West Virginia. The building belonged formerly to the Southern Methodists. It was badly used during the war, and, after being used very little for some years, was bought by our struggling congregation and transformed and rebuilt, at a cost of about $1,700.

The history of the Buckhannon Mission, on the one hand, is one of discouragement, and, on the other, of great encouragement,—discouragement because of its weakness and geographical position. The supplying it with anything like regular services has been impossible, -and of encouragement, because of the deep loyalty of its band of communicants.

In 1893, I took charge of the station, in connection with the parish of St. Paul's, Weston, the mission at Sutton and other points. I found a Church without debt and about sixteen communicants. But, do the best I could, I was able only to give them one Sunday every second month and a week-night service the intervening month. Still, we held together

TRANSFIGURATION, BUCKHANNON.

ST. JOHN'S, SUTTON.



REV. J. W. KEEBLE.

and made some progress. In 1897, the Bishop connected the missions at Buckhannon and Sutton.

In company with the Rev. B. M. Spurr, I made a canvass of the two congregations, and the salary for a missionary was subscribed. I secured the services of the Rev. Thomas E. Swan, Deacon, who remained about one year. The congregation again without a pastor, I supplied them from Weston. A year intervened and the Bishop secured the services of the Rev. R. C. Caswall. Mr. Caswall stayed less than a year, and again the Church was without a leader.

The supplying of Buckhannon and such towns throughout the Diocese is one of the important pressing problems the Bishops and the Council are trying to solve.

Buckhannon is a school town, having a large Methodist Seminary, with perhaps 375 pupils. Our Church-people are deeply loyal. At present there are about nineteen communicants. W. H. BURKHARDT.

P. S.—In July, 1901, Buckhannon was joined with Grafton in one charge, under the Rev. Lewis R. Levering, with residence in Grafton. A few services were held in Pickens, in Randolph county, by Mr. Caswell, the Bishop making a visitation on Monday, September 3d, 1900.

The History of Spruce Run Mission.—The first time that a minister of the Episcopal Church is known to have visited Spruce Run was in 1848, when the Rev. S. D. Tomkins preached in a log school-house in the neighborhood of the present church. Then about the year 1889, Dr. T. H. Lacy, Rector of Old St. Paul's Church, Weston, at the suggestion of Mrs. T. A. Hopkins, and at the invitation of Mr. M. Thomas Higginbotham, began to hold services in the near-by school-house, coming for a time during the summer once a month. In August, 1891, the Rt. Rev. G. W. Peterkin, the first Bishop of the Diocese of West Virginia, paid his first visit, when Mrs. L. L. Dowell was confirmed, and her four children baptized by Dr. Lacy. At the time that the idea of building a church at this point was suggested by Mrs. T. A. Hopkins, there seemed hu-

manly speaking, very little probability of success, and now we see, as the result of her faith, the present church building and a mission organized. Two acres of land, with the necessary timber, were donated by Mr. Higginbotham, a saw-mill was set down, and the lumber was cut by the neighbors, who gladly entered into the work, giving their help in hauling logs and the lumber as needed. In 1892 the work was commenced, and, at the request of the Bishop, Mr. W. L. Davis took charge of the work and remained till September of that year. In 1894 the floor was laid, and in 1895 rough benches, which soon were removed for more comfortable seats, were placed in the church and regular services commenced. In the summer of 1894, Mr. LeMosy, from the Alexandria Seminary, took charge as lay-reader. In 1895 the Rev. A. K. Fenton was placed in charge, and in July, 1897, Spruce Chapel was consecrated. In the same year a "mission" was conducted by Rev. J. Brittingham, and in September of the following year the Mission was organized, with the following officers: William Loudin, Warden; John McDowell, Treasurer; George W. Spalding, Registrar.

This Mission sent its first Delegate, W. Loudin, to the Special Council held in Clarksburg in 1899, for the election of a Coadjutor-Bishop. At this present time fifteen communicants attend the chapel, and there are twenty-eight baptized persons, who look to the Church for ministrations. A small rectory was built on the church land in 1897.

CHAPTER XVI.

Records continued. Wayne, Webster, Wetzel, Wirt, Wood, Wyoming counties. Churches in Kenova, New Martinsville, Parkersburg, Williamstown, &c.

Wayne.

Wayne county was formed from Cabell, in 1842, and named for General Anthony Wayne. Square miles, 440. Population—1870, 7,852; 1880, 14,739; 1890, 18,607; 1900, 23,619.

The Church in Wayne.—Wayne county was formed from the territory of Cabell, in 1842, and called after General Anthony Wayne, the "Mad Anthony," of the Revolutionary War. There seems to have been no Churchmen among the early settlers, and the first service of the Episcopal Church, of which there is any present knowledge, was not held until the spring of 1890, when Bishop Peterkin and Rev. N. F. Marshall, then Rector at Huntington, visited Ceredo and held service in the Congregational Church. This service was a great delight to several families of Episcopalians, who had just come to Ceredo and the adjoining town of Kenova, with the Ohio extension of the Norfolk and Western railroad. From this time services were continued regularly, being held twice a month in the Congregational Church at Ceredo, kindly loaned for the purpose. In the autumn of 1890, a meeting of the Episcopalians of the vicinity of Ceredo and Kenova was held at the residence of Mr. W. A. Doane, in Ceredo, and a Mission formally organized, and named "Grace Church." The first officers were: William A. Doane, Warden; Charles Cleveland Coe, Treasurer; L. Tenney Peck, Registrar. Rev. N. F. Marshall was the first minister and served until his removal from West Virginia to Ohio, in 1892. He was succeeded by Rev.

Jhon S. Gibson, who took charge October 1st, 1892, and is still (January, 1901,) at his post.

The services were transferred to Kenova in 1893, and held in Assembly Hall, a building erected by the Kenova Land Association for public meetings of all kinds. Rent was paid for the use of this building, on the first and third Sunday afternoons of each month and on fifth Sundays.

In 1894 the Land Association gave the Church two lots, 25x 100 feet each, and the Court appointed Messrs. L. T. Peck, C. C. Coe and L. D. Baugh trustees to hold the title. On these lots was begun at once the erection of a church. To stimulate the people to this undertaking, Bishop Peterkin had given the church building at Volcano, a deserted oil town, in Wood county, and had it taken down and shipped by rail to Kenova. The congregation of Grace Mission, small but enthusiastic, entered with spirit upon the re-erection of the building, and in October, 1895, it was opened for Divine Service, many of the Churchmen of Huntington being present on the glad occasion.

In rebuilding, the original plan was not adhered to, but out of the old material, as far as it could be utilized, a new church, with nave, apsidal chancel, vestry-room and vestibule was built. The total cost was $1,300, not including the carpet, bell, heater, organ, &c., which were the gifts, at various times, of the efficient "Woman's Guild." The American Church Building Fund donated $200, and the remaining $600 necessary to pay all bills was kindly loaned by a member. At Easter, 1899, the borrowed money, with interest, had all been paid, and on June 11th, 1899, being Sunday, the church was consecrated by Bishop Peterkin. Mr. L. Tenney Peck read the "Instrument of Donation," and Rev. John S. Gibson, the "Sentence of Consecration," Rev. N. F. Marshall preaching the sermon on "The Spirit Giveth Life." There were present of the clergy Revs. S. S. Moore, D. D., W. H. Neilson, D. D., F. A. Meade, W. L. Gravatt and C. M. Campbell, and a large congregation.

The shifting character of the population of the town makes the work uncertain, but, with the growth of the community, it is hoped it will be of a permanent character. The foundation has been well laid at least.

Kenova is situated at the confluence of the Big Sandy and Ohio Rivers, and takes its name from the States of Kentucky, Ohio and West Virginia, thus: Ken. O. Va.

The following have served as members of the Mission's Committee: William A. Doane, L. Tenney Peck, Charles C. Coe, John W. Dashiell, R. Ney Williams and J. Shufflebarger.

Webster.

Webster county was formed from Nicholas, Braxton and Randolph, in 1860, and named for Daniel Webster. Square miles, 450. Population—1870, 1,730; 1880, 3,207; 1890, 4,783; 1900, 8,862.

Bishop Peterkin visited Addison, the county seat, in August, 1880, in company with the Rev. Mr. Powers and the Rev. George W. Dame. It was one of their preaching points on a long circuit from Clarksburg, by Weston, Sutton, Addison, Mingo, Clover Lick, Huntersville, Dunmore, Greenbank, Hillsboro, Beverly, Buckhannon. Since that time both Bishop Peterkin and Bishop Gravatt have visited Addison, and others of the clergy, notably the Rectors at Weston, under whose charge it is supposed to be, but we have not as yet even the beginning of a mission. The Rev. Dr. Roller officiated at Addison August 15th and 22d, 1886.

Wetzel.

Wetzel county was formed in 1846, and named for Lewis Wetzel. Square miles, 440. Population—1870, 8,595; 1880, 13,896; 1890, 16,351; 1900, 22,880.

St. Anne's Church, New Martinsville.—The first effort in the direction of Church organization in New Martinsville was made on the 15th of June, 1851, by the Rev. J. D. McCabe, D. D., who held a service in the court-house; and the same day a parish was organized under the constitution and canons

of the Virginia Church, to be known as "Wetzel Parish." A subscription list was opened for the purpose of erecting a church, a vestry was elected, articles of association were adopted, to which the following signatures were attached: Sampson Thistle, Friend Cox, Jonathan N. Coulter, William McDonnelle, Presly M. Martin, B. F. Martin, Leonard S. Hall, F. S. Springer, Robert W. Cox, R. W. Lanck, Jonathan McCullogh, Jacob Young and Robert Kyle. Towards the close of the month a Building Committee was appointed, a church plan and specifications reported upon, the treasurer empowered to receive and collect subscriptions for the church.

On a visit in March, Dr. McCabe baptized fifteen persons, preparing the adults for confirmation.

In October of the same year the parish united with the Northwestern Convocation, and at the same meeting of the Convocation, the name of St. Paul's was adopted for the Church, steps having been taken to erect a building. On the 8th of November, 1851, Bishop Meade visited the parish and confirmed six persons. In 1853 Dr. McCabe was elected Rector of the parish, which position he accepted, giving a service on the first Tuesday evening in each month. In 1854 a church building was erected. For several years there were intermittent services,—the work finally declining, coming to a standstill, died out, to be revived in 1874. In this year the half-dozen communicants secured the services of Rev. Jacob Rambo, of Bellaire, Ohio, who gave them a monthly service for six months. In the intervals between Mr. Rambo's visits Mr. George D. Curtis acter as lay-reader. In 1875 Bishop Whittle paid a visit. No regular service was held this year, but the Rev. John F. Woods paid occasional visits. From 1876 to 1878, Mr. Rambo again took charge, making occasional visits. In November, 1879, the Rev. A. Buchanan was appointed by the Convocation, under the direction of Bishop Peterkin, to take charge of the work. Bishop Peterkin paid a visit in 1880, and confirmed five persons.

Mr. Buchanan reports to the Council this year, two bap-

tisms, twelve communicants, one burial, and that seven hundred dollars had been pledged for the building of a church. The former building having been lost, through debt, some time before. In 1881, services were held once every two months. In March, the Bishop confirmed four. In May, a church plan was adopted, and in August the contract given for the building. In 1882, the church building was completed, at a cost of $865. The Bishop gave a very encouraging description of the work in his report to the Council this year.

The chancel furniture, for the new building, was a present from the Rector, who asked the privilege of naming the new church; this was granted, and it was called "St. Anne's." The small debt having been paid, the Bishop came on the 26th of July to consecrate the edifice, bringing with him the Rev. Messrs. K. Nelson (of the Theological Seminary of Virginia); R. A. Gibson, (Rector of Trinity Church, Parkersburg); J. Brittingham and A. Buchanan. At this time the Rev. J. Brittingham was placed in charge of the work. In 1883 the Bishop confirmed five persons. In July of this year Mr. Brittingham resigned to go to Clarksburg. The Rev. K. J. Hammond was his successor, and took charge the first Sunday in August. There was no break in the monthly service of this year, but in the early part of 1884 the service had to be suspended because of inclement weather and high water. The flood reached the highest point ever before known in this town, coming nearly to the eaves of the church. Considerable damage was done, yet the building was thoroughly cleaned and ready for service the first Sunday in March. The Bishop paid a visit on the first Sunday in May and confirmed two persons. The first Easter Day service was held on the first Sunday in April, 1885, a few Lenten services being held on the days immediately before and after the first Sunday in the month. In February, 1886, the stove was removed to the cellar and converted into a hot-air furnace, adding much to the room and comfort of the church. The Rev. Mr. Hammond resigned in

June, 1888. Rev. J. R. Taylor was Mr. Hammond's successor. During his rectorship three persons were confirmed. Mr. Taylor was succeeded by the Rev. B. M. Spurr, who took charge in December of 1893. During his rectorship, which lasted two years, there were thirteen persons confirmed. He set on foot plans for the building of a rectory, and arranged a combine with St. Paul's Church, Sistersville, to which charge the Rev. R. U. Brooking was called February, 1895. Early in the summer of this year the rectory was begun, and was ready to be occupied by the first of September. The house is a very creditable building, costing nearly nineteen hundred dollars. The lot was given by Mr. S. R. Martin. When the building was completed the entire indebtedness was only four hundred dollars. "The Ladies' Aid" and "The Guild" set themselves to work to pay off this debt, and on Easter Sunday, 1897, the debt was wiped out entirely. During the summer of 1898 several rooms were papered, which added much to the beauty of the house.

The societies and congregation generally are now talking about a new church building, and there is a small sum already laid aside towards this improvement. Up to the time of this writing, there have been added seventeen, by confirmation, during Mr. Brooking's rectorship. The communion list now numbers forty.

R. U. BROOKING, Rector.

March 1st, 1899.

The present vestrymen (March 1st, 1899,) are: S. R. Martin, Warden; Lester Williams, Registrar; S. Bruce Hall, Treasurer; Robert McEldowney, Lindsay Merrill, William McG. Hall, John F. Martin. Sunday-school Superintendent, S. R. Martin.

Smithfield.—Attention was first called to Smithfield by contributions coming in (unasked) from that point for the missions of the Church. The lumber interests was for a long time dominant, but a few years ago, oil was found in large quantities, and the building of the Short Line from Clarks-

REV. WILLIAM HULLIHEN BURKHARDT.

ST. PAUL'S, SISTERSVILLE.

RECTORY, NEW MARTINSVILLE.

ST. ANNE'S, NEW MARTINSVILLE.

burg to New Martinsville is rapidly developing this section. The Robinsons, who were so active in Mannington, having moved to near Smithfield, they, with a few other faithful members and friends of our Church, now make up quite a little band. It cannot be said that as yet they have even occasional services. The Bishop has visited them three times. We hope that they may be served from New Martinsville, even though very infrequently.

Wirt.

Wirt county was formed in 1848, and named for William Wirt. Square miles, 290. Population—1870, 4,804; 1880, 7,104; 1890, 9,269; 1900, 10,284.

Wirt County Mission, Elizabeth and Newark.—The first Episcopal services held in this mission, the date of which is known were by the Rev. Robt. A. Gibson, Rector of Trinity church, Parkersburg, in September, 1880. Occasional services prior to these were held at Elizabeth, Burning Springs and adjacent points by the Rev. S. D. Tompkins, the dates of which are unknown. Mr. Gibson made a second visit in this year, 1880, holding services at Elizabeth and Newark. The latter place had not had a service by an Episcopal clergyman for over thirty years. Two Episcopal families, Mr. Jos. W. Hale's and Mr. Leonard B. Bidwell's, settled on Newark (Flats) 1848. Rt. Rev. G. W. Peterkin made his first visit to the mission 1881, and confirmed two; also in 1882, April 23rd, and confirmed two. From this time he made regular visits. The first regular monthly services were established by the Rev. J. F. Woods, in September, 1881, who is now in charge of the mission, which has no church building and which in consequence of deaths and removals is so weak, as not to be entitled an organized mission—or mission in the full sense. Among the persons who have been connected with this mission are Mr. and Mrs. J. W. Hale, Mr. and Mrs. J. C. Hale, Mr. and Mrs. Leonard B. Bidwell, Mr. and Mrs. Leonard Bidwell, Mr. and Mrs. Walter Fleming, Mr. David Burns, Mr. and Mrs. Heermans, Dr. Shaw, and Miss Jossie Riddle.

J. F. Woods.

Wood.

Wood county was formed from Harrison in 1799, and was named for James Wood, the son of Col. James Wood, the founder of Winchester, Virginia. Square miles, 375. Population—1870, 19,000; 1880, 25,006; 1890, 27,992; 1900, 34,452.

Trinity Parish, Parkersburg.—The late Maj. A. T. Laidley, of Charleston, is authority for the statement that the Rev. Joseph Willard was the first clergyman who came to Parkersburg. He came in the year 1814 as an agent of New York people, who owned lands in Virginia, and Ohio, and that it was his habit to give the people a service of the Church whenever the opportunity offered. This statement seems to be borne out by the fact that subsequently when he went to Marietta, Ohio, he was the first clergyman to preach in a school house built by Israel Putnam in 1816. This brick school house had "a pulpit at one end of it, which also served as a reading desk."

The following record has been found in an old register in St. John's Parish, Charleston in Maj. Laidley's chirography:

Baptized, Summer of 1816, at Parkersburg: Alexander T. Laidley, Corrinne E. Laidley, James Madison Laidley. Parents, Jas. B. Laidley and Harriet B. Laidley. Sponsors, John Tyler, Mrs. Stephenson, widow of Edmund Stephenson.

The early work of the church here was done by missionaries, sent by the Bishop and Council of Virginia into Western Virginia. Visits to this place were made by the Revs. Wm. F. Lee, Chas. H. Page and Frederick D. Goodwin, The Rev. Mr. McMechen spent about a year in efforts to raise up a congregation here, during which he resided in Parkersburg. About the same time an attempt was made to unite the churches at Parkersburg and Marietta, under one minister and for a while the Rev. John T. Wheat, Rector of the church in the latter place, preached regularly in the former. The dates of these various visits and attempts seem to lie between 1825 and 1840. At some time during the same period, probably, according to tradition, about 1832, the earliest ef-

fort to organize a parish was made by those interested. As the result of this or later efforts, some kind of organization was effected, through which in 1843, the Rev. Thos. Smith was called to the charge of the work. The first entry in his "parish register" reads thus: "1843, July 17. Call and acceptance this day. Found but few friends, some interest and four communicants. Gen'l. Jackson, Mrs. Rathbone, John Taylor and Mrs. Murdock." This is the first official record of Trinity Parish, which appears to have been in the year (1843) regularly organized and in the year following admitted into union with the Convention of Virginia. Mr. Smith continued to reside here until his death, but was absent much of the time, preaching at other places over a wide territory and visiting points in the East in order to solicit funds for the erection of a church here. The first recorded visit of a Bishop to this parish—probably the first ever made to this place—is entered thus in the "Register:"—"1843, October 31st. This day Bishop Johns arrived in the village and remained with us, in company with Rev. Mr. Craik, until Monday, 6th of November, preaching and exhorting every day to the great satisfaction of all and edification of the Church." During his visit, on November 4th, confirmations was administered in the Methodist Chapel, when six were confirmed, and on the same day one additional at home on account of illness.

Mr. Smith was so successful in his efforts to raise money that he felt justified in beginning the erection of a Church, of which the corner-stone was laid with appropriate ceremonies on July 11th, 1846. But he did not live to see the building completed. In April, 1847, he died and was buried at his own request beneath the vestibule of the unfinished Church. The burial service was read by the Rev. E. Winthrop, Rector of St. Luke's, Marrietta.

Mr. Smith was succeeded by the Rev. E. T. Perkins, who came here on October 1st, 1847, a young deacon just from the Virginia Seminary. On October 11th occurs the following entry in the Register of the Parish: "Meeting of the Vestry

for the purpose of devising a plan for the completion of the Church, partially erected—and to elect a treasurer of the Vestry—and to have some understanding as to the amount of service to be performed by myself in this place and at Prible's Mills and Cow Creek respectively. Mr. C. J. Neal elected treasurer. The amount of salary contributed by the Parish, beside the apropriation from Missionary Society, $300. I consented to preach here three Sundays in each month, and at Prible's Mills or Cow Creek one Sunday—preaching also at one or the other of these places once *during the week* in each month." Mr. Perkins found thirty-six communicants. He immediately undertook the work of raising funds for the completion of the Church. Within three weeks after his arrival here, he had started for Wheeling "to present the wants of our Church before the people of that place," and, several times during the next two years or a little more, we find entries of trips to the East with a similar purpose in view. The result of these efforts was that the building was at length completed. On May 12th, 1850, Trinity Church was opened for divine service. Prayers were read by Rev. Mr. Tompkins, of Weston. Lessons by Rev. J. D. McCabe, of Wheeling—Ante-communion by Rev. M. Tolford, of Marietta—and Communion service by Rev. E. T. Perkins, Rector of the Parish. The opening sermon was preached by the Rev. J. D. McCabe from 2nd Tim. 1st chap. 13th verse. The Communion was then administered by the Rector, assisted by Rev. Mr. McCabe.

On October 27, 1850, the Church was consecrated by Bishop Johns by the name of Trinity Church.

Meantime, on September 27, 1848, the first ordination service ever held in Parkersburg occurred, when the Rev. E. T. Perkins was ordained to the order of Priests, in the Southern Methodist Church by Bishop Meade. "The sermon was preached by the Rev. Mr. Armstrong, of Wheeling, who with Rev. Mr. Tompkins, of Weston, united in the imposition of hands."

The rectorate of Dr. Perkins ended in October, 1853. After his departure, the parish remained vacant probably until the spring of 1857. During a small portion of this period the Rev. Henry I. Kershaw was here. He does not appear, however, to have been Rector of the Parish.

It is probable that he came here in August, 1856, and remained about six months. He graduated at the Virginia Seminary in June of that year and was probably sent here, as a Deacon, to fill the vacancy temporarily. He had certainly left prior to June, 1857, for on the 7th of that month we find the Rev. Thomas K. Coleman already Rector and presenting to Bishop Meade a class for confirmation. Mr. Coleman remained in charge of the Parish for eighteen months. He was here on June 7, 1857, when the class just mentioned was confirmed, and also on October 24, 1858, when Bishop Johns confirmed another class. These two dates are nearly seventeen months apart. He must, therefore, have become Rector shortly before the earlier date and have resigned shortly after the latter.

Mr. Coleman was succeeded by Dr. Wm. L. Hyland, who came to the Parish in the spring of 1859.

Dr. Hyland's rectorate was the longest in the history of the Parish, lasting until June 1st, 1878, and thus covering a period of 19 years.

The Parish possesses an enduring and admirable monument to Dr. Hyland's zeal in the commodious rectory which during many years, furnished a comfortable home to himself and family, as it has done for the succeeding Rectors and their families. It was built about 1863 and constituted a most important addition to the efficiency of the Parish.

Another important movement, in which Dr. Hyland and the members of the Vestry, associated with him, were most active, was that, which resulted in the formation of the Diocese of West Virginia, to which this Parish has always wisely and generously contributed.

In the last year of Dr. Hyland's administration the old Church, in which for nearly thirty years the congregation

had worshipped, was torn down, to give place to the handsome stone church now standing upon the same site, having been much enlarged and beautified, in the year 1898. The details of the erection of this building appear quite fully in the records. The Building Committee, appointed May 11, 1878, consisted of Mr. W. N. Chancellor, Mr. R. J. McCandlish, and Mr. H. H. Moss, and to these Mr. J. B. Neal was subsequently added. The architect was Mr. A. C. Nash and the superintendent of construction Mr. A. F. Lang. Pending the erection of the Church, a call was extended to Rev. R. A. Gibson to become Rector, which was accepted and his rectorate began October, 1878.

He entered upon his work with faith and courage and was wonderfully blessed and successful in it. He saw the church completed and consecrated on May 4, 1879. During his incumbency Trinity Hall was built under the supervision of a committee, consisting of Mr. W. N. Chancellor, Mr. G. W. Thompson, and Mr. W. Vrooman, with Mr. B. M. Ambler, as Treasurer of the building fund. This was in 1881, the hall being formally opened to the public on October 27.

In the latter part of his administration the Chapel at Tavennerville was built, chiefly through the exertions of one lady, a member of this Church, whose zeal and devotion continues to be the chief instrument in the maintenance of the Sunday School and services there—Mrs. Janet Tavenner.

It would scarcely be proper to omit mention of one event, occurring during Mr. Gibson's administration, which does not, indeed, pertain directly to the history of the Parish, but has exerted, and will continue to exert, a most beneficial influence upon it. This was the erection of the Bishop's House in Parkersburg, which was completed in 1885.

When Mr. Gibson left the Parish in October, 1887, after a rectorate of nine years, he left a work, harmonious, well equipped, and well organized. He was succeeded by the Rev. S. Scollay Moore, who took charge of the parish on April 15, 1888. During his incumbency, three missions have been undertaken in this city and a chapel has been built at Wil-

liamstown. The Mission at the Memorial Chapel of the Good Shepherd, corner of Charles and William streets, was begun in 1891, the first service having been held on February 15, of that year. The lot with the Parish House now upon it was presented to the Parish, by Bishop and Mrs. Peterkin, as a memorial to their child, John Stewart Peterkin.

The Mission at the Light House was begun on December 26, 1892. It includes a coffee and reading room, a chapel where services are held during the week and on Sunday (and also a Sunday school) and some lodging rooms. Sometimes a kindergarten school is maintained. The Mission among the colored people on June 14th, 1896.

At all these points and at Tavennerville regular and quite frequent services are maintained.

Bishop Meade gives the names of twenty-four gentlemen, who had been up to the date, at which his account closes, about 1855, Vestrymen of the Parish.

The Registers now existing begin many years later—on June 8, 1874. Those, covering the interval, if any existed, seem to have been lost. We find in the later records an almost entirely new list of Vestrymen. These are some of the new names: Judge Jno. J. Jackson, W. Vrooman, Henry Gill, C. M. Shrewsbury, R. J. McCandlish, W. T. Poole, A. F. Lang, T. Adams, J. N. Camden, W. P. Thompson, H. H. Moss, J. B. Jackson, B. M. Ambler, J. B. Neal, W. N. Chancellor, A. G. Jackson, Dr. Philip Burwell, G. W. Thompson, Dr. T. A. Harris, Dr. T. B. Camden, Simms Powell, W. W. Jackson, C. S. Fewsmith, B. D. Spillman, Dr. W. H. Sharp, W. J. Robb, D. B. Burns, C. C. Martin and J. M. Jackson.

Within the past few years the church has been greatly beautified by several handsome memorial gifts, notably a carved walnut reredos, the gift of Mrs. Geo. W. Thompson in memory of Col. Geo. W. Thompson; an angel lectern of brass, the gift of Mrs. W. H. Smith, Jr., in memory of General and Mrs. John J. Jackson, and a pipe organ of unusually fine tone and quality, built by the Votey Organ Company, of

Detroit, Michigan, the gift of Mr. and Mrs. J. M. Jackson in memory of Mr. and Mrs. John V. Rathbone. Before the organ was placed in position, the church was enlarged by an addition, which increased its seating capacity rather more than one-third.

Other handsome memorial gifts, now in use in the service of this parish, not strictly in the line of church ornamentation, are an alms-basin, given by Bishop Peterkin in memory of Mr. R. J. McCandlish, and a Communion service, of silver, whose several pieces, were given by Mrs. M. E. Rathbone in memory of Mr. F. Vinton Rathbone, by Mrs. H. C. Jackson in memory of Mrs. Julia A. DeCamps, by Mr. and Mrs. Jas. Moffett in memory of their children, Robert Beale and Margaret Moffett, by Mr. and Mrs. W. M. Trevor, in memory of Miss Elizabeth Trevor, and by the King's Daughters of Trinity Church in memory of Miss Maude C. Dent, one of their number.

Belleville, Wood County.—The Rev. Dr. Perkins used to hold services at Belleville, and in his time there was a church there, but it was destroyed by fire, and owing to the removal and death of friends and members no attempt was ever made to restore the building.

Williamstown.—Probably the first communicant in this neighborhood was Mrs. Jane H. Henderson, wife of Alexander Henderson. This worthy couple were staunch Episcopalians. Mr. Henderson being a son of Alexander Henderson, Sr., who was a vestryman with George Washington, in the Church at Pohick. Mr. Henderson brought his bride (Miss Lithgoe,) to Western Virginia in 1801, but did not live in this neighborhood till some years later. For a few years, about 1818, he resided in Marietta, Ohio, being cashier of the Bank of Marietta; and we find both him and his wife mentioned in connection with the Church work, and when in 1826, St. Luke's was organized, he became a vestryman, although again in his native State, Virginia. In the "History of St. Luke's" we find that "Rain or shine, he always came to Marietta to the service on Sundays." He and his wife spent the latter years of

REV. S. SCOLLAY MOORE, D. D.

TRINITY RECTORY, PARKERSBURG.

RT. REV. ROBERT A. GIBSON, D. D.

TRINITY CHURCH, PARKERSBURG.

their lives a few miles below Williamstown, with an only child; George W. Henderson, whom they had reared to love the Church. There are several in Marietta as well as in our county, who will remember Mrs. Henderson as a tall, stately, cultured old lady, whom pioneer life never robbed of her courteous bearing. A most devout woman. Mrs. G. W. Henderson, (formerly Elizabeth Ann Tomlinson) was confirmed in St. Luke's, 1835. The home of Mr. and Mrs. Henderson opened wide its doors to ministers, and thus they had the privilege of giving cordial welcome to Bishops Meade, Johns, Whittle, and many clergymen; and later, during her widowhood, Mrs. Henderson was cheered and strengthened by visits from Bishop Peterkin. However, we do not find that as yet there was any Episcopal service at Williamstown. In the records of St. Luke's among the burials by the Rev. C. L. F. Hoensel, 1839; we find within the short space of seventeen days there were laid to rest three children of G. W. Henderson, in Virginia. A few days later the fourth child was buried, and as a minister could not be procured, on account of the heavy flow of ice, it became the sad duty of the father to read the Burial Service. Among those present was the one child left to him, who is now Mrs. Mary P. Beeson, and who tells of this pathetic incident. Perhaps the first Episcopal service was the burial of A. Henderson in 1833, and except on such occasions, we find no record until 1857, or 1858. Mrs. G. W. Henderson having organized and equipped a Sunday school in the school room, afterwards removed it to the barn. At her request, the Rev. T. K. Coleman held occasional services. Frail health made it impossible for Mrs. Henderson to continue in this work, but her beautiful Christian life left its impress on many.

In 1850 there came to reside in the village Mrs. Hunter. This estimable lady was confirmed in Dungloe, Dunagal county, Ireland, in 1819, at the age of sixteen. A churchwoman of strong personality, who gave to her children the precious heritage of staunch Episcopal principles. In 1858 there came to the village J. W. Snodgrass, a man reared in the

Church, but not at that time a communicant, however his bride, Eunice Hall, of Marietta, had been confirmed in 1854. The children of these three families received baptism, some in Parkersburg, others in Ohio.

In the Spring of 1872, Mr. D. McKinney moved to the village, two daughters being communicants of St. John's, Pleasants county. Fannie Piatt, and Sarah Caroline (Sharp) the former is at this time the oldest communicant (in membership, not age,) among us. During the same spring Mr. E. Wilcox came here. His wife, as also his mother-in-law were communicants. Miss Fannie McKinney writes:

"Through the agency of Mrs. Smith a devoted church-worker, the services of Dr. W. L. Hyland, of Parkersburg, were occasionally procured." "Mrs. Smith organized a Sunday school in the Methodist Episcopal Church, South, during the summer of 1874, herself superintending the same." This family removed in 1877, however, "Grandma Smith" left many marks of her earnest, zealous work. As the years passed on there were occasional services held by Messrs. Hyland, Tompkins, Woods, Brittingham, Gibson, Bishop Whittle preaching once in the summer of 1874.

Bishop Peterkin first preached here Wednesday, August 6, 1879. First confirmation service, November 11, 1883.

In October, 1887, B. T. Beeson, came to reside here. Two daughters, Georgia H. and Mary Winifrede were communicants of Trinity, Parkersburg.

On May 29, 1888, Mrs. E. A. Henderson died, bequeathing to the church one lot in Williamstown and $1,000.

In the autumn of 1889 the Bishop arranged to give us more frequent services. Rev. J. R. Taylor coming for one Sunday service each month. We think he preached first in January, 1890. He is especially remembered for his sympathy with, his kindness to the sick, and his love for children. Then in May, Rev. John Ambler came; (we believe he had previously made a visit in October, 1899). He came for some months. We can not speak too highly of this noble old man whom everyone loved. Afterwards, beginning in 1891, Rev.

S. S. Moore gave us one sermon each month, when the condition of the roads would allow him to make the drive between morning and evening service at Parkersburg, and came on other occasions for especial work as he was untiring in the Master's work. During these years we received much kindness from both the Methodists and Baptists. Worshipping first in the Methodist Church, then in the Baptist Church.

In 1892, it was decided to build a Church. It being deemed undesirable to build on the lot given by Mrs. Henderson, another was to be secured, several of the ladies, especially Miss Fannie McKinney and Mrs. Beeson, favored building on the hill above high water, but the men preferred down town. A site on Ferry street was selected. The Rev. S. S. Moore in an article about "Christ Memorial Church, at Williamstown," writes: "The beginning of the fund with which it was built came from a legacy of $1,000 which together with a lot, was left by the late Mrs. Geo. W. Henderson, for the purpose. The residue was raised by the earnest exertions of the people themselves. The building was erected during the past summer, the design being furnished and its execution superintended by Mr. W. L. Davis. The total cost including furnishings was about $2,300. The building is of frame on a brick foundation, capable of seating in the pews 140 persons, with floor space for a number beyond this, in case of need, and it is extremely pretty and attractive. It was consecrated by the Bishop of the Diocese on the 22nd Sunday after Trinity, November 13, 1892. The Instrument of Donation was read by Mr. H. C. Henderson and the sentence of consecration by myself. The Rev. John Boyd, Rector of St. Luke's, Marietta, Ohio, assisted in the services. The sermon was preached by the Rev. Dr. Moore. The day was perfect and the large attendance manifested the general interest in the event.

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Mr. W. L. Davis, first as lay reader, afterwards as Deacon, became an assistant to Dr. Moore, and served Christ Memori-

al (with occasional services from Dr. Moore) until March, 1896. During these years Mr. Davis laid some excellent foundation stones, and won esteem as well as a wife while among us. In April, 1896, the Rev. W. K. Marshall came to us as Dr. Moore's assistant, a man of ability, attainments, and experience, his stay was short among us, and to our deep regret, he left us December, 1897. During the severe sickness of the Rev. Mr. Marshall we were well served in the summer of 1897, by an earnest, zealous student from the Seminary, H. B. Thomas. While with us Mr. Thomas organized our Sunday school, August, 1897. In October, 1897, the Bishop took charge of Williamstown, and some other points which for a short time were in charge of Rev. Mr. Marshall. In January, 1898. Mr. J. A. Hiatt became minister in charge. He has shown much energy and faithfulness and won many friends.

On July 21st, 1899, there was a meeting to organize the work into a mission station. Rev. S. S. Moore, D. D., presided. This was not finally effected until February 17, 1900; when the Bishop appointed J. W. Snodgrass, warden; H. C. Henderson, registrar; A. T. Henderson, treasurer. These with Charles Hunter and G. R. Hammatt form the Committee. In March, 1898, the water was in the Church, being thirty-eight inches deep on the floor.

At this time Williamstown and St. Mary's have been separated from the Parkersburg work, and with Waverly united in one charge, under special care of Mr. George C. Shaw, a candidate for Holy Orders. There have been in all thirty-three persons confirmed in Williamstown.

GEORGIA H. BEESON.

Waverly Mission, The Church of the Advent.—On the 16th of May, 1886, the first Episcopal service, or service of any kind, ever held in the community of Waverly, Wood county, was held by the Rev. Jno. F. Woods, at the house of Mr. Jno. B. Triplett. There being no church building of any kind or school house in the place, at the time, services were continued at Mr. Triplett's once a month for four months, until it be-

came evident that the quarters furnished by Mr. Triplett would not hold the congregation, more capacious room was secured at a hotel in the place, (kept by Mr. Basil Williamson). Rt. Rev. G. W. Peterkin made his first visitation here in the evening of December 7th, 1886, and confirmed one, Mrs. Jas. P. Sharp. His second visit was made April 24th, 1887. Services were held at Williamson's hotel eight months, when they were transferred to a union hall, erected June and July of this year (1887), for the accommodation of a union Sunday school and such services as might be held by the Episcopalians, Presbyterians and Methodists, from time to time. The deed for the lot on which the hall stands was made by Mr. James P. Sharp, April 5th, 1887, to the following Trustees: Mr. Basil Williamson, for the Methodist, Mr. R. J. Corbitt, for the Presbyterian and Mr. Jno. B. Triplett for the Protestant Episcopal. (The size of the lot: South line, 87 feet; west line, 84 feet; north line, 71 feet; east line, 119 feet.) Rev. J. F. Woods began services in this hall August, 1887, and continued them over three years, when he was followed by Rev. J. R. Taylor, who was in charge of the mission about six months, in 1891. Mr. Taylor was succeeded by the Rev. Grant Sommerville, who resigned in the autumn of 1894, after being in charge nearly three years. The Rev. J. F. Woods, for the second time, was placed in charge, July 1st, 1895, by Bishop Peterkin. In process of time the Methodists of the community as well as the Presbyterians, having erected churches of their own, sold out their respective interests in the union hall, to the Episcopalians, giving the latter sole possession of the building and a home of their own. After the purchase of these interests, the church building stood to the Episcopalians in cost value, $600.00. The monthly service at this point has been increased to two services a month on different Sundays. The church officers are: Warden, Mr. Jno. Triplett; registrar, Mrs. C. P. Corbett; treasurer, Mrs. C. P. Corbitt. Prominent persons taking part in this mission in addition to the above are: Mr. and Mrs. Jas. Sharp,

Mrs. Jno. Triplett, Capt. C. P. Ross and Mrs. Bert Harness. An Episcopal Sunday school is kept up in this mission.

J. F. WOODS, in charge.

In the summer of 1901 the church building was greatly improved at a cost of about $100, and Waverly was put under charge of Mr. Geo. C. Shaw, residing at St. Mary's, and having charge of that point and also of Williamstown.

Wyoming.

Wyoming county was formed from Logan in 1850. Square miles, 660. Population—1870, 3,171; 1880, 4,322; 1890. 6,232; 1900, 8,380.

Bishop Peterkin, in company with the Rev. Dr. Lacy, visited this county in October, 1882, and preached in the court house. They could find no church people.

Appendices.

APPENDIX I.

List of Councils. Churches and Chapels in use 1878. Churches and Chapels built since 1878. Churches extinct. Consecration of Churches prior to 1878. Churches consecrated since 1878. Rectories. Ordinations and Confirmations. Episcopal work done in other Dioceses.

Councils.

In October, 1877, the General Convention, meeting in Boston, gave its consent to the formation of the new Diocese.

Primary—Charleston, December, 1877.
1st. Charleston, February, 1878.
Special—Martinsburg, July, 1878.
2d. Clarksburg, June, 1879.
3d. Parkersburg, June, 1880.
4th. Shepherdstown, June, 1881.
5th. Pt. Pleasant, June, 1882.
6th. Wheeling, June, 1883.
7th. Martinsburg, June, 1884.
8th. Lewisburg, June, 1885.
9th. Charlestown, June, 1886.
10th. Weston, June, 1887.
11th. Huntington, June, 1888.
12th. Shepherdstown, June, 1889.
13th. Charleston, June, 1890.
14th. Parkersburg, June, 1891.

15th. Martinsburg, June, 1892.
16th. Clarksburg, June, 1893.
17th. Wheeling, June, 1894.
18th. Charles Town, June, 1895.
19th. Moundsville, June, 1896.
20th. Pt. Pleasant, June, 1897.
21st. Weston, June, 1898.
22d. Huntington, June, 1899.
Special—Clarksburg, July 26, 1899—to elect the Bishop Coadjutor.
23d. Shepherdstown, June, 1900.
24th. Charleston-Kanawha, June, 1901.

Churches and Chapels in use June, 1873.

Brooke County, St. John's.
Bunker Hill, Christ.
Charleston, St. John's.
Charleston, St. Luke's.*
Charlestown, Zion.*
Clarksburg, Christ.*
Fairmont, Christ.
Hedgesville, Mt. Zion.*
Leetown, St. Bartholomew's.*
Martinsburg, Trinity.
Mercer's Bottom, Bruce Chapel.*
Middleway, Grace.*
Moundsville, Trinity.
Parkersburg, Trinity.
Point Pleasant, Christ.*
Ravenswood, Grace.
Ripon, St. John's.
St. Albans, St. Mark's.*
Shepherdstown, Trinity.
Union, All Saints'.*
Volcano, Emmanuel.
Weston, St. Paul's.
Wellsburg, Christ.
Wheeling, St. Matthew's.*
Wheeling, St. Luke's Chapel.
Willow Island, St. John's.

In all—26.

In the above list those printed in Italics (10) have been replaced by entirely new buildings, those marked with a star (11) have been either finished or greatly repaired and improved. Emmanuel, Volcano, has been taken down and removed to Kenova, where now in greatly improved condition it is Grace Church, and the remaining four have undergone the usual repairs to be expected during such a term of years.

In June, 1878, the old church in Parkersburg had been torn down preparatory to building the new, and the church in

ST. JOHN'S, RIPLEY.

GOOD SHEPHERD, DUFFIELDS.

Fairmont had been pronounced unsafe, as appears above, they have both been replaced by entirely new buildings.

Churches and Chapels built since June, 1878.

In this are included the ten given in the former list as entirely new buildings, which number of course must be deducted in arriving at the total number of churches now in the Diocese. It will be found to be as follows: number brought over from time prior to June, 1878, is 16. Number of old churches entirely replaced by new buildings 10; number added since June, 1878, has been 56; making the total number now 81, the church at Volcano having been removed.

The list is as follows:

Alderson, the Messiah.
Ansted, the Redeemer.
Berkeley Springs, St. Mark's.
Bluefield, Christ.
Blue Ridge, Christ.
Bramwell, Holy Trinity.
Buckhannon, Transfiguration
Charleston, St. John's.
Charleston, St. Matthew's.
Charlestown, St. Philip's.
Clover Lick, Grace.
Cresaps' Grace.
Davis, St. Barnabas.
Davis Creek, St. Andrew's.
Duffield's, Good Shepherd.
Eckman, Grace.
Elkins, Grace.
Elm Grove, St. Paul's.
Fairmont, Christ.
Glencoe, Epiphany.
Glen Jean, Grace.
Grafton, St. Matthias'.
Harper's Ferry, St. John's.
Morgantown, Trinity.
Moundsville, Trinity.
Mountain, The, St. Andrew's.
New Martinsville, St. Anne's.
North River, Zion.
North View, St. Thomas'.
Okonoko, Epiphany.
Parkersburg, Trinity.
Parkersburg, St. Stephens'.
Parkersburg, Good Shepherd.
Parkersburg, Light House.
Powellton, St. David's Church.
Princeton, Heavenly Rest.
Ravenswood, Grace.
Ripley, St. John's.
Ripon, St. John's.
Romney, St. Stephen's.
Ronceverte, Incarnation.
Scary, St. John's.
Short Creek, Christ.
Sistersville, St. Paul's.
Spruce Run, Spruce Church.
St. Mary's, Grace.

Hinton, Ascension.
Huntington, Trinity.
Kenova, Grace.
Lewisburg, St. James'.
Liverpool, Whittle Church.
Mannington, St. Andrew's.
Martinsburg, Trinity.
Mason, Our Saviour.
Montgomery, Calvary.
Moorefield, Emmanuel.
Summit Point, Holy Spirit.
Sutton, St. John's.
Tavernersville, Grace.
Waverley, the Advent.
Wellsburg, Christ.
Weston, St. Paul's.
Wheeling, St. Andrew's.
Wheeling, St. Luke's.
White Sulphur, St. Thomas'.
Williamstown, Christ Memorial.

On the above list, the names in Italics indicate new church buildings, which have taken the place of the old, ten in number.

The chapel at Glencoe is private property. The church at Harper's Ferry is a new building on a new site, taking the place of that which was restored on the ruins of the old one in 1881. The new Ascension Church at Hinton takes the place of that which was built in 1881, but destroyed by a cyclone in 1897. The chapels called the Light House, Parkersburg, and St. David's, Powellton, are rooms in buildings used for various purposes. St. Andrew's, Mannington, is at this time (1901) involved in such complicate difficulties that its loss to the Diocese is probable. The churches at Ripley and Moorefield were in a condition far on to completion in 1878. In addition to the above buildings, the church has a fourth interest in a Union Church at Long Reach, Pleasants county. It deserves, also, to be mentioned that the foundation of the church at Ronceverte, upon which Mr. Ben Hurxthal builded with great liberality, was the share received from the sale of a Union Church, which he had also been instrumental in starting. The church at North River (or near Slanesville), Hampshire county, is perhaps eighty years old, but it had for a long time passed out of our hands, and even out of our knowledge, until Mr. Gibbons revived and established our claim in 1894, so that now it may be considered practically a new church.

Churches Extinct.

The following churches have at various times become extinct. Two, however, as mention is made, have been revived:

Back Creek, Berkeley county, Calvary.

Belleville, Wood county.

Frankfort, Hampshire county.

Jefferson county, St. George's. The present Zion Church, Charlestown, may be considered as the revival of the Old St. George's.

New Martinsville, Wetzel county, St. Paul's. This has been revived in the present St. Anne's.

Salines, Kanawha county, St. Luke's.

Teays' Valley, Putnam county, St. Paul's.

Wheeling, St. John's. This has been revived in St. Andrew's, more than a mile lower down the city.

Winfield, Putnam county, St. Paul's.

Consecration of Churches prior to 1878.

Belleville, Wood county, name of church not given. Fall of 1851, Bishop Meade.

Bruce Chapel, Mercer's Bottom. October 27th, 1843. Bishop Johns.

Back Creek, Berkeley county, Calvary. November, 1846. Bishop Meade.

Bunker Hill, Christ Church (stone). May, 1818. Bishop Moore.

Bunker Hill, Christ Church (brick). August, 1852. Bishop Meade.

Boone county, St. John's. October 31, 1849. Bishop Johns.

Coalsmouth, Bangor Church. May, 1830. Bishop Meade.

Charleston, St. John's. November 10th, 1837. Bishop Meade.

Charlestown, Zion. September, 1848. Bishop Meade.

Charlestown, Zion. December 6th, 1851. Bishop Meade.

Clarksburg, Christ. April 20th, 1856. Bishop Johns.

Fairmont, Christ. October, 1854. Bishop Meade.

Harper's Ferry, St. John's. 1853.

Leetown, St. Bartholomew's. November 6th, 1849. Bishop Meade.

New Martinsville, St. Paul's. November, 1851. Bishop Meade.

Moundsville, Trinity. November, 1855. Bishop Meade.

Parkersburg, Trinity. October 27th, 1851. Bishop Johns.

Pleasants county, St. Johns. April 30th, 1853. Bishop Johns.

Ravenswood, Grace. November, 1851. Bishop Johns.

Salines, St. Luke's. October 20th, 1844. Bishop Johns.

Shepherdstown, Trinity. April 5th, 1859. Bishop Johns.

Smithfield, Grace. November, 1852. Bishop Meade.

St. Albans (Coalsmouth), St. Mark's. June 24th, 1847. Bishop Johns.

Union, All Saints. September 3d, 1876. Bishop Whittle.

Weston, St. Paul's. Fall of 1851. Bishop Meade.

Wheeling, St. John's. November 1st, 1851. Bishop Johns.

Wheeling, St. Matthew's. October, 1837. Bishop Meade.

Wellsburg, Christ. April, 1841. Bishop Meade.

Churches Consecrated since June, 1878.

Alderson, Church of the Messiah. Monday, May 4th, 1894. Bishop Peterkin.

Ansted, Church of the Redeemer. Tuesday, October 11th, 1881. Bishop Peterkin.

Berkeley Springs, St. Mark's Church. Thursday, August 26th, 1886. Bishop Peterkin.

Blue Ridge, Christ Church. May 18th, 1890. Bishop Peterkin.

Bramwell, Holy Trinity. Sunday, September 5th, 1879. Bishop Peterkin.

Charleston, St. John's. Sunday, June 10th, 1901. Bishop Peterkin.

Charlestown, St. Philip Chapel. Wednesday, May 30th, 1900. Bishop Gravatt.

Clover Lick, Immanuel Church (Grace). Sunday, August 21st, 1892. Bishop Peterkin.

Duffields, Chapel of the Good Shepherd. Tuesday, May 31st, 1892. Bishop Peterkin.

Elkins, Grace Church. April 7, 1891. Bishop Peterkin.

Fairmont, Church Church. Wednesday, April 15th, 1896. Bishop Peterkin.

Harper's Ferry St. John's (restored). Friday, December 1, 1882. Bishop Peterkin.

Harper's Ferry, St. John's, (new). March 19th, 1899. Bishop Peterkin.

Hinton, Ascension Church. Sunday, October 8th, 1882. Bishop Peterkin.

Kenova, Grace Church. June 11th, 1899. Bishop Peterkin.

Leroy, Whittle Chapel. July 29th, 1894. Bishop Peterkin.

Lewisburg, St. James. Sunday, August 19th, 1883. Bishop Peterkin.

Martinsburg, Trinity. Sunday, March 18th, 1888. Bishop Peterkin.

Moundsville, Trinity. Monday, June 8th, 1891. Bishop Peterkin.

Moorefield, Emmanuel Church. Sunday, June 19th, 1881. Bishop Peterkin.

Morgantown, Trinity Church. Thursday, June 12th, 1890. Bishop Peterkin.

New Martinsville, St. Anne's Church. Wednesday, July 26th, 1882. Bishop Peterkin.

Okonoko, Epiphany Church. Thursday, June 13th, 1889. Bishop Peterkin.

Parkersburg, Trinity. Sunday, May 4th, 1879. Bishop Peterkin.

Princeton, Church of the Heavenly Rest. Sunday, August 16th, 1896. Bishop Peterkin.

Point Pleasant, Christ Church. Wednesday, June 7th, 1882. Bishop Peterkin.

Ripley, St. John's. Thursday, April 21st, 1887. Bishop Peterkin.

Romney, St. Stephen's. Sunday, November 13th, 1887. Bishop Peterkin.

Ronceverte, Church of the Incarnation. Sunday, May 6th, 1883. Bishop Peterkin.

Sistersville, St. Paul's. Thursday, September 24th, 1885. Bishop Peterkin.

Spruce Run, Spruce Run Chapel. Sunday, July 11th, 1897. Bishop Peterkin.

Summit Point, Church of the Holy Spirit. Thursday, September 24th, 1885. Bishop Peterkin.

Wellsburg, Christ. Monday, October 31st, 1898. Bishop Peterkin.

Weston, St. Paul's. September 13th, 1900. Bishop Gravatt.

Wheeling, St. Matthew's. Thursday, November 1st, 1888. Bishop Peterkin.

Wheeling, St. Luke's. Sunday, June 10th, 1883. Bishop Peterkin.

Williamstown, Christ Memorial Church. Sunday, November 13th, 1892. Bishop Peterkin.

I. Rectories in use June, 1878.

Charleston (St. John's).
Charlestown (Zion).
Fairmont.
Middleway.
Martinsburg.
Ripon.
Parkersburg (Trinity).
Shepherdstown.
St. Albans.
Union.
Weston.

Eleven in all. Of these rectories, that in Charleston has been replaced by a new and in every way a better one, and more eligibly located; that in Fairmont has been lost to the congregation, having been swallowed up in the debt of the Church. Those in Middleway, Martinsburg, Parkersburg and St. Albans have been very much enlarged and improved.

II. Rectories built since June, 1878.

Berkeley Springs.	Montgomery.
Bluefield.	Moorefield.
Bramwell.	Moundsville.
Charleston (St. Luke's).	New Martinsville.
Charlestown (St. Philip's).	Point Pleasant.
Clarksburg.	Ravenswood.
Elkins.	Ronceverte.
Grafton.	Romney.
Harper's Ferry.	Sistersville.
Hedgesville.	St. Mary's.
Hinton.	Wellsburg.
Huntington.	Wheeling (St. Matthew's).
Lewisburg.	Wheeling (St. Luke's).

Twenty-six in all. Of these rectories, that in Clarksburg is the second owned by the Church within this time, and that in Montgomery was destroyed by fire some years ago, but the insurance money, $1,200, is held for the erection of another.

Whole number of rectories now in the Diocese, thirty-six.

Ordinations in West Virginia, from June, 1878, to date.

J. D. Ferguson ordered Priest in Zion Church, Charles-Tuesday, December 21st, 1880. Bishop Peterkin.

J. H. W. Blake ordered Priest in Zion Church, Charlestown, Tuesday, December 21st, 1880. Bishop Peterkin.

Jacob Brittingham ordered Deacon in the Chapel of the Seminary, Friday, June 24th, 1881. Bishop Peterkin.

Jacob Brittingham ordered Priest in Trinity Church, Parkersburg, Tuesday, June 12th, 1882. Bishop Peterkin.

Francis K. Leavell ordered Deacon in the Chapel of the Seminary, on Friday, June 23d, 1882. Bishop Peterkin.

Francis K. Leavell ordered Priest in St. Matthew's Church, Wheeling, on Wednesday, June 6th, 1883. Bishop Peterkin.

R. Grattan Noland ordered Deacon in Trinity Church, Martinsburg, on Wednesday, June 4th, 1884. Bishop Peterkin.

R. Grattan Noland ordered Priest in St. James' Church,

Lewisburg, on Wednesday, June 3d, 1885. Bishop Peterkin.

J. B. Fitzpatrick ordered Deacon in St. James' Church, Lewisburg, on Wednesday, June 3d, 1885. Bishop Peterkin.

Henry T. Wirgman ordered Deacon in the Chapel of the Seminary, on Friday, June 26th, 1885. Bishop Peterkin.

T. Howard MacQueary ordered Deacon in Trinity Church, Parkersburg, on Sunday, July 19th, 1885. Bishop Peterkin.

Charles M. Campbell ordered Deacon in St. John's Church, Charleston, on Monday, May 17th, 1886. Bishop Peterkin.

Henry T. Wirgman ordered Priest in Zion Church, Charlestown, on Wednesday, June 2d, 1886. Bishop Peterkin.

J. B. Fitzpatrick ordered Priest in Zion Church, Charlestown, on Wednesday, June 2d, 1886. Bishop Peterkin.

T. Howard MacQueary ordered Priest in Trinity Church, Parkersburg, on Thursday, August 2d, 1888. Bishop Peterkin.

Jefferson R. Taylor ordered Deacon in St. James' Church, Lewisburg, on Sunday, August 19th, 1888. Bishop Peterkin.

Walter L. Burwell ordered Priest in St. Philip's Chapel, Charlestown, on Friday, April 26th, 1889. Bishop Peterkin.

R. Austin Rodrick ordered Deacon in the Chapel of the Seminary, Friday, June 28th, 1889. Bishop Peterkin.

Jefferson R. Taylor ordered Priest in Trinity Church, Parkersburg, on Wednesday, September 18th, 1889. Bishop Peterkin.

William Hullihen Burkhardt ordered Deacon in the Seminary Chapel, on Friday, June 27th, 1890. Bishop Peterkin.

Grant Paul Sommerville ordered Deacon in St. John's Church, Charleston, on Wednesday, August 6th, 1890. Bishop Peterkin.

R. Austin Rodrick ordered Priest in Trinity Church, Martinsburg, on Thursday, September 11th, 1890. Bishop Peterkin.

William Hullihen Burkhardt ordered Priest in the Seminary Chapel, on Friday, June 26th, 1891. Bishop Peterkin.

Grant Paul Sommerville ordered Priest in Christ Church,

REV. CHARLES W. BARTLETT.

REV. R. GRATTAN NOLAND.

REV. JOHN MONCURE, D. D.

Clarksburg, on Wednesday, June 7th, 1893. Bishop Peterkin.

John Smith Lightbourne ordered Deacon in the Seminary Chapel, on Friday, June 23d, 1893. Bishop Peterkin.

John Smith Lightbourne ordered Priest in Trinity Church, Huntington, on Sunday, June 17th, 1894. Bishop Peterkin.

Wilson Page Chrisman ordered Deacon in the Seminary Chapel, on Friday, June 29th, 1894. Bishop Peterkin.

Arthur Kirkby Fenton ordered Priest in St. John's Church, Charleston, on Thursday, November 15th, 1894. Bishop Peterkin.

William Lawrence Davis ordered Deacon in Trinity Church, Parkersburg, on Wednesday, May 29th, 1895. Bishop Peterkin.

Wilson Page Chrisman ordered Priest in the Seminary Chapel, on Friday, June 28th, 1895. Bishop Peterkin.

Clayton Alexander Chrisman ordered Deacon in the Seminary Chapel, on Friday, June 28th, 1895. Bishop Peterkin.

Isaac A. Canfield ordered Deacon by the Bishop of North Carolina, December 21st, 1895.

John Tilton Marley ordered Deacon in the Seminary Chapel, on Friday, June 26th, 1896. Bishop Peterkin.

Clayton Alexander Chrisman ordered Priest in the Seminary Chapel, on Friday, June 26th, 1896. Bishop Peterkin.

William K. Marshall ordered Deacon in Trinity Church, Parkersburg, on Friday, November 20th, 1896. Bishop Peterkin.

John Tilton Marley ordered Priest in St. John's Church, Charleston, on Thursday, August 12th, 1897. Bishop Peterkin.

William K. Marshall ordered Priest in Trinity Church, Parkersburg, on Friday, November 26th, 1897. Bishop Peterkin.

Charles E. Shaw ordered Deacon in Zion Church, Charlestown, on Sunday, May 14th, 1898. Bishop Peterkin.

Harris Bush Thomas ordered Deacon in the Seminary Chapel, on Friday, June 23d, 1899. Bishop Peterkin.

James N. Deaver ordered Priest, in St. Philip's Chapel, Charlestown, on Saturday, November 11, 1899. Bishop Peterkin.

Thomas E. Swan ordered Deacon in Christ Church, Wellsburg, Thursday, April 5th, 1900. Bishop Gravatt.

Charles E. Shaw ordered Priest at St. John's Church, Harper's Ferry, Sunday, May 27th, 1900. Bishop Gravatt.

Edmund Jennings Lee ordered Deacon in the Seminary Chapel, on Friday, June 22d, 1900. Bishop Peterkin.

Harris Bush Thomas ordered Priest in the Seminary Chapel, on Friday, June 22d, 1901. Bishop Gravatt.

James L. Fish, ordered Deacon in St. Matthias' Church, Grafton, Friday, September 14th, 1900. Bishop Peterkin.

Jacob A. Hiatt ordered Deacon in Trinity Church, Parkersburg, Tuesday, May 28th, 1900. Bishop Peterkin.

Guy H. Crook ordered Deacon in the Seminary Chapel, Friday, June 20th, 1901. Bishop Peterkin.

Arthur M. Lewis ordered Deacon in the Seminary Chapel, Friday, June 20th, 1901. Bishop Peterkin.

Edmund Jennings Lee ordered Priest in Trinity Church, Shepherdstown, Sunday, September 15th, 1901. Bishop Peterkin.

Ordinations in Brazil.

Vicente Brande ordered Deacon in the Chapel of Our Savior, Rio Grande do Sul, on Monday, August 28th, 1893. Bishop Peterkin.

Antonio Fraga ordered Deacon in Chapel of the Redeemer, Pelotas, on Friday, September 1st, 1893. Bishop Peterkin.

A. V. Cabral ordered Deacon, in Chapel of Good Shepherd, Porto Alegre, on Tuesday, September 12th, 1893. Bishop Peterkin.

Boaventura Oliveira ordered Deacon in Calvary Chapel, at Contracto, on Thursday, September 14th, 1893. Bishop Peterkin.

Confirmations.

	Number occasions.	Number confirmed.
Alderson	9	24
Ansted	17	54
Athens	1	3
Bayard	2	4
Beckley	1	1
Berkeley Springs	9	22
Black Band	2	11
Bluefield	14	39
Blue Ridge	7	25
Boone County	2	7
Bramwell	11	32
Brooke County	10	27
Bruce Chapel (Mercer's Bottom	10	21
Buckhannon	9	24
Bunker Hill	9	18
Burnsville	1	1
Caperton	3	4
Charleston, St. John's	27	205
Charleston, St. James'	2	2
Charleston, St. Matthew's	6	35
Charleston, St. Luke's	4	23
Charles Town, Zion	35	308
Charles Town, St. Phillips	14	70
Clarksburg	18	102
Clarksburg, North View Mission	2	31
Clover Lick	7	10
Cresaps	11	31
Coalburg	2	6
Davis	3	4
Davis Creek, St. Andrew's	3	22
Davis Creek, St. Peter's	1	11
Dry Branch	1	2
Dry Creek	1	2
Dubree	3	4

	Number occasions.	Number confirmed.
Duffields	5	18
Eckman	3	7
Elkins	4	10
Elkhorn	2	4
Elizabeth	1	4
Elm Grove	7	18
Fairmont	24	126
Fayetteville	1	1
Fort Spring	5	9
Glencoe	1	2
Grafton	20	71
Glen Jean	1	13
Harper's Ferry	17	54
Hartford	3	17
Hedgesville	21	89
Hernshaw	2	3
Hillsboro	1	1
Hinton	21	45
Howard's Creek	3	8
Huntington	30	193
Huntersville	2	3
Kanawha City	1	8
Keeney's Creek	1	2
Keeney's Mountain	4	16
Kenova	5	7
Keyser	3	8
Leetown	16	39
Leroy	2	7
Lewisburg	17	37
Lorentz	3	9
Long Reach	1	1
Mannington	6	10
Martinsburg	37	235
Mason	5	9
Middleway	23	77

	Number occasions.	Number confirmed.
Milton	2	7
Montgomery (Coal Valley)	19	57
Moorefield	12	44
Morgantown	16	72
Morris Creek	2	4
Moundsville	28	151
Moundsville Prison	3	46
Mountain, The	4	20
Mt. Carbon	1	2
Newark,	5	9
New Martinsville	20	69
Nuttall	1	3
Okonoko	9	17
Parkersburg, Trinity	34	280
Parkersburg, Chapel	2	6
Parkersburg, St. Stephen's	1	10
Paw Paw	1	3
Poca	1	1
Pt. Pleasant	24	99
Powellton	8	35
Princeton	11	27
Ravenswood	6	16
Ripley	9	41
Ripon	14	35
Romney	14	28
Ronceverte	6	9
Rush Run	1	1
Shaw	3	5
Shepherdstown	24	175
Sistersville	16	45
Smithtown	2	3
Spencer	3	4
Spillman	6	17
St. Albans	20	71
St. Andrew's on the Mountain	1	1
St. Mary's	6	11

	Number occasions.	Number confirmed.
Summit Point	14	52
Sutton	6	15
Tavennersville	1	3
Terra Alta	1	1
Union	6	18
Waverly	2	3
Welch	1	1
Wellsburg	18	71
Weston	33	168
West Columbia	3	7
Wheeling, St. Matthew's	35	503
Wheeling, St. Luke's	24	280
Wheeling, St. Andrew's	8	63
White Sulphur	10	22
Whittle Mission	2	5
Williamstown	13	29
Willow Island	7	14
Winfield	2	3
Totals	1076	5078

Episcopal Work done in other Dioceses.

Acting by the request of the ecclesiastical authorities, the Bishop has in the last few years made visitations in the neighboring Dioceses, on which occasions there have been the following services rendered:

Ordinations.

Ordinations in Ohio, one Deacon.
" " Virginia, 9 Priests, on 2 occasions.
" " Southern Ohio, 2 Priests, on 2 occasions.
" " Southern Ohio, 2 Priests.
" " Southern Ohio, 4 Deacons.
" " Brazil, 4 Deacons.
" " Kentucky, 1 Deacon.

Confirmations.

Confirmations in Virginia, 287 on 56 occasions.
" " Pennsylvania, 58 on 5 occasions.
" " Easton, 50 on 10 occasions.
" " Maryland, 107 on 11 occasions.
" " Pittsburg, 20 on 1 occasion.
" " Ohio, 52 on 1 occasion.
" " Southern Ohio, 641 on 74 occasions.
" " Brazil, 142 on 13 occasions.
" " Porto Rico, 19 on 3 occasions.
Total confirmations, 1,376; occasions, 174.

APPENDIX II.

Contract between the Rev. Joseph Doddridge and his several Congregations in 1800.

The following is taken from an old manuscript marked "Rev. Dr. Doddridge's Subscription Book, 1800." It will be of interest to our people to-day, showing as it does the "contract" between pastor and congregation one hundred years ago. Dr. Doddridge ministered to four country Churches and received as a salary from all $246.25 "in cash or merchantable."

The Rev. Joseph Doddridge hereby obligates himself to preach the Gospel on every third Sabbath at West Liberty, in Ohio county, to baptize and catechize children, to preach funeral sermons, and read the funeral service, in and for said congregation, and to administer the Holy Sacrament at least twice in every year at said place. And we, whose names are hereto subscribed, do promise to the said Joseph Doddridge, his heirs, and executors, administrators, or assigns, the sums to our names respectively annexed, well and truly, to pay as a compensation for his said services either in cash or merchantable, which delivered into some merchant mill, at market price, on or before the first day of December, in the present year, 1800, and the like sum on the first day of the same month on each and every year hereafter, so long as we shall think proper to employ him, and he to continue his services in said place, reserving to ourselves, however, the liberty of withdrawing our names at the expiration of each, all accounts being paid. Signed by Moses Chapline, Benjamin Biggs, Andrew Fout, John Hedges, son of Joseph; Nicholas Rogers, Samuel Beck, Nathan Harding, J. Stephen, John

REV. JOHN T. FOSTER.

ST. MATTHIAS, GRAFTON.

Francis, William Demont, Zaccheus Biggs, Benajah Demont, John Wilson, Walter Skinner, Elzy Swearingen, William Griffith, John Kirk, Charles Febergheim, Abraham Bolin, Thomas Decherform, Christian Foster, Simon Fouts, Thomas Beck, Thomas Wirgman, himself and family; John Willis, William Willis, Jacob Foll, Isaac Taylor, William Cully, John Cully, James Wilson, Guy Cooper, John Abrahams, George G. Dement. Subscribing in all $78.

A similar contract was made with St. Paul's Church, Brooke county, for the third Sabbath, and signed by Aaron Robinson, Israel Robinson, James Robinson, Peter Moss, William Handling for himself and family, Peter Mooney, who subscribed in all $19.

He also agreed to serve St. John's Church, Brooke county, specifying the same duties to be performed for them and giving them a service on the third Sabbath also. This contract is signed by —— Adkerson, —— Wells, Archibald Ellison, —— Adkerson, George Davis, Aseh Owings, Charles Elliot, Andrew Manneally, Thomas Nicholasson, John Mires, Simon Elliot, George Richardson, Andrew Lackey, Hew Lingin, Charles McHey, William Ackerson, John Strong, John Foster, Abel Johnson, William Baester, William Adams, John Hendricks, Richard Turner Ellson, —— Ellson, —— Swearingen, William Elliott, John Swearingen, Richard Ellson, William Davis, George Wells, George Mahan, Daniel Swearingen, George Swearingen, James White, James Britte, Anthony Wilcoxon, Alexander Monroe, Thomas Crawford, John Crawford, Andrew Morehead, George Elliot, Simon Elliot, Jr., Jane Morrow, Peter Hay, William Lowther, all of whom agreed to pay $97.50.

He also "engaged" to preach and perform such other proper services of the Protestant Episcopal Church on every other Sunday evening in Brooke Academy, or any other place agreed upon by the subscribers in Charlestown (now Wellsburg), in the following order: From the twentieth of August to the twentieth of April, Divine Service is to begin at

seven o'clock, and during the remainder of the year, between three and four in the afternoon. Also, to preach in the said place on the festival of Christmas and the fast of Ash Wednesday."

The other duties were specified as for West Liberty. To this paper P. Doddridge, Nicholas Tillinghast for himself and family, William McConnell, John Caswell, James Clark, Silas Bent, Alexander Caldwell, William Thorp, Josiah Neeves, Robert H. Johnston, Oliver Brown, John Bly, Nicholas Murray, Robert A. Moore, Samuel Tallman, Sabastian Derr, James Darrow, Thomas Crain, Henry Prather signed their names, agreeing to pay $51.75.

APPENDIX III.

Constitution of the Episcopal Society of the Valley, organized 1819.

Constitution of the Episcopal Society of the Valley.

ARTICLE I.

The object of this Society shall be the promotion and dissemination of Christian knowledge, especially in that district of country west of the Blue Ridge, in Virginia and Maryland, by sending forth missionaries, the distribution of tracts and by such other means as the managers, from time to time, shall deem most expedient.

ARTICLE II.

The officers of this Society shall be a President, two Vice-Presidents, a Secretary, a Treasurer and a Board of Managers, to be chosen annually. The President, Vice-Presidents, Secretary and Treasurer shall be elected by the members of the Society generally. The Board of Managers shall consist of the clergyman and two laymen from each vestry, the clergyman to be a member ex-officio, and the lay-managers to be elected by their vestries respectively.

ARTICLE III.

Every person contributing annually the sum of one dollar or more shall be a member of this Society, and those who shall contribute the sum of twenty dollars or more at any one time, shall be members for life.

ARTICLE IV.

Any Episcopal Clergyman not residing in the district embraced by this Society, upon the request of his vestry, and

their electing two members of the Board of Managers, shall be received into this Society, and become entitled, in common with the district before designated, to all the privileges and all the benefits which may result from the same.

ARTICLE V.

It shall be deemed the duty of each clergyman who shall be a member of this Society to use his utmost endeavors to raise funds in aid of the views thereof, either by public collections, establishing within his parish auxiliary Societies, obtaining annual and life contributions, or such other means as to his judgment may seem most advisable.

ARTICLE VI.

There shall be a meeting of this Society annually at Winchester, on the third Thursday of November, at which a report of the proceedings of the past year shall be presented by the Board of Managers, the officers for the ensuing year elected, a sermon preached appropriate to the occasion by such clergyman as the President shall designate, a collection taken up in aid of its funds, and, in general, all things transacted of a nature interesting to its affairs.

ARTICLE VII.

The President or either of the Vice-Presidents shall have the power of calling a meeting of the Board of Managers whenever, and wherever, in his judgment, the same may be necessary to the interests of the Society, any five members of whom shall constitute a quorum for the transaction of business.

ARTICLE VIII.

It shall be the duty of the Board of Managers, upon the appointment of a Missionary, to furnish him with a letter of instructions, designating the place, &c., in which he will be expected to labor.

ARTICLE IX.

No part of this constitution shall be altered or amended except at an annual meeting of the members of the Society, and with the concurrence of two-thirds of those present.

Officers of the Society for the present year (1819): Rev. Alexander Balmaine, D. D., President; Rev. Daniel Stephens and Rev. Enoch M. Lowe, Vice-Presidents; Rev. Benjamin Allen, Secretary; Obed Waite, Esq., Treasurer.

Letter subjoined, is to Rev. John Doddridge, Wellsburg, Brooke county, Virginia.:

Reverend and Dear Sir—The Managers of this Society are expected to meet at Winchester on Tuesday, the fourth of January. Any information you may be able to forward us concerning the counties of Virginia, near you, would aid us essentially in making our arrangements. Properly speaking, you are one of our Board, and we should be glad to see you, if practicable. However that may be, we hope the beneficial influence of our Society will be felt even on the banks of the Ohio.

Affectionately, you brother in the Gospel,

B. ALLEN.

APPENDIX IV.

Circular letter issued by the Episcopal Society of the Valley December 2nd, 1819.

SIR— We address you upon a subject which must commend itself to your affections as a philanthropist and a Christian. It is well known that there are many districts of our country, west of the Blue Ridge, destitute of the stated ministrations of the Gospel; there are many cottagers among the mountains without any to break unto them the bread of life; there are many inhabitants of the valleys, who, on the return of each hallowed day, have no one to tell them of the Saviour and point them the road to Heaven. Their children are growing up without being instructed in the things that belong to their everlasting peace, without being taught that sacred system which is the foundation of good order, of morality, and of comfort in this world, and of glory in the world to come.

Christians generally are engaged in spreading the knowledge of the Redeemer from one end of the earth to the other; they are translating the Scriptures, distributing tracts, sending forth Missionaries, educating young men for the ministry, and by every other means which enlightened piety can devise seeking to reclaim the dark corners of the earth from the dominion of Satan. It becomes us not to be idle. We have an immense field of labor at our very door, a tract of country equal in extent to a European kingdom, calling on us for help; we have wealth in abundance; let us, then, no longer remain inactive; let us unite our means; let us send forth Missionaries to every vacant county; let us rain tracts upon every habitation; let us take by the hand such pious young men as our funds may allow, and prepare them for pro-

claiming the glad tidings of the Gospel; let us consecrate of our ability to the service of Him who has given us all. Then shall the blessing of them who are ready to perish come upon us; then shall we be pioneers of the latter-day glory; then, perhaps, shall we meet many in future life,—many in the Paradise of Rest,—who will thank us for our labor of love. The people of New England have been sending Missionaries to the very field we propose to occupy, a field lying at our very door; let us not suffer this reproach to continue longer upon us. While we are providing for our families, let us provide for the souls of our fellows and hand down to posterity the knowledge of our God and an example of usefulness.

By uniting our exertions, we can accomplish much more than by acting separately, and, through the medium of our Society, we may supply, in some degree, those vacant parishes, which, though willing to support clergymen, are unable immediately to procure them.

We ask your assistance in carrying into operation the plan subjoined, by procuring donations, annual or life contributions, the formation of auxiliary societies, or by such other means as to your judgment may appear most expedient.

Praying that the blessing of the Most High may attend our united exertions for the good of our fellow-creatures, and that you may experience the fulfilment of that precious promise, "*The liberal soul shall be made fat, and he that watereth shall be watered also himself*," we subscribe ourselves, affectionately,

Your brethren in the Gospel,

By order of the Society,

B. ALLEN, Secretary.

Christ Church, Berkeley County, Virginia, December 2d, 1819.

APPENDIX V.

Records of the Northwestern Convocation, 1850-1877.

On the occasion of the opening of Trinity Church, Parkersburg, on May 12th, 1850, the Convocation of Northwestern Virginia was organized, embracing the parishes of Wellsburg, Wheeling, Grave Creek, (Marietta, Ohio,) Parkersburg, Weston, Coalsmouth and Kanawha. There were present Rev. Messrs. J. D. McCabe, of Wheeling; E. T. Perkins, of Parkersburg, and D. W. Tolford, of Marietta, Ohio. The Rev. William Armstrong, of Wheeling, was elected President; the Rev. D. W. Tolford, Treasurer, and the Rev. E. T. Perkins, Secretary.

The next meeting was appointed for Weston, on July 27th, but on account of the anticipated prevalence of cholera in Wheeling, which might prevent the clergy leaving their parishes, the day was changed to August 10th. There were present the Rev. Messrs. Armstrong, McCabe, Perkins and Hyland; also Bishop Johns, on his visitation.

Mr. Tolford of Marietta, having resigned his parish, it was left off the list.

It was resolved that the interests of the Church in Northwestern Virginia would be greatly advanced by the establishment of a Literary Institution, under its direction and patronage, and a committee was appointed to see what could be done.

Also resolved that this Convocation most affectionately and respectfully represent to our beloved Bishops, that the interests of the Church will be greatly advanced by the residence of one of them in the western part of the Diocese.

The following assignments for Missionary work were made:

Rev. Mr. Hyland, to St. John's, Brooke county.

Rev. Messrs. Armstrong and McCabe, to Fish Creek, Martinsville, Sistersville and Middlebourne.

Rev. Mr. Perkins, to Ravenswood.

Rev. Mr. Nash, to Point Pleasant and Mercer's Bottom.

Rev. Mr. Brown, to Buffalo.

Rev. Mr. Tompkins, to Morgantown, Fairmont, Clarksburg and Buckhannon.

The Convocation pledged itself for $100 for Mr. Tompkins' salary, provided the Diocesan Missionary Society would give $200. This, on account of the destitution of points named above.

Wheeling, November 2d, 1850.

Rev. Mr. Tompkins reported two services in Clarksburg and one in Fairmont; at the latter place he administered the Lord's Supper to six persons and baptized two children. He also visited Morgantown, with Bishop Johns, and put himself in communication with persons interested in the Church, where there are six communicants anxious for the services of the Church.

Mr. Hyland reported that he visited St. John's Church, Brooke county, with Bishop Johns. The church was consecrated and seven persons confirmed.

The Secretary reported that the Diocesan Missionary Society of Virginia could not increase the appropriation to Mr. Tompkins from one to two hundred dollars, as requested. Also, that he had received no response from Bishop Meade to the request that one of the Bishops should reside west of the mountains.

It was resolved not to meet in parishes, the Rectors of which did not attend the Convocation.

It was resolved to establish in Parkersburg an institution of learning, to be known as the Meade Institute, and a committee was appointed to secure incorporation from the Legislature.

Rev. Mr. McCabe reported a visit to New Martinsville, in company with several other of the clergy, on January 14th,

1851. Several services were held and Wetzel Parish was organized. Robert Cox, Esq., gave a lot and subscriptions received within $200 of the amount needed to erect a church. Mr. McCabe and Mr. Hyland have arranged to make a weekly visit to New Martinsville, giving services on Tuesday evenings and Wednesday mornings. At this time there was no church building of any name in the entire county.

The Rev. Mr. Perkins reported a visit to Ravenswood and Point Pleasant; the Church-people at these places pledge $300 and board, with a horse, to a young minister who will take charge.

Wellsburg, April 25th, 1851.

This was the fourth quarterly meeting of Convocation. A committee was appointed to prepare an address to be laid before the Diocesan Convention of 1853, presenting in detail the condition of the Church, &c., with a view to urging the removal of one of our Bishops west of the Alleghany Mountains.

Rev. Mr. McCabe reported that the Church at New Martinsville would be completed by July 1st, at a cost of $800.

Ravenswood, July 26th, 1851.

Rev. R. T. Brown, of Charleston, reports encouraging services at Guyandotte, Point Pleasant and Mercer's Bottom.

In view of the fact that there was no hope of securing the residence of one of the Bishops west of the mountains, a committee was appointed to look into the question of the ability of this part of the Diocese to sustain a Bishop of its own.

It was resolved that the causes existing in 1821 to render a division of the Diocese necessary, and which were set forth at a meeting of the clergy and laity, held in the town of Winchester on the first of January of that year, at present exist in an eminent degree and with combined intensity, and that the proceedings of said meeting be published.

Monday, July 28th, 1851, the Convocation met with the citizens of Ravenswood, and assisted in the formation of a new parish, to be called Ravenswood Parish.

Charleston, November 1st, 1851.

The committee to take into consideration the expediency and feasibility of forming a new Diocese made a long and exhaustive report, which it is impossible to reproduce here. It may be found in full in the Conventional Record. The committee estimates the number of communicants in Western Virginia at 500. They report the following organized parishes: Coalsmouth, Charleston, Kanawha Salines, Ravenswood, Parkersburg, Wetzel, Grave Creek, St. Matthew's and St. John's, Wheeling, Wellsburg, St. John's, Brooke county. They also report services at Cow Creek, Belleville, Point Pleasant, Morgantown, Fairmont, Clarksburg, Buckhannon and Guyandotte, and several other places (names not given). They report nineteen missionaries sustained in whole or in part by the Virginia Diocesan Missionary Society, at an expenditure of $2,254.17. Of this amount $450 was appropriated to four men west of the mountains. The committee also expresses the belief that the resources of the Church in the West are fully adequate to the comfortable support of a Bishop, and, in conclusion, they offer resolutions looking towards a division of the Diocese by canonical process.

Rev. R. T. Brown reports services at Scary, Buffalo and Winfield.

Mr. Hyland reports services at McMechen's Creek, Marshall county.

On Sunday, November 2d, the Bishop confirmed seven at 3 p. m. in St. Luke's Salines. The Bishop confirmed nine in St. John's Church, Wheeling, February 19th, 1852.

Rev. Mr. McCabe reports St. Paul's Church, New Martinsville, consecrated and seven confirmed.

Rev. Mr. Perkins reports consecration of Church at Belleville and two confirmed.

On motion, the members of Convocation were requested to avoid as far as practicable in their public discourses the discussion of doctrines about which there are essential differences of opinion in the Church.

Wellsburg, January 3d, 1853.

Rev. R. A. Castleman reports $1,000 raised for erection of a church in Clarksburg, and on July 8th, at the meeting in Clarksburg, he reports $800 additional.

The minute book records meetings in Parkersburg September 8th, 1853, in Moundsville September 18th, 1856 and in Weston December 19th, 1856. The next meeting after this recorded, is Clarksburg June 27th, 1867, when the Convocation seems to have been reorganized as the Convocation of West Virginia. There were present Rev. Messrs. Hyland, Woods, Curtis and Greer.

The record says: Scattering remarks were made on the state of the Church in West Virginia, different points where the Church may be established, and the probability of inducing young men in the ministry to come here and settle.

Rev. Mr. Woods was requested to report at the next meeting on female education.

Weston, October 16th, 1867.

A school was reported at Moundsville, with four teachers and twenty-two pupils, designed to be a Diocesan Seminary, and at the next meeting, January, 1868, at Fairmont, the Moundsville Female Seminary was cordially recommended as deserving the hearty support of all Episcopalians having daughters to educate.

After this the meetings of the Convocation were semi-annual, instead of quarterly, and two clerical associations were formed under the jurisdiction of the Convocation, the Upper Ohio Association and the Kanawha Association, both to be holden between the semi-annual meeting of Convocation.

Charleston, November 13th, 1872.

Major A. T. Laidley was appointed to correspond with the vestries, asking their co-operation in a movement looking to a division of the Diocese. Report was made of this correspondence at the meeting in Volcano, April 23d, 1873, to the effect, that of the twenty parishes in West Virginia, replies

had been received from twelve, of which nine were in the affirmative and three in the negative, of which only one dissenting parish west of the Alleghany Mountains, &c. This was referred to the Bishop, asking his advice and consent for a reference of the whole question to a committee at the approaching Council.

Huntington, November 6, 1873.

Rev. Mr. Woods reports services at Mannington and Grafton. Rev. Mr. Callaway reports prospect of building a chapel in North Charleston, and Rev. Mr. Latane gives encouraging report of work on Wheeling Island.

Clarksburg, April 9, 1874.

Services were reported as follows: By Rev. Mr. Tompkins at Cairo and Eaton Station.

By Rev. Mr. Lacy at West Columbia and other points.

By Rev. Mr. Page at Cottageville and Sandyville.,.

By Rev. Mr. Tompkins at Williamstown.

Ravenswood, November 5, 1874.

Rev. R. H. Mason reported services at Huntersville and Union.

Rev. T. H. Lacy reported services at West Columbia, Mason City and Clifton.

Rev. Mr. Page reported services at Ripley and at Whittle Mission, near Leroy.

Rev. Mr. Tompkins reported services at Oak Grove.

Point Pleasant, November 10, 1875.

The chief question up for discussion was the languishing condition of the Church in West Virginia, and the causes of it. Resolutions were adopted which assigned as the chief difficulty, the lack of Episcopal supervision. These were finally laid on the table.

April 20, 1876.

The question of a division of the Diocese was again up for discussion. Some favoring a missionary jurisdiction, which was finally agreed upon; ayes 4 clergy, 4 laity; noes 3 clergy.

It was afterwards determined to express preference for a Diocese if possible.

Revs. R. H. Mason and R. A. Cobbs were appointed to hold an association at Hinton.

At all these meetings of convocation, the different members made detailed reports of mission work. In the abstract no mention is made of these reports except when some new name occurs.

Christ Church, Fairmont, April 11, 1877.

Rev. R. H. Mason reports services at the White Sulphur Springs, and at Dry Creek.

Here the record closes.

APPENDIX VI.

Letter from Bishop Meade appointing Lay readers for Parkersburg—1834.

Marietta, June 9, 1834.

To the Members and Friends of the Episcopal Church in Parkersburg:

Whereas, it has been found conducive to the prosperity of the Church in places where no minister resides or regularly officiates each Sabbath, that the service and a sermon should be read by some pious layman on those days when the minister is absent, and whereas such is the condition of the Church in Parkersburg, therefore, I, William Meade, Assistant Bishop of the Diocese of Virginia, do hereby appoint Mr. J. J. Jackson and in his absence, Mr. John Taylor as Lay Readers, and do advise and request our good friends in Parkersburg to meet them at such times and places as shall seem most convenient, to offer up their united prayers to the Throne of Grace in the holy and venerable forms set forth in The Book of Common Prayer, to listen devoutly to the lessons appointed to be read out of the Holy Scriptures and also to such pious homilies or sermons as the above mentioned persons may select. And I do most earnestly pray that the great Head of the Church may be ever with them to bless them in this good undertaking and make it a means of holy edification to them and their beloved children.

WM. MEADE, D. D.,
Assistant Bishop of Virginia.

APPENDIX VII.

Address of Bishop Meade to the Episcopalians of Western Virginia on a Proposition to Divide the Diocese—1851.

Address.

DEAR BRETHREN AND FRIENDS:

You are aware that the clergy of Western Virginia, amounting to seven in number, have formed themselves into a convocation, for their own edification, and that of the people committed to their charge. During the last summer one of its meetings was appointed to be held at Ravenswood. Only three out of the seven were present. The subject of dividing the diocese was considered, and the same recommended. A committee was appointed to inquire into the ability of that portion of Virginia lying west of the Alleghany to support a bishop, and the expediency of applying for a division of the same, to report to the next convocation, which was to be held at Charleston, Kenawha, and which was held on the 1st of November, at the time of my recent visitation.

The Rev. Mr. Armstrong, the Rev. Mr. McCabe, and Mr. Tallant were appointed the committee. The Rev. Mr. Armstrong, of Wheeling, declined acting, being opposed to the measure. The laity from all parts of Western Virginia were, by a resolution of the convocation, invited to meet on the subject, at the time and place above mentioned. The resolutions were sent to the Bishops, and concluded with "an earnest desire to be guided by their council and advice." Bishop Johns referred the matter, as being a very grave one, to myself. In my reply I stated that there were sundry difficulties in the way of the object in view, and that as one of them was insuperable, I need only mention that, viz: that whereas the

constitution of the church required thirty presbyters in order to a division, there were only seven in Western Virginia. I reserved all further communications until we should meet in the fall, should they be required. I had reason to believe that all four of the other ministers were opposed to the proposition. On my way to Kenawha, in October, I was confirmed in this belief by personal intercourse with them. I was satisfied, also, from conversation I had with some of the laity, that it would find little favor with the great body of them. Three out of four of the dissenting clergy did not attend the meeting at Charleston, believing, as they said to me, that the measure would not be brought forward again, or if it were, would be referred to a full meeting of all the clergy and many of the laity, at the time of my visit to Wheeling, immediately after, when a very interesting subject, the decision of the location of a literary institution, was to be considered. I had myself often expressed the conviction that those who proposed the measure would not renew its consideration, being satisfied of their mistake. On reaching Charleston I heard not a word of it; nothing of lay delegates coming from a distance to advocate it, (though it seems one did come;) nothing of the advice expected from me on the occasion. I was, indeed, invited to attend the convocation, but its first meeting was held at a time when I was otherwise engaged, and I remarked that there was nothing to be done at it requiring my presence; to which remark, made to one who took a leading part, no reply correcting my mistake was made. The second meeting was held at the close of evening services, but no intimation was given me that the subject was under consideration. It was not until the next day (the Sabbath) that I learned to my surprise that the resolutions passed at Ravenswood were adopted, with some modification. But it was not until some days after that I learned the character and length of the accompanying report. I endeavored to obtain a copy of it, and arrest its publication, until we should all meet in Wheeling, when I hoped to persuade to the reconsideration and reversal of what was done at Charleston.

In this, however, I was, but should not have been, unsuccessful; and the first sight I had of the resolutions was in a secular paper in Wheeling. They are now in another form in circulation amongst those to whom I am addressing myself. I state the above because it is necessary to justify myself for this mode of declaring my sentiments on the subject. As I am known to have been in Charleston where the convocation met for the declared purpose of having my advice, silence in me could not be otherwise than construed into consent and approbation. As I conceive the report which has been put forth is calculated to mislead, by false reasonings and too sanguine calculations, it is my duty to endeavor to guard you against them. Should I permit you to involve yourselves, and those coming after you, in serious difficulties and embarrassments for want of that information which my age, experience and station enable me to give, you might justly condemn me for it.

I proceed, therefore, to point out what seems to me errors in the report now circulating amongst you. I have said that the resolutions finally adopted were modified from those first put forth at Ravenswood. Whereas *they* looked to immediate action, seemingly unaware that thirty presbyters must be settled in Western Virginia in order to a division, *these* postpone action until there shall be thirty presbyters, or until the General Convention shall remove such restriction, which, it is confidently believed by the reporters, will be done two years hence, as a proposition to that effect is before the church. It is surely unnecessary to say that personal considerations could not influence the Bishops of Virginia against the proposed division. Were they to consult their own comfort and convenience of body; were they desirous to relieve their minds from a painful weight of responsibility; to free themselves from the suspicion of partiality to a particular portion of the State, they would, though unwilling to part with many kind friends in Western Virginia, gladly avail themselves of the earliest opportunity of diminishing their labors and responsibilities. That portion of the State which

would be left to them, even now almost entirely and most abundantly supplies all their wants. The funds and the ministers, also now liberally divided with their western friends, are all inadequate to meet the pressing demands of Eastern Virginia; but, at the solemn hour of our consecration, we gave ourselves to the service of the whole State of Virginia, and until it can be made manifest that a portion of it can be better served than by our imperfect labors, we shall, as in duty bound, be willing to undergo whatever toil of body or anxiety of mind may be required of us.

1st. The first objectionable feature in the transaction, as set forth in the report, is the fact, that only three out of the seven clergymen of Western Virginia sustained the resolutions in favor of division.* One of the four present being against it, and the three absent, as I have said, opposed. As to the laity, although they were by the previous action of the convocation invited to attend from all parts of Western Virginia, only one came, except those on the spot, who belonged to Charleston and the Salines. Six parishes, however, were represented; three of them by proxies. Now, according to the report, there are thirteen organized parishes, besides nine or ten congregations, in Western Virginia. To these may be added two or three others, not recorded by the committee, making about 25 congregations, the most of them very small, which are tended with more or less care by the Bishops and other ministers. That there should have been none to represent three-fourths of all these does not show a strong desire for the measure. It should be stated that almost all the unrepresented places are, either entirely or partially under the care of the four ministers who were opposed to the measure. It is as probable that these congregations would side with their ministers as the others side with those in favor of it.

It was an error, we think, that such a minority should have gone so far in agitating this serious matter, without the ex-

*These having been but a short time in Western Virginia were more liable to err in the estimate of its condition, prospects, and capabilities.

pressed or well ascertained consent of the majority. If there be 500 communicants in Western Virginia I will venture the opinion that the ministers favoring this measure did not have under their care more than one-third of them; and that but very few even of these had considered the subject with such knowledge of facts as to make them competent judges; and, indeed, but few who have expressed or formed any opinion at all.

2nd. The second objection I have to make is to that part of the report which speaks of the cause and cure of the great want of ministers to meet the large demands of those who are said not only to be anxious for them, but able and willing to support them. After stating the population of Western Virginia to be nearly four hundred thousand souls, who have "only seven ministers to break to them the bread of life,"* it says, "that there must be some cause producing this state of things is obvious; the sooner it is discovered the better."

* This expression, "and yet there are in all this region but seven ministers to give to this multitude of nearly 400,000 souls the bread of life," taken in connexion with other passages, and with the fact that there is no recognition of any bread of life being given to any portion of these 400,000 souls by other than these seven ministers, deserves a passing notice; for although the authors of the report disclaimed any intention of denying that there were other ministers who preached the gospel in Western Virginia, those who read the whole report will be apt to understan it, especially when taken in connexion with other passage a being in the highest degree exclusive, and confining the gospel ministrations to thes seven Episcopal ministers, none other deserving the name except these. Let me introduce here a few quotations from the Pastoral Letters of the House of Bishops, showing how differently they speak on the subject. In the Pastoral of 1808, they urge Episcopalians to take "their share of the work of extending Christianity to the western brethren, especially to those of our communoin," speaking of it as a work deeply interesting to us "as members of the Episcopal Church, and of the Catholic Church at large." In the Pastoral of 1823, they exhort us, while carefully attending to our peculiarities, "to put the most favorable construction on the acts of other denominations, to rejoice in any good resulting from them, and scrupulously to avoid whatever may have a tendency to excite angry passions both in them and in ourselves." The Pastoral of 1832, exhorts to peace with other denominations in order to oppose the common foe of infidelity, and on that account also, it says, of the good effected by others, we are warranted to rejoice by that saying of St. Paul, "notwithstanding, every way Christ is preached, and herein I do rejoice, yea, and will rejoice." I would have my brethren and friends n Western Virginia, while actively endeavoring to build up Episcopal congregations, thus to regard those of other denominations, who in greater numbers have here entered before us on the field of Western Virginia, and without whose efforts thousands would have been in a far moredeplorable condition than they now are

That cause is supposed to be the want of a separate diocese and resident bishop, which it is said was felt thirty years ago by myself and others, when we proposed a similar measure in the Valley of Virginia.* The report falls into an error, often done by those who are accounting for some evil, or recommending some remedy, viz., ascribing the evil to a wrong cause, or to one cause where there are many, and expecting either an entire or very great cure from some favorite prescription, whereas many things must contribute to the same. Those who would see the main causes of the feeble condition of the Episcopal church in Western Virginia, and of the difficulties in the way of its speedy progress, under any helps that can be brought to bear upon it, must consider the history of Western Virginia, and the peculiarity of her condition, by comparison with other portions of our land, similar as to soil and position. Take, for instance, Ohio and Western Pennsylvania, lying on two sides of Western Virginia. While the latter, Western Virginia, is more hilly

* The transaction here alluded to was as follows: In the year 1822 I was, in the service of the Colonization society, collecting funds and selecting the first colonists. During one of my long absences the plan of proposing a division of the Diocese was conceived. Several of the clergy and laity living in the Valley met together on the subject in Winchester, a report having been previously prepared in favor of division. I returned home, perhaps only the day before the meeting, not having heard of it, I think, before. On going to the meeting I expressed doubts and difficulties on the subject, having indeed some years before opposed a measure somewhat of the same kind. I however consented to the report on one condition, viz: that Bishop Moore be consulted, and nothing done without his approbation. This was agreed to, and his approbation being withheld, nothing more was done. The second meeting which was appointed never took place. There was, however, a great difference between that case and the one now before us, although the latter is said in the report to be stronger in favor of division. There was then but one Bishop in the Diocese, and he much confined to a congregation in Richmond, from which he derived his support. He had never crossed the Allegany mountains, and never intended to do it, and but seldom the Blue Ridge. Moreover, the contemplated division included the Valley as well as Western Virginia, and also some counties east of the Blue Ridge, at least one half of the State, and fully half of the clergy then in Virginia. Let any one compare the present proposition with that, and a great difference will be seen between them I have to complan that, after having made this explanation to the authors of the report now examined, when they introduced it into their first resolution, they should have again brought it forward, and evidently to show that if I objected to their proposition I should now oppose as Bishop what I then advocated as Presbyter, whereas my conduct as to both is perfectly consistent.

and mountainous, and less attractive on that account to the emigrant, she has also had other obstacles to settlement and improvement, which have left her far behind the former two. In the first place, the unsettled condition of her land titles continues to this day to present most serious difficulties in the way of sale to those who would form such materials as might be moulded into Episcopal congregations. Another obstacle to the settlement of Western Virginia is the fact of its being part of a slaveholding State. This has prevented immense numbers from the north from choosing this as their home; while, on the other hand, the fact of the contiguity of Western Virginia to the free States, furnishing a facility for the escape of slaves, has prevented Eastern Virginians from settling there. Episcopal families for a long period of time have in great numbers been passing by or through Western Virginia, and have formed the basis of churches in the south or southwest. Comparatively few have settled in Western Virginia. These few are indeed the chief materials out of which our churches are composed. The causes above mentioned have mainly produced the immense difference between the present condition of Ohio, Western Pennsylvania, and Western Virginia. While the two former have their forests cleared, their lands well cultivated and covered with comfortable dwellings and farm houses, while they abound in flourishing villages and even large towns, and churches, and schools, and colleges, it is quite otherwise with the latter. A large proportion of her high hills and mountains are still covered with dense forests. Her villages and towns are few and small—some not increasing at all, other but slowly. Immense bodies of her lands are owned by non-residents, being only inhabited by those who have no inducements to improve them, and who only seek to gain, during their uncertain residence, just what is necessary for the sustenance of life. On my recent visit, I passed through four tracts of 50,000 acres each, owned by four different individuals, who were non-residents. These, I am told, are only a few of many large unimproved tracts; hundreds of thousands of acres can be bought

at the low price of from twenty-five cents (perhaps less) to one dollar per acre, and of good land, too, which will one day, though a distant one, be covered with flocks and herds. Of course, as villages and towns in the interior are for the most part sustained by the surrounding country, if this be uncultivated, or does not flourish, those cannot increase greatly. That Western Virginia has, on her surface and within her bosom, the materials of great wealth and improvement, none can doubt. I have ever believed and said that, at some future day, she will be one of the most interesting and desirable portions of our country. The improvements in the roads, already made from Winchester, Staunton, and other places, to the Ohio river, have done something for the comfort of the traveller and the improvement of the country; but it is only necessary to travel these roads in order to see in how wild and uncultivated a condition large portions of Western Virginia still are; while those who traverse it on horseback, by the cross routes, will see a far more rugged state of things. The Baltimore and Ohio railroad will do much for certain portions of Western Virginia, and the Central railroad, if pursued, as we trust it may, will do much for some other portions. There will also be a general, though it cannot be a rapid, improvement throughout the greater part of this region. Still, however, the causes mentioned above will continue for a long time to operate. The slaveholder from Eastern Virginia and elsewhere will not choose this increasingly unsafe position for his slave property. The northern man, who still cherishes strong opposition to slavery, will not come where it exists, nor would he be welcomed there, for in no part of Virginia is the opposition stronger to anything savoring of abolition. Still it is our duty, as I have often said privately, publicly, and officially, not only diligently to cultivate the places already opened to us, tend the little flocks already gathered, search for wandering sheep among the hills and mountains, but be ever ready to occupy any new positions, such as Fairmount and Fellowsville, which shall from time to time present themselves. If we cannot do all that we

would, let us do all that we can. But it is best to think soberly, and not deceive ourselves with false calculations. Even Western Pennsylvania, though having more ministers and churches than Western Virginia, has but few by comparison with her agricultural and other improvements, and by comparison with Ohio and other parts of the country. The cause of this may be found chiefly in the character of the population which first took possession of it, and still holds possession, and which was and is averse to the Episcopal church. The same may be said of the population of Western Virginia. Though for the most part of a different kind from that which first established itself in Western Pennsylvania, it was not and it is not favorable material for the Episcopal church, as past experience has shown. Western Virginia was doubtless settled chiefly from Eastern Virginia. Those who moved from the valley were not Episcopalians, for it is well known that the Germans and Scotch Irish took possession of the valley at an early period, and that the Episcopal Church had scarcely an existence there until a very late period. Those who emigrated from Eastern Virginia were chiefly of that class who had deserted the Episcopal church, and been engaged in a violent hostility to it, and carried with them, and transmitted to their children, nothing but prejudice against it; which prejudice has been cherished ever since by their religious teachers. But, even if such prejudice had not been, so many generations have since grown up in utter ignorance of our church, that in the great body of the people of Western Virginia there has no tendency to it, but the reverse. That the service of our church is most admirably adapted to the edification of the poor and laboring man, I firmly believe, and often delight to affirm; but the difficulties in the way of getting such to make trial of it are so great, by reason of their partiality to other denominations, and various other circumstances, that hitherto all the efforts to induce them so to do, whether in Virginia or elsewhere, have been of little avail. While it is our duty still to do our part in preaching to the poor, we

must not make too sanguine calculations of success, or adopt expensive plans, founded on the certainty of such calculation. Had we an abundance of zealous and laborious ministers, and of funds for their support, neither of which have we, or are likely to have for a long time to come, so that we might serve the poor of Western Virginia gratuitously, there are doubtless many places where we might do good to souls, by going among the highways and hedges as the itinerants of the Methodist communion, who are comfortably supported out of a common fund.

3dly. I must call your attention to that part of the report which relates to the ability of Western Virginia to support a Bishop. It affirms that there is not only full ability to do this, but also to support more missionaries than it now has, if all help from Eastern Virginia were withdrawn, and that the loss of such help would be a gain. It says, "the inquiries made have been sufficient to satisfy of the entire ability of the region of country indicated to adequately support a Bishop." Again, "entirely satisfy us that we can support a Bishop with comfort and competency." Again, "we doubt not that we shall be sustained in this our judgment by the almost unanimous suffrage of the clergy and laity of the district concerned." The committee, however, say, "they will not weary with the details of inquiries and calculations," but only that the results are sufficient to satisfy them of this ability. Now, it is of the utmost importance, in all matters where pecuniary means are required in order to effect an object, not only to make accurate estimates based on solid facts, but that those who are called on to embark in them should be furnished with these estimates. The Scripture admonishes us when entering on any great work to count the cost, lest having entered we be unable to accomplish it. Such estimate of cost and ability can only be properly made by reference to well established facts in the history of past and similar undertakings. The committee only affirm that there are, as far as they have been able to ascertain, 500 communicants in Western Virginia registered, and doubt not but

there are many others scattered through it. "That among these communicants there are numbers who would contribute largely and liberally to the support of a Bishop; if he would for a year or two take charge of a small parish which can be provided, the rapid growth of the church would in a few years place the matter beyond contingency." Now let it be remembered that there are only three self-supporting congregations in Western Virginia, the two in Wheeling, and the one in Charleston. What these three are able and willing to give, over and above the comfortable support of their ministers, they and their ministers best know. As to all the others, it is well known that the ministers who serve them, and have served them for years, even from the first, have been supported in part by the missionary society, without whose aid they could not have labored where they are. The rule of the missionary society is to contribute only so much as to make with the aid of the congregation the salary of a married man $500, of an unmarried man $400. Before, however, anything is allowed, the missionary committee must receive a conscientious statement from the vestry, or other persons, of what the congregations aided will give, and that they are unable to give more. Now, after such a declaration, where are to be found those many communicants, who will give largely and liberally to the support of a Bishop, and whence will come the means of supporting so many more missionaries when all help from the east is cut off? It is believed that the seven ministers in Western Virginia do not receive more than $4,000 in all, the aid of the missionary society included, and that they are often much embarrassed in consequence of their slender support. How can their congregations feel at liberty to send liberal contributions to their Bishop for one visit per annum, or even two, when their ministers who are serving them continually are in want of support, and perhaps about to leave them on that account? A minister having a family dependent on him for support will consider well before he accepts the Episcopal office in such a region relying on such calculations.

But it is said that the rapid increase of all the congregations in Western Virginia, and the establishment of new ones, will soon place the support of a Bishop beyond contingency. Having travelled through Western Virginia repeatedly for the last 35 years, and visited it eight times as Bishop within the last 22 years, I think I can form a judgment on this point which ought not to be despised. I had chiefly at my disposal more than thirty years ago about $500, raised in the Valley for the benefit of Western Virginia. Some of it was expended in the county of Hampshire, all the rest on several ministers who explored Western Virginia, and on one or two who settled in it for a time. I have had something to do with the appointment and support of those who for the last twenty years have been laboring in Western Virginia as missionaries. They have labored with more or less of frequency and regularity at Morgantown, Smithtown, Clarksburg, Weston, Buckhannon, Coalsmouth, and places lower down on the Kanawha; also at Mercer's Bottom, Point Pleasant, Ravenswood, Parkersburg, Wellsburg, and St. John's on the Ohio, and a few other places more recently. As some of these ministers have labored for many years successively, some of these ministers have been far above the average as to talents, zeal, and qualifications for usefulness, and taken together have been on an average as good as those likely to be gotten in future. And, now, I ask our friends in all the places above mentioned who shall read the report here commented on, shall look back on the past, consider the present, and look forward to the future, whether, if ministers, and good ones too, could be gotten for all these places, or for the half of them, they could be supported; and whether there is a sure prospect of raising up such congregations that in a few years they would be able not only to sustain their own ministers by their unaided contributions, but even place the comfortable support of a bishop "beyond a contingency." I leave it to them to say what prospect there is for such an increase of either villages, towns, or neighborhoods as to justify such an ex-

pectation of raising up self-supporting Episcopal congregations. Let me only refer to two or three of these places. Charlestown and Coalsmouth have for more than twenty years enjoyed the services of such men as Page, Goodwin, Martin, Craik, Ward, Whittle, Nash and Brown. The congregation at Charlestown even aided by that of the Salines, finds it difficult, if I mistake not, to satisfy the reasonable demands of a minister with a family. It is far from being a large one. At Coalsmouth, where the Rev. Mr. Nash has been faithfully laboring for many years, and where so many faithful ones had gone before him, $200 are required from the missionary society in order to a salary of $500; and to obtain this he also officiates at several other places besides Coalsmouth, which contribute something. Mercer's Bottom and Point Pleasant had for a number of years a minister, who besides all that he received from them was aided by the missionary society to a considerable amount in order to make it $400, and yet the congregations were and are still small. Wellsburg and St. John's, also, above Wheeling, have had the services of ministers, either partly or wholly devoted to them for at least fifteen years, I think, perhaps more. They have received the aid of the missionary society to the amount of from one to two hundred dollars per annum, and they still need it as much as ever, not yet having grown into self-supporting congregations, nor likely so to do. Even Parkersburg with its vicinity still requires aid from the missionary fund. These are the oldest, except that at Wheeling, of the congregations in Western Virginia, and have had much ministerial service. As to the probability of the younger and smaller ones mentioned in the report becoming independent in a short time, let it be judged of by the fact that a number of them, at least 10, have only from one to seven communicants, not amounting to 50 in all.

4th. The report urges as a reason in favor of a separate Bishop and Diocese, that it would be a means of attracting ministers to it to supply the destitute places and effect all the good hoped for. Let me caution you against a snare

which this might prove to be. Bishops in their anxiety to fill up their dioceses with ministers may do what they and their people will repent of. The Apostle Paul warned one of the first Bishops whom he ordained, to lay hands suddenly on no man; a warning most needful to all Bishops, whether as to ordinating ministers, or encouraging them to come into their dioceses. There is in our own, and every other denomination of christians in this land and every land, a floating population of ministers which may be had, such as they are. There are hundreds in our church who have mistaken their calling. I could have filled all the vacant pleces in Virginia with such, and with applicants from the ministries of other denominations, who were entirely unsuitable to us; but my own heart would have condemned me, and the people to whom they were sent still more. There are, I doubt not, those who would be attracted to a new small diocese in the hope of becoming somewhat greater than they were before; having a place in a standing committee, perhaps, or even a seat in the general convention. Such, I trust, you do not wish. The Bishops all over our land are too much in want of good and true men to let any such go from them, if they can possibly prevent it. I well know the general want of such, from the efforts continually making to draw them away from Virginia. While there are some lazy, and worthless, or incompetent ones all over the land, the number of all kinds, good and bad, has been decreasing for some years past, in proportion to our rapidly increasing population. Instead of finding fault with Bishops, as is too often the case in all the dioceses, for not supplying more ministers, the people should ask themselves whether they have done their part, by praying the Lord of the harvest to send forth ministers into the harvest, especially, and to call their own children to the work. I earnestly press this duty on the brethren and friends of Western Virginia. During the forty years since we have been resuscitating the church in Virginia, only one from that side of the mountain has given himself to the work, and his early youth was spent

in the eastern portion of the State. Almost all the ministers you have had, have come either from Eastern Virginia, or through the seminary thereof. If you cut yourselves off from these sources, where will you go for a supply? In proof of what I say as to the scarcity of ministers, I might fill a volume with the complaints of our Bishops and of the ministers of all denominations. Let the following, from Bishop Hopkins, of Vermont, taken out of his last report to his convention, suffice. After complaining of his vacancies, he says: "Nor is this difficulty confined to this diocese; for I perceive, with more sorrow than surprise, that the same complaint is becoming general. The growth of the church is greater, beyond question, than the increase of the ministry; and this evil demands not only a more fervent supplication to the Lord, that he will send forth more laborers into his harvest, but a more zealous and consistent *support* on the part of our laity. I do not mean to say that the diocese of Vermont is more liable to this censure than the other dioceses of this immense territory, because I am well convinced that this is not the fact; but I do mean to say, that the church in every quarter, except in the large city parishes, is groaning under this deficiency." He adds, also, that unless there is some change, "it needs no prophet to foretell that a famine of the word and sacraments must be the melancholy consequence, in the course of another generation."

5th. But it has been said among you, that the same thing may be done in Western Virginia as in some other dioceses, viz., an arrangement be made between some large and wealthy congregation and the diocese, by which the minister of one may be the Bishop of the other. Let us, then, take St. Matthew's Church, Wheeling, much the largest and wealthiest, but whose minister, faithful and beloved as he is, only receives $1,000, and asks no more. Let us suppose him to have closed his ministry by death, or resignation, and that the place is to be supplied. Either the vestry must consent to give up the important privilege and office of choosing a minister into the hands of the convention, or the

convention must relinquish its prerogative of choosing a Bishop to the vestry of St. Matthew's. The man whom the vestry would prefer as a pastor might not be the most suitable as a Bishop, and vice versa. The Bishop's duties must, more or less, interfere with his duties as a pastor. The care of all the churches resting on his soul, must interfere with the care he should have for one. It takes me two months to visit Western Virginia, not including the southwest, in that rapid manner complained of in the report. It would take at least four months to traverse Western Virginia, from Wheeling to Abington, from the Alleghany to the Ohio, each year, so as to satisfy. Would the congregation at Wheeling be willing to give up their pastor one-third of each year? Bishops are by no means always preferred as pastors, on this as well as other accounts; and then, if dissatisfaction arises, and the Bishop resigns, he must stand candidate for some other parish able to support him, and perhaps have for a rival some young presbyter, or even deacon, of his or some other diocese, who may be preferred before him. While necessity may sometimes compel a resort to this method of supporting a Bishop, yet I doubt not there are Bishops who, from their own experience, would warn against it, if it can be avoided. It may be well also to say something as to other modes of sustaining a Bishop. Bishops may be chosen because they are rich, and will be at no cost to a diocese. It would be a sad day for the church, when bishopricks are to be bought and sold thus. I hope nothing need be said as to the evils of that system. Some wealthy dioceses have funds whose interest supports the Episcopate. Western Virginia, if separated, would hardly attempt that. The whole diocese of Virginia labored at this for a number of years, and gave it up in despair; though the small sum thus raised, more than thirty years ago, has accumulated into something very considerable, and will one day suffice for the object aimed at. Some of the dioceses, as Virginia, Maryland, North Carolina, Ohio and others, lay an annual tax on congregations and communicants, such as the Convention thinks will be borne.

Those Bishops who are thus supported, a portion of them, at least, could tell of some most painful delays, uncertainties, and short comings in this method, which ought to be known by those who propose to adopt it. They would tell you that Bishops are not exempt from the same embarrassments as pastors, in regard to their salaries; how they, as well as other ministers, have to resort to some other means of supporting their families, and even think, at times, of tendering the resignation of their charges. On account of such uncertainty, some dioceses have for a long time sought a Bishop in vain, that is, such an one as they are willing to have. Some one, doubtless, might have been gotten without difficulty, but not such as Paul describes. A minister with a family, in some place of usefulness, and where he is supported, ought to have some reasonable security of his and their support before he enters on a field of labor.

Could the ministers and vestries of Western Virginia present such a statement, give such a pledge, as would justify a man with a family dependent upon him for support, to accept the Episcopate? They might, perhaps, to a single man, who had taken the vow of celibacy; but I hope they do not want such. I doubt whether even the authors of the report, after due consideration, would take the responsibility of persuading some worthy and well-qualified brother to accept the office, relying on the accuracy of the calculation there made, and pledging the fulfillment of the promise thereof. I am sure they would hesitate and reconsider. But it is said that out of the thirty-three dioceses in the Union, eighteen have less than thirty presbyters, and five of these eighteen less than seven; and the inference intended must be, why may not Western Virginia have one? why may not she support a Bishop and an independent diocese also? It should be remembered, also, that less than thirty may be a much larger number than seven; many of these eighteen have between 20 and 30 ministers—some nearly 30. But it must be told to our friends in Western Virginia that all these eighteen dioceses were, for a long time, either visited

by neighboring Bishops, or superintended by missionary Bishops at a salary of 2,000 or 1,500 dollars per annum, drawn from the general missionary society of our church, and that some of them are so to this day, without any expense to themselves. Some of them are even now on the same footing with Western Virginia, only that she has two diocesan Bishops, instead of one missionary Bishop to visit her, and with very little expense to herself. Only two missionary Bishops now remain in the field, and it is well understood when the dioceses they superintend shall be supplied, no more fields will be laid off for missionary Bishops, no more salaries be raised for their support; or, at any rate, that no small dioceses be divided off from them.

6thly. The foregoing topic leads me to another, viz: The question, whether the General Convention will consent to the division of dioceses, so as to admit a district of so small a number of ministers as are now, or may be in a few years, in Western Virginia, to be separated into a distinct diocese. In my opinion the restriction, as to number, will not be removed when duly considered, or, even if it should, such a division would not be consented to if application were made. When the Bishops shall see, from the case under consideration, what may be done in the way of agitation by a few individuals, however honest their zeal may be, and how delicate the situation of Bishops as to the exercise of veto power entrusted to them, how numerous might be the schemes for the subdivision of dioceses, what jealousy and suspicion might be awakened by them, I think they will prefer having a certain number of presbyters necessary to a division, even though the number be reduced. Some years ago, when it was proposed in the house of Bishops to strike out the limitation as to square miles and number of presbyters, I remember it found little favor. I was not in the house when it was agreed, at the last General Convention, that the subject might be submitted for consideration. It may be that it was thought the three vetos of the Bishop, Diocese, and General Convention, were sufficient checks, and that if

any particular number were specified, it might seem to commit the Church to granting a division, whenever such number should apply; and that it was not feared that a much smaller one would ever apply. It is argued in favor of numerous subdivisions of the larger old dioceses, that thus some remedy may be provided for an inequality in the General Convention now existing, and much complained of, viz., that so many very small dioceses should have a full representation in both branches of the General Convention, so as to outweigh the greater number of clergy and communicants in the larger ones. This is certainly an evil, but there may be a greater one. What if only the three Dioceses of New York, Western New York and Pennsylvania were thus subdivided, say each into four, and thus had twelve additional Bishops, and forty-eight additional clerical, and forty-eight additional lay, members in General Convention? Who does not perceive the advantage given to these central dioceses, so near to the usual seat of the General Convention, whose Bishops and other delegates are at hand, can remain with convenience during a protracted Convention; can bring the first talents of the laity to their aid; while the more distant dioceses find it difficult to secure delegates, or to keep them there during the meeting? Who does not see what undue influence these central dioceses would have in all the general institutions of the Church whose location is in their midst? See how New York now rules the General Seminary at pleasure. The more distant Dioceses would soon conclude that it was useless to send delegates to a body where they would be so overpowered by the central ones. Nor is there any reason to suppose that the smaller but more numerous Dioceses would relinquish a right they now have, growing out of the original compact entered into at the time of our confederation, and without which there would have been no confederation. By the original compact of our civil confederation, it was agreed that there should be an equal representation of all the States, small and great, in one branch of Congress—its Senate. In our ecclesiastical

convention it was determined that it should be the same in both branches. Congress, while bound to admit new States on the same principle as that settled for the old ones, would not consent to divide and subdivide old States at their pleasure, allowing each subdivision to have a full representation in the Senate; nor will our General Convention allow small subdivisions of old dioceses to come into the General Convention with a full delegation to both branches of it. Unequal as is the present representation, and evil in some respects as it is, yet the irregularity and the evil will be continually diminishing, since the new States, for the most part rich in soil, and large in territory, and increasing in population, will also, as time advances, be increasing in ministers and members more rapidly than the old ones.

And here it may be well to notice an argument used in the report in favor of very small dioceses, viz., that they would be a return to primitive usage, and would remove much temptation to clerical ambition. The multiplication of dioceses would indeed reduce salaries and the influence of some of the Bishops, and diminish their painful responsibilities, but at the same time would increase the number of aspirants, and tempt the lust of office more, so that it is doubtful whether clerical ambition would not be in amount greater on the proposed plan than as it is now. There is no rule given in God's word as to the extent of dioceses and number of the clergy to be placed under one Bishop. They have varied in different ages and countries, from the first, according to circumstances. It is one of those things which must be determined by expediency. Where new countries are to be supplied, and ministers and members are scattered far and wide, amongst the Heathen, or as in our land, amongst Christians of other denominations, the extent of territory must needs be larger. Let me not, however, be mistaken. I am, and ever have been in favor of small dioceses, as small as may consist with the comfortable support of the Bishops, and with the sufficient employment of their time and talents. There are dioceses which ought to be divided, and

will be divided, I believe, before many years have rolled away. Virginia is one of them. She is able to support two Bishops and give employment to two. She does so at this time. At my death, or resignation through inability to discharge the duties of the Episcopate, unless the present assistant Bishop, if alive, can plead age and infirmities to justify a call for an Assistant, and that plan be preferred, there will be no doubt a division. But as their faithful friend and Bishop, who has labored much, and cared still more for them, I would caution our western friends how they now seek a division of Virginia, which will be so much less advantageous to them, than one which they may then have. From Eastern Virginia and the Seminary they have hitherto received almost all their ministers at little expense to themselves. If cut off, as is proposed, they can have no claim on that Seminary, and the ministers issuing therefrom are insufficient to supply the wants of Eastern Virginia. The missionary society, also which has so long aided them, has more than it can do in the work before it in Eastern Virginia. Virginia has also her Bishop's fund which is rapidly increasing, and her fund for the widows and orphans of deceased clergymen is of considerable amount. By a division of the diocese at a proper time, and in such a way as to connect a portion of Eastern with Western Virginia, the latter may still reap important advantages from the above mentioned institutions, besides the great aid afforded in the support of a Bishop.

At some future period, and I wish I could think it very near, another division may be proper, which will accord with the wishes of those who have thus, as I think, prematurely proposed it, and Virginia, west of the Alleghany, be a separate diocese.

7th. It may be well to follow and confirm what has been said as to assistance received from Eastern Virginia by a statistical account. Some passages in the report seem to call for it. It is there stated, that by reason of the residence of the Bishops in Eastern Virginia, their attention is neces-

sarily given to it in undue proportion to that given to the West; that their visits in the west are few and hurried. Now, whoever will examine the journals of our conventions, will see that our visits are the same in number and duration to all, being triennial; being one and two days at a time, to about two hundred congregations. The few larger towns, being thoroughfares through which we must pass, are necessarily sometimes visited oftener than other places, and as there the great body of our people dwell, there surely it might be well for the Bishops to be more frequently. As to the congregations in the country and in the villages of Eastern Virginia, they have the same cause of complaint with those of Western Virginia, and often do complain of the rapid passage of the Bishops through them. The Bishops are quite used to such complaints—all over the church, I suppose,—for on looking over the journals of other dioceses, of small, as well as large, we read of two or three visits to different congregations in the same day, and we are sure that the Episcopal visits in Western Virginia, though far from being as long as we could wish, would compare as to time with three-fourths of the Episcopal visits in the United States. As each of us pays a triennial visit, there are of course two visits in three years. The visits of our Bishops are either annual, biennial, or triennial, so that Virginia has her average number.

Something will now be said as to the aid afforded the west by the Diocesan missionary society. It is stated in the report now commented on, that during the last year there were nineteen ministers in all Virginia aided by it only four of whom were in the west; that the aggregate amount expended by the society was $2,254.17, only $450 of which was appropriated to the west. It should be remembered that there are only four in the west who needed and applied for it, the other three being in self-supporting congregations. In order to present this subject in a just light before the public, I have obtained from the secretary of the missionary society a statement of its disbursements, not for one year

only, but from the time of its formation, in 1836 to 1851. From that I find that they have been as follows: To Eastern Virginia, $9,595.67; to the Valley, $2,550; to Western Virginia, $5,376. To this may be added at least $300 spent many years before on Western Virginia by a society in the valley. It would appear that nearly one-third of all the missionary funds of Virginia have been spent in the West, though nearly all of them were raised in the East. It appears, also, from the statement sent me, that in some years a larger amount was expended on Western Virginia than on all the rest of the State. The expenditures have varied according to circumstances.

As to the appropriation of Deacons from our Seminary, though I have not the means at hand of making an accurate statement, I feel confident that a most liberal allowance has been made to the west, while the expense of their education was almost entirely by the east. At the last ordination, at the close of our Seminary, I had only two at my disposal, and these were both earnestly solicited for Western Virginia. One of them, through peculiar circumstances, was lost to Virginia, and the other was assigned to one of at least ten applicants from Eastern Virginia. It may here be well to correct a mistake which prevails, at least in the authors of the report, as to the supply of Eastern Virginia. The building of churches and collecting of very small congregations has always been far in advance of the supply of ministers in Eastern as well as Western Virginia. Some ministers have to attend from two to five places in order to keep alive the smaller congregations in Eastern Virginia. There are about 175 congregations in Eastern Virginia, 75 of which would answer to some of those in Western Virginia, of which we have been speaking. They are neither self-supporting now, nor likely to be for a long time to come, even if they all had ministers preaching to them every Sabbath. Both in the east and the west such must be tended by some who have self-supporting congregations, or who are aided by the mis-

sionary society.* It is the duty of the Bishops to endeavor in all respects to do justice to both. There are other districts of Virginia, beside that of Western Virginia, which might in like manner and with equal justice complain of neglect—of infrequent and rapid Episcopal visits—of vacant congregations—and where ministers might meet in convocation and pass resolves in favor of division, and believe that they could easily support a Bishop and more missionaries, and attract abundance of pastors from elsewhere. And there are numerous portions of other dioceses in the land which might do the same, but agitation would be the only result.

8th. I have now a few words to say to those of my brethren and friends who, though opposed to the division of the diocese, are very anxious to secure the residence of one of the Bishops in Western Virginia, and seem to think it a reasonable request. I doubt not the sincerity of their belief, and if it were a reasonable thing, I trust there would be a conscientious compliance with it. As to myself, age and infirmities make me not worth contending for; and if I were, let me beg them to cast only a glance at the map of Virginia, and they will perceive that residing where I do, in the valley of Virginia, I am quite as near to all Western as I am to all Eastern Virginia, and that in a few months, by means of railroad, I can in twelve or fifteen hours be in the heart of Western Virginia. The question, therefore, can only be as to the Assistant Bishop. Setting aside all regard to be paid to his peculiar occupation at the college of William and Mary just at this time, to the disposition of his family in respect to a change, and to the reasonable wishes and claims of all Southern Virginia to a resident Bishop, I will suppose him settled at Wheeling, the northwest corner of the State, with twenty-five congregations west of the Alleghany, and one hundred and seventy-five east of it, to be visited once

* It is stated in the report that 109 out 117 of the clergy of Virginia have their fields of labor in the east. It is proper to correct an error here. When we deduct our missionaries in foreign lands, professors, teachers, and those who are unable to perform duty, there remains only about 80 to tend 175 places,

in three years, as at present—seven-eighths on one side, and one-eighth on the other. Would our friends in Western Virginia have him take these long journeys for visitation and attending conventions two or three times every year, when by residing in the east, where seven-eights of the congregations live, and the conventions meet, one visit over the mountains in each three years would suffice? for, remember, there must be an equal distribution of his services according to numbers. I am confident they would be the first to say we cannot expect so much labor, time, and cost to be expended on us. They will look over all our dioceses, and see that the places chosen by Bishops for their residence are those from which with most convenience they can visit their diocese, and which combine most advantages for the discharge of their duties.

9th. In drawing these remarks to a close, let me briefly advert to another objection to this measure felt by myself and many true lovers of the church and State. It has deeply grieved the hearts of many of our citizens and fellow-Christians to perceive that for some years past there has been growing up an unhappy jealousy between Eastern and Western Virginia, each charging the other with a desire to claim too much, and sometimes even threatening disunion. In my travels through each portion, I have not only avoided all participation in the strife, but have earnestly endeavored to heal the same. Some years since, when I perceived, as I thought, a disposition to irritate different portions of the church in Virginia against each other, I felt it my duty publicly to rebuke it. I fear something of the kind from the measure proposed, and the report commending it. I wish our church to be a bond of union between Eastern and Western Virginia. Statesmen have praised the Episcopal church in the United States as being the only ecclesiastical bond of union between North and South, because, while all other denominations have had unhappy sectional differences and separations, ours has thus far been united. So let it be with our church in Virginia. Let the Alleghany and all other

mountains be forgotten or sink into a plain, when we speak of our church.

When the proper time for division comes, may all political strifes be over, and railroads, canals, and turnpikes, connect every town, village, and county together. The great highway which is now rapidly drawing towards the city of Wheeling will doubtless, ere long facilitate and insure that which our western friends have so long desired. A convention of the diocese will meet in that place and receive its hospitality, and our ministers and members will assure its citizens, and all who shall come to the assembly, that however long the roads and high the mountains which separate them, Virginia Episcopalians have but one heart, and that heart devoted to the welfare of the church of our fathers, and of the noble reformers who shed their blood for its establishment.

Meanwhile, let the convocation, keeping within its proper sphere, do its duty faithfully. Let the brethren meet together in each others' parishes, and in the feebler congregations, and preach the word of God with all zeal and fidelity. Let them exhort the people, one and all, to do their duty; to contribute of their means to the support of missionaries; and especially that they give their sons to the Lord for the service of the sanctuary. Let them promote schools and colleges for the education of the youth of Western Virginia. Let them in all these ways hasten on the time when they may, without tempting God by bold adventures, propose that measure which I have endeavored to show is now premature and imprudent. It has done good heretofore by the efforts which it has made. The encouraging prospects at Ravenswood, Graves' Creek and Martinsville, and the increasing zeal and hope, which is at work in other places, are doubtless, in a measure, the result of its labors. May God add his blessing to this and every other instrumentality employed for the benefit of our Church in Western Virginia, is the prayer of your friend and brother,

W. MEADE,

Bishop of the Protestant Episcopal Church of Virginia.

Postscript.—Since the foregoing was sent to press, the following letter has been received. It was also stated that the Vestry of St. Matthew's Church, Wheeling, had adopted a resolution in opposition to the action of the Convention, and designed to state more fully their reasons for so doing:

To the Right Reverend William Meade, D. D.:

RIGHT REV. AND DEAR SIR—As the Convocation of North-Western Virginia, at a recent meeting held in Charleston, Kanawha county, adopted and published a report and resolutions, which contemplate the formation of a diocese west of the Alleghany Mountains, we, the undersigned Presbyters, beg leave to express to you our entire dissent to the report and resolutions, and most earnestly request that you withhold your assent to the object contemplated in said report and resolutions.

WILLIAM ARMSTRONG,
Rector of St. Matthew's Church, Wheeling.
E. T. PERKINS,
Rector of Trinity Parish, Parkersburg.
SAMUEL D. TOMPKINS.
Rector of St. Paul's Church, Weston, Va.,
and Missionary in Western Virginia.

December 10th, 1851.

APPENDIX VIII.

Letter from Bishop Johns to the officiating Clergy and Vestries in the western part of the Diocese of Virginia.

Shepherdstown, July 28th, 1865.

Having received from the Rev. Messrs. Addison, Jacobs and Woods, representations as to the desire of many of our good people west of the Alleghanies, that that part of the Diocese of Virginia should be organized as a separate Diocese, and wishing to be more fully informed, that I may take such action as the case may require, I hereby request the different vestries, by representation, and the officiating clergy, in person, to meet in the church at Clarksburg on the 24th day of August next at 9 a. m., to confer concerning the matter, and request them to communicate to me the result of such measures, as, under God's blessing, may conduce to His glory and promote the best interest of His Church.

J. JOHNS,

Bishop of the Protestant Episcopal Church in Virginia.

APPENDIX IX.

Extract from the Journal of the Rev. W. T. Leavell.

"In May, 1866, I attended the Council of the Protestant Episcopal Church, held in Alexandria, Va., the first that had assembled as representing the entire State since the beginning of the war, although the clergy at "Richmond and the South Side," I believe, had assembled annually and appointed also delegates to a General Council of the Southern Dioceses, held in some of the Southern States. It was in this Council of Virginia that *we resolved* to resume our relations with the Protestant Episcopal Church in the United States. The example was soon followed by all the Southern Dioceses, and we were saved the division of the Church.

I remember I was taking tea at the Rev. G. A. Smith's, (an old friend whom I assisted in his school at "Clarens" the last year of my seminary course), with several of the clergy, when I was asked by one of them, "What does the Valley Convocation think of doing in regard to the question of union with the Church in the Northern States?" I replied, that "We had not discussed it at all, that I knew of; but I thought there was but one feeling and sentiment with us on that subject. We thought there was, but *one thing to be done*, and that was to preserve the unity of the Protestant Episcopal Church in these United States." There were such expressions of astonishment and surprise by all present, that "I thought, perhaps, I had spoken rashly and would find my opinions very unpopular, and perhaps in a very small minority." But "I asked what shall we have in the future,—the bitter contentions we see in the other Churches, which have their divisions? or, shall we have peace and concord, as the

General Canons secure them to the parishes and the dioceses?" Here they seemed puzzled for a reply. And I added, "We need the protection of the Canons of the General Church." But all were in favor, and seemed determined to stand out for separate organization.

Next day the Council was opened, and Bishop Johns read his report, and advised returning to union with the Church in the United States. On that part of his address, a stormy debate arose,—very stormy for a Virginia Council. How would it end? Bishop Meade was dead, and Bishop Johns had not had time and opportunity to get hold upon the leading spirits of the State, and had opposed some of them in their wishes in Council in Richmond in regard to the memorial to the General Government, in behalf of President Davis, then a prisoner at Fortress Monroe, and cruelly treated. The Bishop objected to the "Council," as such, taking the step, and advised that, as individuals, he would heartily co-operate with them in their efforts to mitigate his confinement, or relieve him from imprisonment. (The Bishop had told me all the particulars, the fall before.) I could see there was personal opposition, almost amounting to disrespect to him, as presiding officer. He called the members to order; they would not yield without appealing to the house. But the most violent clergyman was Rev. Thompson Maury, who afterwards withdrew from the ministry. The Bishop ruled that he was out of order.

"I am not out of order."

Bishop—"Take your seat, Mr. Maury."

Mr. Maury—"I am not out of order, and I will hold the floor. I appeal to the house to say if I am out of order."

The house sustained the Bishop, and Mr. Maury reluctantly and, muttering something, took his seat. The debate continued, the Unionists gaining ground by their good temper, as well as by their arguments.

One after another concluded it was expedient to go back, and not attempt to stand simply as the Protestant Episcopal Church of Virginia. At last, Major Page, of Hanover, (the

father of the present author, Thomas Nelson Page, of Richmond), got the floor, and said, in his characteristic droll way:

"Mr. President, I am converted,—at least, I think so,—but I do not feel sure about it. I will tell you how I feel, and may be you and the brethren can judge for me. I feel like the man who had been a long time at variance with his neighbor, and neither would speak to the other, but always try to avoid a meeting. At last, one of them attended a protracted meeting, and professed conversion. Shortly after, he met his adversary, who attempted to avoid a meeting, and said to him, 'See here, Tom, old fellow, I want to speak to you. I've been to that meeting and got religion,—at least, I hope so; for I feel so humble that I am willing to shake hands with a dog,' at the same time extending his hand."

This anecdote had the happiest effect. After a good, hearty laugh, in which all seemed to join, the Major continued:

"I came here altogether opposed to union with the Church at the North; but I have listened closely to all the arguments, and I am converted and will vote for the resolution to resume union with the Protestant Episcopal Church of the United States."

When the vote was taken, soon after, it showed quite a large majority sustaining the recommendation of the Bishop. This, I suppose, was the heaviest strain ever put upon the Protestant Episcopal Church in Virginia, and the severest trial of Bishop Johns' life, during his episcopate. But he had a clear head, and a wise head, too, in dealing with questions of nice distinctions. It was he who proposed the resolution in the House of Bishops, by which the term "regeneration," as used in the baptismal office, was declared not to determine a moral change. This agreed upon, has seemed to settle that question in the minds of many who wished it dropped from the office altogether. The last time I met him, in Shepherdstown, he seemed to wish me to know that he appreciated my uniform kindness and courtesy to him ever since he had come to the Diocese, adding, "on this visit to your part of the State, you have been especially kind and considerate to me."

I replied that "I had always tried to do my duty and honor my Bishop. In your case I had the pleasure of voting for you as Assistant Bishop of Virginia, thinking you eminently qualified for the office; and you have never disappointed any of my expectations, except when, during the war, I wished to get some new clothes for you from Baltimore, which I thought you needed, and you refused, saying: "I will ask no favor of them."

W. T. L.

APPENDIX X.

Selected Letters of Bishop Peterkin, from the Church News relating chiefly to visitations made in the early years of his work.

August 23d, 1880.

I spent Sunday, August 8th, with Mr. Powers, at Weston, preaching for him Saturday night and Sunday morning and evening (confirming six in the morning), and at the Insane Asylum in the afternoon.

On Tuesday, the 10th, Mr. Dame having joined us, we started for Jacksonville, sixteen miles distant. We had service there at night, and I preached to a good congregation. Between Weston and Jacksonville are three families of our Church-people, and at the latter place, one.

On Wednesday, the 11th, we rode twenty-eight miles to Sutton, Braxton Court-House. Here we had two services, and at both, large congregations. I preached Wednesday night, and Mr. Powers Thursday night. We found one family of Episcopalians in Sutton, and Mr. Powers baptized four children on Friday, August 13th. We rode up Elk River to Addison, (Webster Court-House). The route was by bridle path all the way, and very rough. The distance is said to be thirty-eight miles, but, as once or twice we lost the way for a time, we had a ride of about forty-two miles. However, as we found a large congregation expecting services, we would not disappoint them, and Mr. Powers preached. On Sunday morning, August 15th, I preached to a very large congregation, the Methodist ministers, conducting the quarterly conference meeting, very kindly giving way to us. At Addison, as elsewhere during our entire trip, with the help of about thirty mission service books, which we carried with us, we

were able to have the full Service, as we believe, to the satisfaction and edification of the people. We had more applications for prayer books than we could supply at the time.

On Monday, August 16th, we rode twelve miles to Bergoo Creek, and camped out some three or four miles from its mouth, occupying the late evening and early morning in fishing for trout, of which delightful fish we obtained enough to supply the demand of our sharpened appetites.

On Tuesday, August 17th, we went on to Mingo Flats, a distance of about twenty-five miles, by the road which we took. The main road, which we entered near Mingo, (which is the lower part of Randolph county), was the first road other than a bridle path we had seen since leaving Sutton. At Mingo I preached in the Presbyterian Church to a large congregation.

On Wednesday, August 18th, we rode to Dr. Ligon's, at Clover Lick, a distance of about fifteen miles. Here I preached on Thursday, the 19th, and baptized a child. On Thursday evening I rode over to Greenbank, twelve miles, and preached at night in the Methodist Church to a large congregation. The few communicants we have in Pocahontas county are so very much scattered, that after you reach the county you have to make quite an extended circuit to visit them.

On Friday, August 20th, I rode five miles to Glenmore and preached in the Presbyterian Church. On Saturday, I rode thirty miles to Hillsboro and preached in the Methodist Church. I preached in the same place Sunday morning, and in the afternoon rode fifteen miles to Huntersville and preached in the Presbyterian Church. Sunday night I spent in the country about three miles from town, at the house of one of our most zealous Church-people. Monday morning I rode into Huntersville and baptized three children, and then went on fifteen miles further to Clover Lick. Providence permitting, we go on to-morrow to Mingo, fifteen miles, where I expect to preach, and thence to Buckhannon, thirty miles,

where I expect to preach Thursday night. On Friday, a ride of fifteen miles will bring us to the railroad, and our pleasant trip will be at an end.

November 10th, 1882.

On Monday, October 2d, I rode twenty miles to Front Hill, (Wayne Court-House), and had service at night. That was my first visit to Wayne, and, as far as I know, the first time any Episcopal minister had visited the county. I found no members of our Church, although I have since heard of one, who failed to make herself known to me. On Tuesday, October 3d, I came back to Huntington, and took the train for Milton, where I preached to a large congregation. The time must come soon when we shall have a resident minister at Huntington, and still one at St. Albans, who will have regular services at Hurricane and Milton. From Milton, I rode twenty miles to Hamlin (Lincoln Court-House), where I found the Court in session, and this helped to secure me a good congregation at night. I found the Mission Service Books, with their large print, of great use. Although there never before had been a Service of our Church at Hamlin, yet the responses might have put many old and languid congregation to shame. When I went to gather up the books after service, one old lady, who had sat in the Amen corner and been a devout listener, refused to give up her book, saying that she had not read it yet. On Thursday morning, I returned to Milton in time to take the east-bound train. I was riding on this trip a remarkably rough old horse; of this fact I could not but be fully aware, yet I was much amused when a countryman, to whom I was speaking for a moment on the road, said to me, "Stranger, I think you must be riding Squire ———'s old Sam, and he's a mighty rough old horse!" I told him that I quite agreed with him.

At Coalburgh, where I preached on Thursday, I found that a political meeting was announced for the same evening. There was, however, no conflict, for we had a house full, and several of the speakers of the evening attended service.

At Coal Valley, where I preached on Friday night and confirmed three persons in Calvary Church, I found all arrangements made to put up a school-building on the Church lot, and I regard this as a very important work. The public-school is in session only four months, and many will be glad to avail themselves of the advantages our Church-school will afford them. It will be the means of bringing to bear upon the children of Coal Valley that greatest of all earthly powers, the influence of a good Christian woman.

(Hinton.—Consecration of Ascension Church described elsewhere.)

* * * * *

On Monday, Mr. Lacy and myself made an early start for Princeton, Mercer county, distant about thirty miles from Hinton. In going along the narrow parts of New River, on the railway, I have often wondered how all the water that filled the broad channel near Hinton could force its way through so narrow a passage, and my wonder was increased on this trip, when, after fording the Greenbrier, just above Hinton, and finding it a good, broad stream, we came to ford the New River some distance above the point where the Greenbrier joins it. We found the river to be about four hundred yards wide, and in some places in depth up to the saddle girth. Mr. Lacy proved to be a good pilot, and we passed safely through.

On our way to Princeton we paid several visits, stopping among other places, at Concord, and going into the Normal School, which is in charge of Captain French. Towards the close of the day my horse began to show unmistakable signs of fatigue, of which more hereafter.

At Princeton, I preached in the Union Church and confirmed five persons. The next morning (Tuesday, the 10th,) I preached again in the same place, administered the Communion and confirmed one person. During our stay in Princeton, I baptized an infant and an adult, and Mr. Lacy baptized an adult. Although we have so few services in Princeton, the two previous visits of Mr. Lacy, during the last year being

the only visit from an Episcopal minister to the town before our joint visit, yet we deemed it expedient to organize a mission. And so we have added Princeton Mission to our number, with eleven communicants, and the Church in the future to be called the Church of the Heavenly Rest.

On Tuesday, the 10th, we rode about twenty miles and stopped in the neighborhood of the new mining town of Pocahontas; we expected to preach there, although it is over the line in Virginia, but we were delayed in our day's travel by the dullness of my horse, and we found also upon our arrival, that a few days before the floor had been taken up in the only building available for the purpose of service We had a cordial reception at Pocahontas from Captain Miller and Colonel Norborne Berkeley; the latter we found was an old school-mate of Bishop Whittle's, and he asked particularly after him. I have rarely, if ever, seen a more busy place than Pocanhontas, what, with six openings for coal, which they are working vigorously, piling up the coal in great stacks, and the building of many houses in the town, and preparing the bed for the railway, and building coke ovens, and straightening the course of a troublesome run, and driving a tunnel for the railroad, and other things going on, they seem about as busy in Pocahontas as people ever get.

From Pocahontas, we came on through the upper corner of Tazewell county, Virginia, going by the mouth of the mines, and up Flat Top Mountain till we came to the "peeled chestnuts," when our route was henceforth by bridle paths; in about thirty miles we came to Cartwright's, where we spent Wednesday night, October 11th. When Mr. Lacy rode up to Mr. Cartwright and asked him if he could take care of us for the night, he replied, in his characteristic way, "If you can stand me, I reckon I can stand you."

By the time we reached the point, which on the map rejoices in the name of Snake-Root, my horse seemed completely fagged. Mr. Cartwright came in the morning with the cheering intelligence that he did not think I would ever get

him back to the stable from which he started. As we were eighty miles from our base of supplies, and had upwards of two hundred miles of rough mountain road still before us, the effect of this may be imagined; after full consultation, we determined to leave behind most of our baggage and the jaded beast, which we called Gilbert, and press on in two columns, consisting of equal numbers of cavalry and infantry, which we did accordingly on Thursday morning. To make a fair division of labor, we adopted the "ride and tie" plan, which I will, for the benefit of the uninitiated, explain to mean that one rides for a given time, and then ties the horse by the roadside; when the man on foot comes up he takes the horse, passes his fellow at the end of a given time, ties in turn, and goes on until the distance is accomplished.

On this occasion we were fortunate enough to secure another horse, after traveling as above about eight miles of the twenty, and we were also fortunate enough to dine at Mr. Beaver's, who treated us with great kindness. I can testify to the fact that Mr. Lacy walks well and does not get tired. He was, however, greatly relieved when we secured the second horse, for he was afraid that, if we entered Peeryville (McDowell Court-House), as we set out from Cartwright's, the good people of that metropolis would think the Episcopal Church was a one-horse kind of affair.

November, 1882.

At Peeryville, Judge Payne kindly invited us to supper, and made all the needful arrangements for service by lighting the Court-House; two small kerosene lamps sufficing for the purpose; and also by ringing the bell, which was a good-sized dinner bell, whose tones could be heard throughout the entire village, as the Judge stood in the door of the Court-House and swung the bell quite lustily.

At the recent session of the Court, Judge Johnson, the Circuit Judge, had kindly given notice of the appointment, and this helped to secure a good congregation. Before reaching Peeryville, we had taken the precaution to ask a promi-

nent citizen of the county as to the general religious condition of the community, and particularly as to what religious services were held in the Court-House. He told me that "they used to follow preaching pretty sharp up there, but they have quit it of late." However, we found that they had not altogether "quit it." The ever-active Methodist minister penetrates those wilds once a month, and other ministers occasionally. But, as an offset to this, we heard, to our surprise and grief, that Mormon missionaries have been and still are at work in the county. In eighteen months some six persons have given in adherence to their system. The good people of Peeryville have however, under the leadership of our friend, Judge Payne, informed the Mormons that their services will be dispensed with in that particular locality.

On Friday, the 13th, we started for Oceana (Wyoming Court-House), having first to return twenty miles to Cartwright's, where I had left my horse, "Gilbert." Mr. Cartwright called us very early to see the "blazing star" (pronounced "stare"), and there it was in all its glory, the comet of which we had heard so much. It will be noted that this, our experience on Saturday morning, October 14th, completely upsets the argument of a late article in the New York *Times*. The ingenious writer of that article contended that this story of a comet visible only at an unearthly hour of the morning, is all a hoax. He says, "The ingenious inventor of what should be called the cometery hoax asserted that the comet could only be seen at half-past three in the morning. He knew that no one except the professional burglar would ever be in a position to see comets at half-past three a. m., and that, hence, his assertion that a splendid comet could be seen at that hour would probably escape contradiction. Who has seen the comet? If the unprejudiced truthseeker will ask every person in the range of his acquaintance, if he or she has seen the comet, the answer will uniformly be "no." The simple fact is that hardly any amount of evidence can ever satisfactorily establish the existence of a comet visible at only half-past three a. m."

So says the writer in the New York *Times*, but I feel safe in saying that he never spent a night with Moses Cartwright, Esq., on Tug River, in the county of McDowell, West Virginia, and had the benefit, as we did, of his astronomical observations. One happy result of our vision of the "blazing stare" on that Saturday morning, was that we were able to make an unusually early start. Our breakfast this morning consisted largely of bread prepared by grating the new ears of corn on what may be called a mammoth nutmeg grater. I cordially recommend the diet as both wholesome and toothsome.

A ride of thirty miles brought us to Wyoming Court-House, where we were most kindly received and hospitably entertained by Mr. Chambers. Here we had service morning and evening, Sunday, the 15th, and good congregations. The Valley of the Clear Fork of Guyandotte River, in which the Court-House stands is rich and beautiful.

On Monday, the 16th, we rode about thirty miles to Arracoina, Logan Court-House, at night. Our ride this day was remarkable for the fact that we rode down Huff's Creek, almost literally down the bed of it, for fourteen miles. Fortunately, the water was low, or we could not have gotten along at all. Of course, we were not literally riding in the water all the way, but we were always where the water sometimes runs, and as often in as out of it. Mr. Lacy had heard that we had to cross a certain creek one hundred and twenty-five times, and so, after we had ridden for some miles, he thought Huff's Creek must be that particular one. He concluded to count the crossings, or, rather, the number of times we were in the water, but soon gave up in despair. After we had "mouthed it out" (i. e., followed it out to its mouth), he asked a man we met on the road, how often we had crossed it in coming down. "Only once," was the reply; "you go in at one end of it and come out at the other."

I made some enquiries as to the origin of the name "Arracoina," and was told that, according to tradition, this was the name of a daughter of the old Indian Chief Logan. I

find that in West Virginia, more than in any other State of which I have any knowledge, the name of the county towns has some connection, or association, with the names of the county, as the following instances will suffice to show: I give the name of the county first, and then the name of the town in italics: Randolph, *Beverley*: Pocahontas, *Huntersville*: Lincoln, *Hamlin*; Mercer, *Princeton*: Barbour, *Philippi*; Tucker, *St. George*; Monroe, *Union*; Clay, *Henry*; Grant, *Petersburg*; Logan, *Arracoina*.

From Logan Court-House, a ride of twenty-five miles brought us to Madison, Boone Court-House. Here a great surprise was in store for us, for our friend, Major Broun, of Charleston, was in attendance on the Court, then in session, and, receiving us as his guests, established us in the hospitable home of Mrs. Hopkins.

At night we had the Court-House filled, with an attentive congregation, and, with Major Broun's help, we were able to render the service with more spirit than usual. And here I may say that, although in seven of the eight large counties which I have visited on this extended horse-back tour of about four hundred miles, there had never been before, so far as I know, an Episcopal minister; yet, with the help of our "large print" Mission Service Books, we have never failed to have the Service intact, nor did we ever fail to have a reasonable response. In four years' time, I have had some little experience in new places, and I am free to say that, if you want people in the country, who know nothing about our Church or her Services, to take part in our public worship, you must have *large print*. Country churches, school-houses and court-houses are poorly lighted; nor have the people who assemble in such places any very remarkable facility in reading; therefore, I say again, have *large print*. Who will head a resolution in this matter, and give us prayer books with *large print?*

From Boone Court-House to Beckley, Raleigh Court-House, it was a long and weary road. We took two days for it, riding about thirty miles a day. By the way, Mr. Lacy,

who does more horse-back riding than all the rest of us put together, earnestly contends that, to get at the true distance of any place in the mountains, you must add about half a mile to every alleged mile of the way. There were times in our trip when I was as fully convinced that he was right as I ever was of anything in my life. Our route during these two days of travel led us through a section of country drained by the Little and Big Coal Rivers, and which is remarkable as having the largest deposits of cannel coal anywhere in the whole land, perhaps in the world. The time cannot be far distant when the railroads will make these wonderful deposits available to the outside world.

Persons have asked me sometimes, "How do you find your way through such a rough country, where often there are no regular roads?" The easiest way, perhaps, is to have a good woodsman along. And, my friend, clergyman or layman, whosoever you be, who reads this page, when you take this or a similar trip, you must secure whom you can for this delicate office. For myself, I shall stick to my friend, Mr. Lacy, who seems to know by intuition, just how far it is to any place to which you want to go, and which is the true out of many diverging paths, and also just where you will be when you "mouth out" some creek, or "head it up," which you have been wading through for hours.

After all, it is not, however, quite so difficult a thing as one would imagine to find your way through such a country. The general direction is, "Follow the water courses up and down." The directions we received at Boone Court-House to guide us to Raleigh Court-House will illustrate this: Go up Little Coal River until you come to the Pond Fork; then up the Pond Fork to the West Fork; then up West Fork to Brown's Creek; then up Brown's Creek till you can't go up any more,—in short, to the top of the mountain, the divide between Little and Big Coal Rivers; then down Little Elk River, "mouthing it out," and such a descent! thence up Big Coal River to the junction of the Clear and the Marsh Fork; then up Clear Fork, and so on *ad infinitum*.

We arrived at Raleigh Court-House on the evening of Thursday, the 19th, after an all-day ride in the rain, but in good condition, notwithstanding. Here we had a large congregation, and a most cordial reception. I propose to visit Raleigh again in the spring. Among the most pleasing incidents of our visit here was the meeting with General Beckley. He settled in this county in 1836, and, through his efforts, the county organization was secured. Though separated from his Church for so long a time, I found his affection for it unabated. I trust his life may be spared to see regular services in this county, with whose history he has been for so long a time identified.

On Friday, we rode about twenty-five miles to Hinton, our place of departure. The town seemed quite a city to us, as we stood on the farther bank of the New River; and when we touched the Hinton side of the river, we could not but thank God for the goodness that had brought us safely through our long trip, and take courage at the thought of the warm welcome our Church had everywhere received. We trust to see again the faces of those among whom we have gladly gone, preaching the Gospel of the grace of God.

December, 1882.

Because I have no more letters to write at present, of travels through the mountains, it must not be inferred that I have gone into winter quarters.

To speak accurately, I might say that during the summer and fall, my "headquarters" are "in the saddle," and during the winter and spring in a railroad car. The State has been pretty well canvassed during these four years past. I have been in all the counties, save five, and have held service in all save seven. Our missionaries now reach, with some degree of regularity, thirty-one counties out of the whole number, fifty-four.

August, 1884.

On Wednesday, August 13th, I preached in a school-house at Fort Spring. Rev. Dr. Lacy, of Lewisburg, has added to

his other labors that of an occasional service at this point, which is on the confines of his parish. He had prepared the way for this visit of mine by preaching the Sunday night previous. It was in regard to this occasion that I saw stuck up on a telegraph pole near the station the following:

NOTICE!

"The Rev. Dr. Lacy will deliver Divine Service in the School-House on Sunday, August 10th, at early candlelight."

Although the form of the announcement was rather unusual, I feel safe in assuring the readers of the *Church News* that Dr. Lacy does not on these occasions indulge in any eccentricities of Ritual, or in any novelties that disturb the peace.

October, 1884.

My annual visit to Pocahontas county was made the last week in August. On Saturday, the 30th, in company with the Rev. Dr. Lacy, I drove from the railroad to Hillsboro, a distance of about forty miles, having service that night. A young man, who was travelling through the country in the interest of some Baltimore house, met us at Frankford and tried to dissuade us from venturing further into the interior, but when he came to know something of our former varied experience, and especially that I had campaigned through the country in 1861, he concluded that we knew more about it than he did.

On Sunday, August 31st, we had service both in Hillsboro and Huntersville, the distance between them being eighteen miles. In Huntersville we hope soon to have a lot, and then go on to the erection of a church. On Monday we had service at Clover Lick, in Dr. Ligon's house, eighteen miles from Huntersville, and on Tuesday at the school-house about three miles higher up the mountain, where I confirmed two. At Clover Lick we have a beautiful lot for a church, and we trust the next year to see it built.

That night we pushed on to Hillsboro, on our return, a distance of about twenty-five miles. And the next day, Sep-

tember 3d, Dr. Lacy having left me to attend a wedding, I drove on thirty-seven miles, to Mr. Church's, where I spent the night. Most of our trip thus far described was rendered notable by our most reasonable anxiety in regard to our buggy, which, after all the patching our skill could devise for it, still threatened to break utterly down. A judicious exchange on this last day relieved me of further anxiety. On Thursday, the 4th, I had service at Epiphany Chapel, Glencoe, and on Friday administered the Communion in the same place.

Sunday, September 7th, was spent at Hinton, where I preached morning and night and confirmed one. In the afternoon, I rode down to Brook Station, about five miles distant, and preached in a grove by the roadside. As there was a big camp-meeting going on near Hinton, horses were scarce; in fact, there were none to be had. After considerable search, a little mule was found, on which I made the trip, in moderate comfort. The ride would have been more pleasant if the day had not been so warm, and the mule had not been so dull. As I came back to Hinton, about 6 p. m., I afforded a good deal of amusement to a party of boys, who were walking out in the suburbs of the town. One of them accosted me with, "Mister, will you sell that mule?" and another with, "Mister, is that a young mule?"

* * * * * *

Sunday, the 21st, was spent at Willow Island and at Williamstown. At the latter place I confirmed one. The distance between these points was made by Mr. Woods and myself in a skiff, as we have done several times before. On this occasion, the river was so low that we were once seriously stranded, and often had to move very cautiously in the shallow water.

We found the Ohio River Road a great comfort on this trip, and could not help comparing our fortune—when we got home—with that of Mr. Hammond, who, having no railroad to help him, had to work his way by water down to Ravenswood. He was from Friday mid-day to Saturday mid-

day in getting started, and then, such a start! Upon an old barge, on which all the passengers had to work like deck-hands, when they came to the shoals, and that was frequently. But at last, when sixteen miles was made, it was thought best to give it up, and he then struck off through Ohio, until he reached the Baltimore and Ohio Road, and reached Parkersburg after mid-night. The result of two days' work was to land just at the point from which he started. Mr. Hammond may be depended upon to vote for a railroad down the river.

September, 1885.

* * * * * *

My last service was held in the Court-House at Elizabeth. In the jail which forms part of the building, was one who but for want of accommodation, would have been in the Insane Asylum at Weston. To have such a one begin preaching when you do, and continue with you through your sermon, is, to say the least of it, far from helpful.

January, 1886.

On Friday, December 11th, I visited Shaw for the first time. The Rev. Mr. Gibbons and the Rev. Mr. Pearson had each previously visited the village and preached to the people. On this occasion I was accompanied by the Rev. Mr. Humphrey, of Piedmont. Mr. Humphrey resides in Piedmont (as do most of his congregation), but the church building being across the river, in the town of Western Port, he is counted as belonging to Maryland. I cannot but have a special regard for the people who live in the limits of our Diocese, and feel as if I must look in upon them occasionally even if they are reported to another Council than our own.

As Piedmont is the natural centre of Mineral county, I asked Mr. Humphrey to go with me to Shaw, hoping to interest him in the people there, and I am sure that whatever he may be able to do for them in time to come, he will not have anything but pleasant recollections of his first visit. We stayed with Mr. J. Woodward, whose wife, for some time

past, has been teaching a Sunday-school and trying in other ways, to influence the children and neighbors for good.

* * * * * *

It was interesting to me to find that Mr. Woodward is the great-great-grandson of Bishop Seabury. I could not but feel when we came away from Shaw that we had here a most important centre for missionary work. Among the baptisms, at the services we held, was that of a little child, it was ascertained to be a distant cousin of David Livingstone. Her mother told me that she had attended Dr. McLeod's Church in Glasgow. It was interesting to find the memories of such men as Bishop Seabury, David Livingstone and Norman McLeod cherished in the little mountain village.

In the midst of the sermon which was preached in the school-house, I heard a gentle tap at the door, and asked someone to answer it, not knowing the occasion of the interruption. When the door was opened, in walked three little boys (none of them being higher than a yard-stick). They had come late, and, not being able to turn the knob, had been compelled to appeal to those inside by knocking. They were so little, and so grave in their demeanor as they walked up and took their seats in the front part of the room, that few could avoid smiling at them.

March, 1886.

While it is our wisdom and pleasure to dwell generally upon the bright side of our work, yet it may not be amiss sometimes to record experiences that are not very helpful or encouraging, and so I write now of what may well be called an unsuccessful trip.

Encouraged by the good weather during the latter part of February, I made an engagement to visit Hartford City and Ravenswood on the 3d and 4th of March, respectively. As I was to return to Parkersburg from another trip on Tuesday, the 2d, both Mr. Wirgman and I thought it safe to arrange that I should take the steamer Minnie Bay on Wednesday morning, preaching that night at Hartford City, sixty miles distant, and coming back to Ravenswood, twenty-five miles

nearer Parkersburg, hold service there on Thursday evening, and return to Parkersburg during the night. When Wednesday morning came, the river was so full of ice that the Minnie Bay, and, indeed, all other boats, were laid up, and so I took the morning train to go around through Ohio, expecting to reach Pomeroy in time to cross the river and drive up to Hartford City for evening service. But here our troubles began. For some cause, not known, the Ohio Central train was late, and I had to wait a long time in the depot at Athens, and in consequence did not get to Pomeroy until after six o'clock. Still I had ample time to make my appointment, but, alas for the vanity of human expectations! After my buggy was at the door, I found that the ferryman was unwilling to venture across the river again on account of the heavy ice, which was running very freely. As my offer of additional pay would not overcome his scruples, I was forced very reluctantly to give up all hope of reaching Hartford, and so the service went by default; as it turned out that Mr. Wirgman, who was in the neighborhood, was unable to get out on account of severe neuralgia.

The next morning, Thursday, the 4th, I got across the river and found, on driving up to Hartford, that Mr. Wirgman had taken advantage of an early stray boat, of which I knew nothing, and had gone on to Ravenswood, twenty-five miles up the river. I found no other opportunity during the day, and as I was obliged to be home on Friday, to be ready to start away again on Saturday, I returned to Pomeroy in the early afternoon, and took the train for Parkersburg, reaching home about half-past two on Friday morning, after a delay of five hours in the depot at MacArthur Junction. The trip may thus be summed up: I was away from home about thirty-six hours, of which at least thirty-two were spent in Ohio, going and coming and waiting at the depots for delayed trains; I missed both of my appointments and invested about ten dollars in the trip. I paid several visits and gained some experience, and now I wish more earnestly than ever that

the projected extension of the Ohio River Road to Point Pleasant may be consummated during the year.

September 10th, 1886.

* * * * * *

At Shaw I preached in a little school house; confirmed three persons. Mr. Gibbons had previously baptized six persons and one adult. Our visit had been announced some two weeks previously, and the children of the Sunday-school were especially interested. One little girl said to Mr. Woodward, "You ought not to have told me so long before: it will seem so long to wait." I noticed a marked difference in the responses since my last visit.

At Davis I preached in a large engine-house, to a full and attentive congregation.

* * * * * *

It is only right to say that we took advantage of our short stay in Davis to visit the Falls of the Blackwater and the Dobbin House, which was for so many years the headquarters of the hunters and fishers. The Falls far exceeded our expectations. The half was not told us. The path by which you reach them is itself a curiosity. For about two miles it leads you by the river bank, with a dense forest on one side, filled with the fallen and moss-covered trunks of giant trees, and grown-up so thickly with laurel and other undergrowth as to be, in most places, literally impassible, and on the other side the dark, richly-colored waters of the river, dashing over the rocks and constantly suggestive to those who handle the rod and reel. The path itself is ludicrously rough and intricate, only less impassible than the thicket. Over a net-work of laurel and other mighty roots, the debris of ages has fallen and offers for your tread a substance very like a sponge in its softness and capacity to hold the water. Between the roots and the rocks you can run your cane down indefinitely, and sometimes a careless step will cause you to realize that you yourself are liable to go down like the cane. On this walk, just before we reached the Falls, I heard an exclama-

tion, and, looking around, saw Mr. Gibbons pulling away at Mr. Pearson to extricate him from one of these treacherous holes. The sheer fall of the water is sixty-three feet, and that amid the wildest surroundings. In the unbroken solitude of the virgin forest, and under the towering crests of the mountains, it is, next to Niagara, by far the most impressive thing of the kind I have ever seen.

The Dobbin House boasts of a clearing of about thirty acres,—the only one in all this country. The house is dilapidated, and is occupied by a miner's family, who treated us very courteously. The bears come almost daily to within a few yards of the house, after blackberries, which grow plentifully. We went through the patches, which they had trampled down, and enjoyed what they had considerately spared. If Mr. Pearson were writing this article, he would no doubt tell of an encounter which Mr. Gibbons had with a bear in this place several years ago. The meeting was very unexpected at a distance from the house not more than fifty yards, and was, I understand, a great surprise to both parties. I am informed that, since the memorable evening, Mr. Gibbons has not been able thoroughly to enjoy even the tame travelling bears that one sometimes meets in the country which amuse the by-standers by performing an awkward dance at the command of their master. * * *

Our visit to Sutton was particularly encouraging. Three persons were confirmed, which gives us nine communicants, where a few years ago we had but two. One of our congregation walks nine miles to service, and then has to walk back again. His wife was to have been confirmed, and his little girl baptized, but he was unable to procure any means of conveyance for them. We trust that the service was profitable to this zealous Churchman; he certainly showed the liveliest interest in all that was said and done, and, even if he himself did not receive much good, yet he did good to two people at least; that is, to the Bishop and Dr. Lacy. I am sure both of them felt the stimulus of such an example, and

are both of them more than ever determined to carry on the work they have in hand.

December 15th, 1886.

* * * * * *

In regard to all such (mission) work, and especially that which the children are prompted to do, the old saying remains true that, where there is a will, there is a way. I was talking to a Sunday-school teacher the other day in a certain place, and she was telling me how the children exerted themselves to make money to keep up their missionary offerings. She said that a few days before, when the question was raised in the class as to how the pennies were raised for such objects, one little boy spoke up and said, "I make my pennies by taking castor oil." This was sufficiently amusing, but the climax was reached when another little boy, sitting by, said, "I expect it does him as much good as it does the Heathen." So true it is that what we do for others helps our own selves.

December, 1887.

I have during the past summer and early fall completed my round of all the counties in the State—fifty-four in number. I regret to say that in twenty-three counties we have no organization of any kind. In visiting two counties, Clay and Nicholas, for the first time last August, I had one of the most pleasant rides I have yet taken in the State. After preaching at Ansted on Monday, August 22, I rode on horseback to Clay Court House, the following day. The distance was about forty miles but I was well mounted and thoroughly enjoyed the ride along by the famous Hawk's Nest and then up the beautiful Gauley. In July, 1861, the bridge over the Gauley, just where it joins the New river to make the Kanawha, was burned by the retreating Confederate forces. It has never been rebuilt and the disintegrating piers still stand, a memorial of the desolations of war.

When I arrived at Clay Court House, I found that my horse had cast a shoe, and as I had a long rough ride for the next day, I was somewhat depressed on learning that

the only blacksmith in the little town had gone away on a visit, and would not return until Saturday. Now I have shod my own horse on an emergency, but I do not profess to be an adept in the art, so I determined to throw myself for this service on the generosity of the people. Accordingly, after service, in which by means of our mission books we had good responses, I stated briefly to the assembled congregation my situation; told them that they knew I could not make the rough mountain ride of thirty-five miles over to Nicholas Court House, where I was due the next evening unless my horse was shod, and therefore, appealed to them for help, and asked that if there were any present who had any skill in the useful art of the blacksmith, they would remain after the congregation was dismissed and confer with me on the subject. It was a novel, but most successful experience meeting. I secured the services of a stalwart young man who did the work for me the next morning in the most satisfactory manner, and I went on my way rejoicing.

August, 1890.

* * * * * *

From Berkeley Springs I went on Monday to Okonoko. Here at half past three on a warm summer afternoon I preached to a good congregation in Epiphany Church and confirmed one. Mr. Gibbons baptized a little child about one year old. The mother had brought him in her arms five or six miles, walking every step of the way. Certainly this showed such an earnest spirit on her part that we cannot but hope for a rich blessing on her and her little child.

September, 28, 1894.

Although many miles of railroad have been built in West Virginia, in the last sixteen years, yet it is still necessary to make long trips on our country and mountain roads in order to reach the various points where our services are established. The visits I describe in this letter have been made mostly to such points, the distance from the railroad varying from 10 to 70 miles and involving altogether about

400 miles of such travel, besides 1,900 miles of railroading just thrown in for good measure. The time included is from Saturday, September 1st, to Wednesday, September 26th. About twenty services were held and twenty persons confirmed.

December 6th, 1897.

* * * * * *

On Saturday, November 13, I left Parkersburg about 10 A. M., and after dining in Huntington, 120 miles on my way, I went on to Charleston, about 60 miles, where I was the guest of Mr. W. S. Laidley. I had visits that evening from the Rector, the Rev. Dr. Roller, and also from Rev. Mr. Card, who has charge of two missions in the neighborhood, comprising eight preaching points.

Sunday morning was raw and rainy, although about midday the clouds lifted and the day became pleasant. About 9 A. M., I started off for my first appointment, St. Peter's. This is one of Mr. Card's missions. A young man called for me in a light open carriage and besides myself there were two others, who belonged, as I found out, to the confirmation class. After a ride of eight miles we reached the school house where I preached and confirmed 11. Mr. Card told me afterwards that there were several others who were prevented by various causes from being present. He instanced specially the case of two girls who wanted to be confirmed, but could not on account of the opposition of their father. When they pressed him for his reason, he told them that the Episcopals seemed to be increasing so fast in the county that he was afraid that they would after a while get to be the majority and then they would kill all the other people. This is a suggestion as to church extension which was entirely new to me. When we adopt it, due notice will be given.

After dining near St. Peter's, which is the name of the mission only, as we have no church building, some thirteen persons, including Mr. and Mrs. Card and myself, our host, Mr. Hayes and his son, got on a hand car, and propelled our-

selves up the Davis Creek railroad, about ten miles, and then after walking a mile and a half up a very steep grade and a high hill, we came to the Black Band school house where I preached and confirmed four. Some of the congregation and one of the candidates had come over the mountains from Hernshaw, another one of Mr. Card's stations, about four miles distant. Besides the party of thirteen on the handcar—and a crowded car it was—Mr. John Howe Peyton, the most indefatigable right hand man of the whole work, took two others with him on a railroad velocipede up from St. Peter's to Black Band. The difficulties of such navigation may be conceived, when I say that his machine ran off the track eight times in the ten miles, however, the trip was made successfully.

Then came the trip back after service, in which all we had to do was to let the machine run and keep it from running too fast. I was met by a friend with a buggy about six miles down the railroad and went across the hills about three miles to Mr. Peyton's, where I took tea, and then went on a mile farther to St. Matthew's. Mr. Peyton had preceded me and held the congregation by commencing the services. A drive of several miles after service brought me back to Mr. Laidley's hospitable home at 10 P. M.

From Letter to the Children of the Diocese.

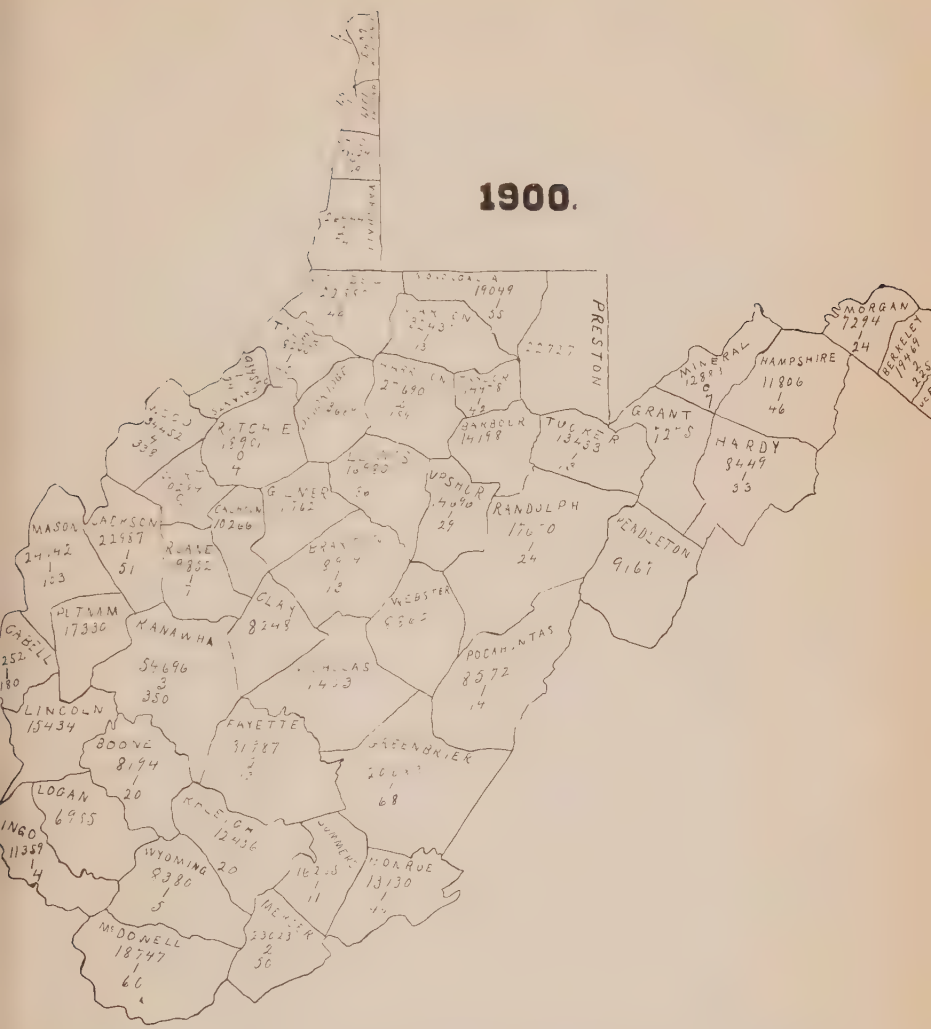
January 1, 1892.

Some time ago I was visiting a vacant Parish and spoke to the people as earnestly as I could, urging them to raise $250 more than they had been paying for the salary. One of our vestrymen was kept home by sickness, but his son, a boy of twelve, was present. When he got back home, his father asked him, "Son, were you in church, and was the Bishop there, and what did he say?" "Yes, father," was the boy's reply, "I was in church and heard the Bishop; and, father, the Bishop said they must raise the price of preaching down here $250.00."

Now, ever since I heard this, I have been wanting to see

that boy and thank him for giving such a strong and clear account of what I said; I feel sure he must be a very sensible boy who knows what is the main point in a speech when he hears it. I can only hope that the grown people who were present at that service had an equally clear idea of what I was driving at. Now, my dear children, all you who have during Advent, been giving to our Diocesan Missions, have been helping to "raise the price of preaching" in the Diocese, and it is a good work.

The figures in the counties, indicate:—First, The population of the counties; Second, The number of clergy having charges; Third, The number of communicants, who are supposed to be about one-half the number of baptized persons and about one-third of those who affiliate with the church. In the enumeration of the clergy, the number is considerably less than the table would seem to indicate because a good many of them serve in more than one county. On the first map the enumeration represents about 15 clergy and on the second about 40.



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APPENDIX XI.

Comparative Statistics.

Summary of the Parochial Reports to the Council of 1878.

Bishop in charge, 1; Bishop elect, 1; Lay Delegates, 19; Clergy, 14; Parochial reports received, 18; Parishes represented which furnished no report, 2; Parishes and Churches not represented or reported, 4; Churches and Parishes exclusive of St. John's Chapel, Kanawha Parish, 26; Sunday schools as far as reported, teachers, 115, scholars, 763; Communicants reported, 1112; Contributions of Sunday schools, $134.85; General, as far as reported and including Parish expenses reported by Grace Church, Madison Parish, Pocahontas county, $3,095.27.

Report to Council for 1901.

The Committee on Parochial Reports respectfully submits the following statistics:

Bishops	2
Other Clergy	34
Families and parts of families	2948
Confirmed persons	4701
Baptized persons	7877
Baptisms, Infants	233
Baptisms, Adults	101
Marriages	133
Burials	202
Confirmations	207
Communicants last reported	4263
Communicants, present number	4490
Public Services on Sundays	3413

Public Services on other days	2109
Number of Sunday schools	60
Sunday school teachers	420
Sunday school scholars	3148
Industrial school teachers	24
Industrial school scholars	268
Number churches and chapels	80
Rectories	36

FINANCIAL.

Contributions:

Parochial	$71,196 84
Diocesan	12,529 12
Extra Diocesan	5,163 92
Total for all objects	$88,889 88
Indebtedness	$25,122 65
Sittings in Churches and Chapels	14,777
Sittings free	12,387
Contributions to the Bishop's Fund	$3,427 15
Contributions to the Permanent Fund	3,086 40
Contributions to Diocesan and Convocation Missions	3,213 13
Contributions to Foreign and Domestic Missions	4,187 24

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NOTE.—The general rule has been, only to index the names of Clergy who have held official positions in the Diocese, or have had two or more Parishes therein, or have been specially mentioned in tribute or obituary.

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